Lee Penn

FALSE DAWN

THE
UNITED RELIGIONS INITIATIVE, GLOBALISM,
AND THE QUEST FOR A ONE-WORLD RELIGION

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False Dawn may be the most important book you read this year. Everyone, whether you consider yourself liberal or conservative, secular or devout, should heed its warning.

At a time when many of the religions are at war with each other, a simple notion is gaining popularity: that what humankind needs to save itself is a single über-religion and global governance that will bring humanity together in life-saving global harmony.

To understand why the idea of a one-world religion is such a bad idea, it may help to first understand why it can sound so good. Many supporters of a “one-world religion” have aims that, in fact, appear to be both visionary and vitally necessary. Throughout history, there have been endless divisive, bloodthirsty edicts from rabbis, Popes, ministers, and imams—demands for life-or-death allegiance to Yahweh, Christ, or Allah.

Now, our world is armed to the teeth, and members of all the great religions have access to nuclear weapons—weapons that we can use to act out the Apocalypse ourselves. There are teenaged Saudi fundamentalists who would happily immolate themselves to truck-nuke the White House, in order to avenge the Crusades. As some people see these dangers, they are creating a movement to unite the nations and the religions of the world, establishing a religious and political form of Esperanto in the hope for peace.

In False Dawn, Lee Penn reveals the history of this movement and its key contemporary champions—among whom are Mikhail Gorbachev and global power broker George Soros. (Strange bedfellows, indeed: Gorbachev, who seemingly fell on his sword to save Western civilization—and now wants to remake the world as a Green, and Soros, the tycoon who tanked the British pound and the Southeast Asian stock markets.) He also explains in chilling detail why the development of a “one-world religion” would be a disaster for us all.

I first became aware of False Dawn after reading Lee Penn’s stories about the threat of a “one-world religion,” articles that he had written for New Oxford Review, Touchstone Magazine, and the Journal of the Spiritual Counterfeits Project. I had known Lee for many years as a very perceptive and fair-minded scholar of religious issues, as someone who was suspicious of easy answers and who was not afraid to take unpopular stands. When I first read his accounts of the new world religion and its architects, Lee was helping me research a book, soon to be published by Grove-Atlantic, that traced mankind’s concepts of immortality and the hereafter. During our collaboration, he reminded me that typically faiths that were meant to serve God end up serving men—after the original beliefs are corrupted by the very leaders who had vowed to protect them.

A one-world religion is only the latest, and certainly the greatest, example of this corruption of faith. In the new global village of Gorbachev and Soros, there would be only one chapel—an “interfaith temple” where worshippers would take spiritual direction from a new, alloyed sacred text. Such a “Scripture” would, presumably, combine all the best aspects of the Torah, the Bible, the Koran, and the wisdom of the East. In the broadest sense, False Dawn speaks to the worst aspect of the communications age: the destruction of all cultures through homogenization. We live in a time that may soon see kids in Modesto, California and kids in Calcutta, India all wearing the same clothes, playing the same sports, watching the same movies, and even using the same slang. In this same vein, we can see a world approaching in which these children all come together to worship some great amalgamated “savior.”
Notwithstanding the tortuous compromises of faith that would be required, the idea that one could create a single, superior global spirituality makes no more sense than the notion of making a "perfect automobile" by combining the best parts from a Mercedes, a Cadillac, a Ferrari, and a Rolls-Royce. In either case, the result would be a jalopy that goes nowhere. However, to understand why so many powerful world leaders, from the political left and right alike, feel that a one-world religion is a world-saving panacea, you will have to take up False Dawn.

Lee Penn explains how a religion meant to satisfy everyone will be doomed to satisfy no one; he also suggests some vital solutions.

Mark Christensen

(Mark Christensen is the author of two novels, Aloha and Mortal Belladaywic, and of nonfiction books, including Build The Perfect Beast, The Sweeps: Behind the Scenes of Network TV, and Wildlife. He has been a media columnist for Rolling Stone, and his work has appeared in other national publications, from Playboy to Wired. He is completing Forever Young, a book to be published by Grove-Atlantic, about man’s search for spiritual and bodily immortality.)
EDITOR’S FOREWORD:

THE “COUNTER-INITIATION” DOCUMENTED
— A TRADITIONALIST PERSPECTIVE

Lee Penn, a traditional Eastern Christian, is a rare workman of difficult and necessary information. Both his background in Marxist political activism, and his heartfelt and intelligently reasoned repentance of that ideology, have uniquely fitted him to be a first-rank religious investigative reporter of the latter days, a sort of religious Noam Chomsky. He retains the ability to gaze at the monstrous distortion and destruction of the human spirit in these times, without descending into “paranoia”—i.e., simplistic explanations for the purpose of allaying anxiety.

I hold to the doctrines of the Traditionalist School, as found in the writings of René Guénon and Ananda Coomaraswamy (often called the “founders” of the School), Frithjof Schuon, Titus Burckhardt, Martin Lings, Seyyed Hossein Nasr, Rama Coomaraswamy, James Cutsinger, et. al. The Traditionalists are “esoterists” who understand that esoterism cannot be a religion in itself; consequently, they emphasize the need for affiliation with one of the great world religions—in particular, Judaism, Christianity, Islam, Hinduism, or Buddhism. The Traditionalists are “universalists” in the sense that they believe that God has established more than one path (under the diverse forms of these religions) by which the human soul may return to Him. However, the Traditionalists are enemies of syncretism. The reason is this: since each world religion possesses all that the soul requires, mixing elements from different traditions denies the sufficiency of each, and creates a Frankensteins monster sewn together out of organically unrelated elements which God has not willed to unite. Traditionalists say that the unity of religions is present in the transcendent mystery and Oneness of the Divine Nature, and is not to be made manifest by human attempts to unite religions on Earth.

Lee Penn is not a Traditionalist in the sense that I have described, though in the years I have known him he has shown no tendency to proselytize me to Christianity (I am a Muslim), beyond making one formal invitation as is required of him by Christ’s Great Commission. He also has shown a real understanding that, just as the ideologies of both “left” and “right” are equally bankrupt and equally likely to contribute, from their polarized perspectives, to the worst cultural, political and technological developments, so also the stance of the “promiscuous ecumenist” and that of the “rabid religious exclusivist” are destined to be equally of baleful use to the rulers of the darkness of this world.

So, I believe it is fitting that this book appear on the list of Sophia Perennis publications, a list that includes the twenty-three titles of the Collected Works of René Guénon in a new English translation. Of all the Traditionalists, Guénon was most able to unite pure metaphysics and comparative religion with social criticism—and even with investigative reporting, insofar as it related to the subversive pseudo-esoteric societies of his day. Two of his earliest books, The Spiritist Fallacy and Theosophy: History of a Pseudo-Religion (both available from Sophia Perennis), are expositions of the occult underworld of the first half of the 20th century. Guénon saw the occultists, Theosophists and spiritualists of that era as expressions of the “Anti-Tradition,” those forces working in our time to destroy all valid religious expression so as to prepare the way for the regime of Antichrist. He believed that most of them were unconscious of the role they were playing (seeing that “the road to Hell is paved with good intentions”), but that a small number of them formed a conscious elite who knew very well what they were
up to. Members of this elite acted as agents of the “Counter-Tradition;” their activities have been des-
tined to lead to the “Counter-Initiation”—the satanic perversion not simply of religious doctrine and
morality, but also of contemplative spirituality itself. Guénon’s prophetic masterpiece, The Reign of
Quantity and the Signs of the Times, draws the ultimate eschatological conclusions relative to the “Anti-
Tradition,” the “Counter-Initiation,” and the mass breakthrough of malign “infra-psychic forces” that
these spiritual movements have unleashed into the human world.

(Sophia Perennis, 2001), was a conscious attempt to update The Reign of Quantity. If Lee’s book had
been available to me when I wrote it, I would have quoted from it at length, since it provides, in so
many areas, documented support for my own findings.

In False Dawn, with the help of over 3,000 footnotes, we finally have the “Counter-Tradition”
documented—at least in terms of its visible religious and political expression. Lee Penn’s research into
the United Religions Initiative and allied movements demonstrates with the blinding clarity of “mere
facts” that the pseudo-esoteric underworld of Guénon’s time has mushroomed, and is now poised to
make itself of great and terrible use to the global power elite. He also demonstrates how, as the influ-
ence of the New Age movement wanes on a popular level, it is progressively being adopted as a “con-
tingency ideology” by elements of that same worldwide elite.

In our time, the political and economic ideologies of left and right, the doctrines of traditional reli-
gion, and even the dogmas of materialist science are losing cultural force. As the old belief systems
wither, their fading power leaves a vast void of meaning in the mind of the human race. Nature, how-
ever, abhors a vacuum. So, we had better be very clear—if we can stand to look—about the nature and
the intentions of those groups and forces that are poised to leap into this mental and spiritual void
while claiming to fill it. In making this leap, the forces of the “Anti-Tradition” and the “Counter-Initi-
ation” would (if God were to allow it) usher in a post-human age.
AUTHOR’S INTRODUCTION,
WITH AN APOLOGIA

A new religious movement, the United Religions Initiative (URI), is rising worldwide. This inter-faith movement’s stated aims are peace among religions and creation of “cultures of peace, justice and healing” for all. In the midst of a global “War on Terror” that may become an all-out war between the Islamic and Western world, such a movement has undeniable appeal.

The URI has attracted a disparate group of activists, and seems to be remarkably skillful in defusing tensions among them. Its proponents have included the Dalai Lama and churchmen from the state-approved churches in the People’s Republic of China, pro-gay Episcopalians and anti-gay followers of the Rev. Sun Myung Moon, radical Muslims and radical feminists, as well as rich capitalist foundations and those who announce the spiritual bankruptcy of capitalism. Both George Soros and President George Bush have, in different ways, supported the URI. The movement’s founder, Episcopal Bishop William Swing, is an avowed Republican, and voted for George W. Bush in 2000; that same year, at the end of a URI global conference, he raised his arms to join a Wiccan’s invocation of Hekate and Hermes. Such is the URI’s “unity in diversity.” If it could create such a microcosm of unity among its followers since 1996, how might the URI unify the world in future years?

THE ARGUMENT, IN BRIEF

I am writing to warn the public worldwide against the activities of the United Religions Initiative, against its supporters within the New Age movement, and against the URI’s globalist, utopian allies within the State of the World Forum, the World Economic Forum, and the Earth Charter movement.

The URI, which Bishop Swing of the Episcopal Church’s Diocese of California launched in 1995, describes itself as “a growing global community dedicated to promoting enduring, daily interfaith cooperation, ending religiously motivated violence and creating cultures of peace, justice and healing for the Earth and all living beings.”¹ The introduction to the URI Charter sets out the movement’s planetary ambitions: “Working on all continents and across continents, people from different religions, spiritual expressions and indigenous traditions are creating unprecedented levels of enduring global cooperation... The URI, in time, aspires to have the visibility and stature of the United Nations.”²

Unfortunately, the URI has a grandiose agenda that goes far beyond its principal, publicly stated aim of promoting peace, tolerance, and non-violence among all religions and spiritual movements. As shown by the repeated, public speeches and writings of URI leaders and activists since the movement began in 1995, the URI and its allies propose the following:

- Squelching Christian evangelism, in the name of promoting inter-religious peace.

². Ibid.
Marginalizing orthodox Christians as “intolerant” and “fundamentalist.”
Preparing the way for a new, global spirituality that can accommodate domesticated forms of all current religions and spiritual movements.
Promoting a new, collectivist “global ethic.”
The idea that the main goal of religion is social reform, rather than service to God.
The idea that all religions and spiritual movements are equally true, and equally efficacious as ways to attain communion with God.
Population control—especially in Third World countries.
Providing a global podium and respectability for cultism, occultism, witchcraft, Theosophy, and other spiritually harmful religious movements.

This agenda isn’t written directly into the Charter of the URI. However, it is plainly evident in the public statements and actions of URI leaders and their allies.

The URI arose out of, and is the culmination of, the interfaith movement that began with the 1893 Parliament of World Religions. Beginning with that conclave, the interfaith movement has facilitated the spread of non-Christian religions in the West, and has undermined Christian evangelization efforts in the rest of the world. The interfaith movement was, until the 1990s, primarily the province of religious reformers and political liberals. Since then, some Western government and corporate interests (such as those that participate in the State of the World Forum and the World Economic Forum) have been promoting the interfaith movement. Traditional religion, it seems to them, is bad for prosperity and stability.

The URI is not yet widely known; it is nevertheless important for these reasons:

• The URI’s vision and mission are broader in scope than those of other interfaith organizations, and the URI collaborates with most of these groups.
• The URI has grown from a California-based movement of 55 people in the mid-1990s to a global movement of over 26,000 activists1 in 56 countries,2 with backing from prominent foundations and from Federal officials.
• The URI has gained significant support in the Third World—unlike other interfaith movements, whose support has been concentrated among liberal reformers in Europe and North America. (The appeal of the URI in the Third World appears to be its call for peace among religions; it is unlikely that members there are aware of the New Age, globalist, and utopian baggage that the URI carries.)
• The URI is building an ever-closer relationship with the UN and its agencies.
• In its documents, by the writings and speeches of its activists and leaders, and by the alliances it builds, the URI makes manifest the agenda of liberal globalists. Understanding the URI therefore sheds light on a social and political movement that is far more influential than the URI alone. The URI is a case study in a global pathology that may soon affect us all.

Associated with the URI are various organizations and movements that propose construction of a New World Order, in which global governance and globalized economics will superecede the national regimes and traditional societies that we have hitherto known. There are left-wing and right-wing factions among the globalists, but they agree that the Old World Order—including the sovereign nation-state and traditional religions—must go. To that end, some left-wing globalists (George Soros, among others) and some right-wing globalists (President George W. Bush, the U.S. State Department, and the Rev. Moon's Unification Church, among others) have supported the URI.

To a significant extent, New Age spirituality informs the leftist supporters of the New World Order. Prominent supporters of the URI and of globalism include Robert Muller, a former UN assistant secretary-general, best-selling metaphysical author Neale Donald Walsch, and futurist Barbara Marx Hubbard. These New Age writers have drawn inspiration from Theosophy, an occult spiritual movement that took its current form in 1875 with the founding of the Theosophical Society in New York City by Helena Blavatsky. The Lucis Trust (disciples of Alice A. Bailey, a Theosophist writer of the mid-20th century) and other Theosophists and occultists are on the record as supporters of the URI.

The writings of Blavatsky, Bailey, Muller, Marx Hubbard, and Walsch are a comprehensive anti-Gospel, setting forth a vision of spiritualized totalitarianism, moral chaos, and a politically correct form of Social Darwinism. These authors' teachings, repeated within their lengthy, sleep-inducing books, include the following:

- Praise for Lucifer, the light-bearer and giver of “Wisdom,” because he awoke mankind in the Garden of Eden from its primal unconsciousness. For these New Age theorists, the Fall was really mankind’s Ascent into knowledge and freedom.
- Proclaiming that we humans are gods, and that death is not real.
- Advocacy for population control—especially for the poor in the West and for the underdeveloped countries. This advocacy goes back to the late 1800s, when world population was a fraction of its current level.
- Support for eugenics and euthanasia.
- Contempt for traditional religions—with concentrated scorn directed at Judaism, evangelical Protestantism, and Roman Catholicism.
- Support for a new world order, a spiritualized form of Communism in which everyone will “share” everything.
- Apologetics for various and sundry dictators and authoritarian movements, of the extreme Right as well as the extreme Left.
- Acceptance of war and atomic weapons as instruments of human evolution.
- Forecasting a pending (and for them, desirable) “selection” of mankind, in which the progressives enter the New Age and the reactionaries face extinction. For the New Age apostles of “progressive” Social Darwinism, these casualties are a necessary price to pay for human evolution.

Many New Age and liberal Catholic supporters of the URI claim Pierre Teilhard de Chardin, a dissident 20th century Catholic priest and paleontologist, as a source of their own beliefs. Teilhard promoted some of the aberrant ideas listed above, and upheld “the right of the earth to organize itself by reducing, even by force, the reactionary and backwards elements.”

It should be noted that many New Age believers are unaware of the negative aspects of their mentors' teachings. Many people never study these writings at all; others pay attention only to what they agree with, ignoring their teachers’ “hard sayings.”

My own perspective is that of an orthodox Christian; I was Episcopalian until 1995, and have since made my spiritual home among Eastern Catholics and Eastern Orthodox. In this book, I discuss the problems with the URI, the New Age movement, and the globalists, issues that may be of interest to orthodox Christians of all confessions and denominations.

In 1907, Pope St. Pius X issued an encyclical letter, On the Doctrines of the Modernists, denouncing a theological movement within the Catholic Church that sought to accommodate the Spirit of the Age. The Pope said,

But since the Modernists (as they are commonly and rightly called) employ a very clever artifice, namely, to present their doctrines without order and systematic arrangement into one whole, scattered and disjointed one from another, so as to appear to be in doubt and uncertainty, while they are in reality firm and steadfast, it will be of advantage, Venerable Brethren, to bring their teachings together here into one group, and to point out the connexion between them, and thus to pass to an examination of the sources of the errors, and to prescribe remedies for averting the evil.1

Regarding the beliefs of the URI, the globalists, and their New Age supporters, my intent is the same: to show their teachings in an organized fashion, and to show how their disparate views form a consistent—and grossly misguided—whole.

APOLOGIA: REPLY TO A SKEPTIC’S QUESTIONS

Given this standpoint, some readers who are not Christian or “traditional” in any sense may wonder whether this book should be of interest to them. Here is how I would answer such skeptics:

**Skeptic**: I am not an orthodox Christian; why should I care about, or oppose, a movement that is against orthodox Christianity?

**Author**: For these reasons:

• You may be a liberal Christian, and believe that ancient understandings of scripture and tradition should be revised to meet the knowledge and requirements of the present day. Nevertheless, spiritual freedom is indivisible; the denial of liberty to one endangers the liberty of all. (That’s why civil liberties groups often defend extremists and crazies.) The laws and precedents that are used now to suppress the people you fear and loathe can be used later to suppress you when power changes hands (which it always does, sooner or later).

• You may be a follower of Judaism, Islam, Hinduism, Buddhism, or of one of the indigenous religious movements. As I am not a practitioner or a scholar of these faiths, I cannot step inside your shoes to understand what concerns the world-view and agenda of the URI and the globalists may raise for you. However, it may be that some of the concerns of orthodox Christians are those that traditional believers in your own faith will share.

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In addition, all believers in all religions should note that the URI and its globalist and New Age allies propose radical social and spiritual change that would affect everyone on the planet. If orthodox Christianity is taken out of the picture—as some of the New Age authors propose—who will the reformers take on next? Will the traditions that you cherish, the memories of which may grace your childhood, survive? Will your children be free to believe and live as you and your ancestors, of blessed memory, have done?

In the name of pluralism and diversity, URI activists and their New Age allies mix and match beliefs and practices from a wide range of religions and spiritual movements. As a rule, these reformers take attractive items out of context, redefine them, and put them to use in a way that no traditional believer in other religions ever would. (My editor Charles Upton—a Sufi Muslim scholar and an expert on comparative religion—has identified some of these distortions; read the footnotes as well as the main text.) To put it crudely: the syncretists are spiritual magpies. These scavengers steal what they want, put it to selfish use, and befoul what they touch. Will you trust such people to shape a new spirituality for the new millennium?

**Skeptics**: So what are you, some kind of fundamentalist?

**Author**: I believe what is set forth in the Creed of the ancient and undivided Church:

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible; And in one Lord Jesus Christ, the Son of God, the Only-Begotten, begotten of the Father before all worlds, Light of Light, Very God of Very God, begotten not made; of one essence with the Father, by Whom all things were made: Who for us men and for our salvation came down from heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and was made man; And was crucified also for us under Pontius Pilate, and suffered and was buried; The third day He rose again, according to the Scriptures; And ascended into heaven, and sits at the right hand of the Father; And He shall come again with glory to judge the living and the dead; Whose Kingdom shall have no end. And I believe in the Holy Spirit, the Lord and Giver of Life, Who proceeds from the Father, Who with Father and Son together is worshipped and glorified, Who spoke by the prophets. And I believe in One Holy, Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins. I look for the Resurrection of the dead and the Life of the world to come. Amen.1

I am a Christian, baptized and chrismated to serve Christ, who is my Lord and Savior. I am obliged to share the Faith with those who might be receptive to it—recognizing that my deeds provide a witness (for good or for ill) that is louder than any words that I utter.

All mankind was created by God, and all are held in existence by Him. Just as all the creation that there is, is by and through Christ, so also all salvation is by and through Christ. Nevertheless, I do not, and dare not, judge the salvation or spiritual state of non-Christians. God is loving, merciful, and just, and will do all things possible to bring all to Him. As Christ said, “And I have other sheep, that are not of this fold; I must bring them also, and they will heed my voice. So there shall be one flock, one shepherd.” (John 10:16). Christ continues, “And I, when I am lifted up from the earth, will draw all men to myself.” (John 12:32). God is in charge of evangelization, and does not need televangelists or door-to-door salesmen to complete the job.

The Apostle Paul testifies likewise: “When Gentiles who have not the law do by nature what the law requires, they are a law to themselves, even though they do not have the law. They show that what the law requires is written on their hearts, while their conscience also bears witness and their conflicting thoughts accuse or perhaps excuse them on that day when, according to my gospel, God judges the secrets of men by Christ Jesus.” (Rom. 2:14–16)

In this spirit, the Catholic Church teaches,

Those who, through no fault of their own, do not know the Gospel of Christ or his Church, but who nevertheless seek God with a sincere heart, and, moved by grace, try in their actions to do his will as they know it through the dictates of their conscience—those too may achieve eternal salvation. Nor shall divine providence deny the assistance necessary for salvation to those who, without any fault of theirs, have not yet arrived at an explicit knowledge of God, and who, not without grace, strive to lead a good life. Whatever good or truth is found amongst them is considered by the Church to be a preparation for the Gospel and given by him who enlightens all men that they may at length have life.¹

I can affirm where I have found grace; it is not my job to state where grace is not. Furthermore, I accept—fully—what the Catholic Church declared at Vatican II:

The Vatican Council declares that the human person has a right to religious freedom. Freedom of this kind means that all men should be immune from coercion on the part of individuals, social groups and every human power so that, within due limits, nobody is forced to act against his convictions nor is anyone to be restrained from acting in accordance with his convictions in religious matters in private or in public, alone or in associations with others. The Council further declares that the right to religious freedom is based on the very dignity of the human person as known through the revealed word of God and by reason itself.²

You, dear skeptic, get to decide: is this fundamentalism? Are those who believe as I do a threat to peace?

*Skeptic:* Are you in favor of religious division, then?

*Author:* There are two very different movements for religious unity, and many people confuse them. I believe orthodox Christians should respond differently to these movements.

The movement for unity among Christians is the ecumenical movement. I believe that Christ wills that Christians should be united. At the Last Supper, He prayed for unity among the Apostles, and for unity among those who would follow them, through the centuries: “I do not pray for these only, but also for those who believe in me through their word, that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me.” (John 17:20–21) Division among Christians is a scandal: a stumbling-block for those who seek truth, and a witness against the Gospel. This book does not criticize, or pertain to, the ecumenical movement. I desire to see the day that all Christians can receive the Eucharist at any Christian altar, but do not venture any suggestions (aside from prayer and love) on how this might be brought about.

The interfaith movement, the quest for unity among all religions and spiritual expressions, is a different matter altogether. As the movement has taken shape since 1893, it is inextricably tied to the quest for a New Spirituality that would unify the planet in a New World Order. The URI is the fullest expression of this movement now. This movement is a foe of traditional Christianity; it seeks to domesticate the other ancient religions as well, subordinating all faiths to seek a “Kingdom” of this world. Followers of traditional religions who embrace the present-day interfaith movement will find themselves in the position of sheep who negotiate with wolves about the dinner menu.

That said, there are some forms of interfaith cooperation that would be desirable:

- Collaboration on corporal works of mercy: negotiating an end to wars, feeding the hungry, care for the sick, housing the homeless, and the like.
- Collaboration on behalf of human rights and justice, building on the Natural Law, the morality that is built


². Vatican II; *Dignitatis Humanae*, 7 December 1965, section 2, in ibid., p800.
into the conscience of all men. (C.S. Lewis illustrated this shared tradition, the Tao, in his appendix to *The Abolition of Man*, using instances from sacred texts worldwide.) Obviously, people of different faiths should cooperate to oppose abortion, human cloning and human trafficking, sweatshops, torture, and aggressive war; likewise, all should support religious freedom.

- Education is beneficial—not in order to “prove” that all religions really are the same, but to dispel false or inadequate information that people may have about other faiths and their adherents.

None of these activities require or promote the utopian, syncretic beliefs that are integral to the URI and other present-day interfaith organizations.

In any case, no interfaith umbrella group is needed for religious leaders and teachers to tell their own followers to be peaceful and charitable toward members of other faiths. Nor is an interfaith movement needed for religious leaders to exercise their authority to ensure that this is done.

Note also that this book is, in its own way, an interfaith effort in support of Tradition, the Tao that C.S. Lewis illustrated. I am Byzantine Catholic; my editor is Sufi Muslim; I have received essential insights and aid from Jews and from Christians in all the major confessions: Catholic, Eastern Orthodox, Anglican, and Reformed Protestant alike.

Skeptic: Do you believe in use of force, bribery, or “holy deception” to advance the Christian cause?

Author: No, not at all. Opposition to force, fraud, enticement, and manipulation in the name of religion is the one thing that the URI is right about. As the *Catechism of the Catholic Church* says, “One may not do evil so that good may result from it.”

Christ himself firmly rebuked his disciples for considering use of force against those who rejected him:

> And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem, And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, ‘Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?’ But he turned, and rebuked them, and said, ‘Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men’s lives, but to save them.’ And they went to another village.” (Luke 9:51–56, KJV)

Skeptic: Do you believe that the adherents of the URI are all misguided? Do you think that the movement is entirely evil?

Author: No, to both questions.

Many people who turn to the URI seek peace among religions, and are distressed—rightly—by the epidemic spread of religious hatred and violence. These seekers mean well and have a good goal. However, some people within the URI and its globalist, utopian allies have a far wider, and far worse, agenda in mind.

As for the URI itself: despite the movement’s many errors, some of its chapters are doing valuable works of mercy—caring for the sick and the poor, and negotiating cease-fires in civil wars. The movement’s leaders and activists are a mixed bag; peacemakers work side-by-side with globalists, utopians,
cultists, and occultists. Bishop Swing, the founder of the URI, himself sometimes speaks a sober, vital message of peace—while at other times raising his hands with the Wiccans1 and hailing “a spirit of colossal energy” being “born in the loins of the earth.”2

Skeptic: You’re against global governance. But humanity’s problems are worldwide, and need a global solution. What, other than a global government, can deal with global corporations, global warming, and emerging plagues?

Author: This is part of mankind’s predicament. Our problems are indeed worldwide. However, those who seek to govern and re-make the world are, by reason of that dark lust for power, unfit to do so. Nation-states are not a perfect way to run the world; far from it. My task is to remind everyone that no matter how hot this particular frying pan is, leaping into the fire is no solution.

Skeptic: You’re against the Earth Charter and other plans to equitably redistribute wealth from the rich to the poor. How can any spiritual person be for capitalism?

Author: An individualist, capitalist, market economy does indeed rely on mankind’s greed to work; from the Christian perspective, it’s a bad system. The others are worse. Socialism and collectivism have been tried, in many forms around the world. National Socialism, Communism, Peronism, Fascism, Francoism, and other authoritarian social experiments have claimed tens of millions of victims—the dead, the imprisoned, the tortured, the exiled, the dispossessed—since 1914. Nor is European-style social democracy the answer, even though it is far more benign than the aforementioned dictatorial systems. The key question is this: if European social democracy is so good materially and spiritually, why aren’t Europeans having enough children to replace (let alone increase) their population? In economics as with international relations, I see no humanly attainable solutions that bring us to Utopia, or anywhere near it.

Skeptic: Why do you see the patterns that you do? The participants in these movements deny that they intend what you claim. You’re a conspiracy theorist!

Author: Often, those who are committed to a movement—whether it be the interfaith movement, the movement for globalism, or a religious sect—are totally committed to their party’s presuppositions and goals. Theirs is the viewpoint of a lover, not that of an analyst, a scholar, or a critic. An outsider can often readily see what the committed activists cannot. (In similar fashion, neighbors and relatives might immediately perceive the neuroses of a dysfunctional family—maladies that the members themselves might not see until they have experienced a crisis and received intensive counseling.)

As for the conspiracy question: I do identify common beliefs and goals among the “progressive” religious and secular globalists; their shared world-view and mutual sympathies are obvious. I am not attempting to identify some central organization that governs these movements; I do not believe that such a conspiracy exists. Neither the Federal Reserve Bank nor the Council on Foreign Relations, two common targets of conspiracy theorists, appear in this book.

Skeptic: All of this sounds like the Republican Party line. Is this a public relations effort for them?

Author: No, not at all. I am not active in any political party. By contrast, Bishop Swing, the founder of the URI, said in the summer of 2004 that “I’m a Republican. I voted for George W. Bush.”¹ In turn, President Bush has congratulated Swing for his interfaith work, and praised the URI.² Opposition to the URI, and to globalism and other utopian ideologies, does not fit into present-day “left/right” categories.

Skeptic: If you’re not a Republican, you must be a fascist. You certainly talk like a reactionary!

Author: Here’s what I believe about government and human rights, directly out of the Declaration of Independence:

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.— That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed,— That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness.³

As for the purpose of politics, C.S. Lewis sums it up in Mere Christianity better than I could:

The State exists simply to promote and to protect the ordinary happiness of human beings in this life. A husband and wife chatting over a fire, a couple of friends having a game of darts in a pub, a man reading a book in his own room or digging in his own garden—that is what the State is there for. And unless they are helping to increase and prolong and protect such moments, all the laws, parliaments, armies, courts, police, economics, etc., are simply a waste of time.⁴

I altogether reject Utopianism, of the Left or of the Right. It is a lethal political and spiritual disease, an error which the Catechism of the Catholic Church condemns as “secular messianism” and “intrinsically perverse.”⁵

Such acceptance of human limitations leaves plenty of room for any of us to undertake the corporal and spiritual works of mercy that God asks of us. C.S. Lewis puts this into perspective in his essay “The World’s Last Night.” In bidding us to remember that Christ is coming again to judge the living and the dead (and that the Second Coming could happen at any time), Lewis says,

Frantic administration of panaceas to the world is certainly discouraged by the reflection that ‘this present’ might be the world’s last night; sober work for the future, within the limits of ordinary morality and prudence, is not. For what comes is Judgment: happy are those whom it finds laboring in their vocations, whether they were merely going out to feed the pigs or laying good plans to deliver humanity a hundred years hence from some great evil. The curtain has indeed now fallen. Those pigs will never be fed, the great campaign against White Slavery or Governmental Tyranny will never in fact proceed to victory. No matter; you were at your post when the Inspection came.⁶

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⁵ Catechism, section 676, p.177.
I have used this dialogue with a skeptic to make clear the principles and beliefs that led me to write this book, and have guided its composition.

In addition, there was motivation from a Biblical admonition against silence in the face of evil. The LORD had said to Ezekiel: "If I say to the wicked, 'You shall surely die,' and you give him no warning, nor speak to warn the wicked from his wicked way, in order to save his life, that wicked man shall die in his iniquity; but his blood I will require at your hand. But if you warn the wicked, and he does not turn from his wickedness, or from his wicked way, he shall die in his iniquity; but you will have saved your life." (Ezek. 3:18–19)

A ROAD MAP FOR READERS

This foreword is impressionistic, without an attempt to prove my case in detail.

Those who venture into the main text will find an abundance of documentation for the argument that I make against the URI, its globalist allies, and the pro-URI “gurus” in the New Age movement. These movements’ own literature makes the case against them, for those who have eyes to see and ears to hear. I have paid the URI and its associates the compliment of taking them seriously; those who have “a mouth speaking great things” (Dan. 7:8) deserve such scrutiny and exposure.

At the end of the book is a postscript, speculating on the aftermath of the movements now in train for economic, political, and religious globalization. The postscript, like this foreword, is impressionistic. I offer it not as a prophecy, but as a way to get readers to consider some of the unexpected side effects and complications that the current drive for a New World Order may pose for mankind. Evil may come at us from the Right as well as from the Left—or from both directions simultaneously. Those who fail to scan the entire horizon for political and spiritual peril may find themselves unexpectedly overwhelmed.

Anyone who has not examined the interfaith, New Age, and globalist movements previously might find the participants and their activities to be confusing, and may need orientation. My answers to the following questions are brief. For the details, complexities, nuances, and “hot parts” (of which there are many), proceed to the body of this book.

• Is this book fiction or non-fiction? Real-life or satire?

Alas, it is all non-fiction. I would rather that the bizarre activities and beliefs that I have uncovered were confined to the pages of light thrillers and inane, preachy end-times novels. The reality is otherwise. And nothing herein is satire—although some of the words and deeds of the New Age enthusiasts make it appear that they are parodying themselves.

• What organizations are involved, and how are they associated?

The following organizations form a loose network of associates with a shared world-view. Mutual sympathy and common belief, not a chain of command or a shared directorate, bring them together. (As you look over this list of movements, consider the scope of their ambition. Isn’t it reassuring to know that so many well-connected bien-pensants want to create a “new civilization” for us all? In any case, we won’t need to worry about voting on these reformers’ ideas; it will all be done for us, and for our own good.)
The United Religions Initiative (URI)

The United Religions Initiative (URI) is a fast-growing interfaith movement launched in 1995 by William E. Swing, one of the Episcopal Church’s prominent liberal bishops. The movement describes itself as “a growing global community dedicated to promoting enduring, daily interfaith cooperation, ending religiously motivated violence and creating cultures of peace, justice and healing for the Earth and all living beings.” The URI Charter says, “The URI, in time, aspires to have the visibility and stature of the United Nations.” The URI grew out of the post-1893 interfaith movement, and exemplifies that broader movement’s utopian, anti-traditional world-view.

In mid-2004, Bishop Swing glowed with optimism about the prospects for the URI: “Our cooperation circles [URI local chapters] have gone from none at charter signing, to having 100, to having 200; now we’re almost having 300, and we’ll soon have 1,000. We’re in 50 countries in the world; we have people from 80 different religions; we have offices on five continents—and we get more than 1 million hits a month on our website.”

The Lucis Trust

The Lucis Trust is a Theosophical organization with offices on Wall Street in New York, in London, and in Geneva. It was founded by Alice and Foster Bailey in 1922. (Its publishing house was initially the Lucifer Publishing Company, until it was renamed Lucis Publishing Company). In 1923, the Baileys established the Arcane School, “a correspondence school presenting the principles of the Ageless Wisdom through esoteric meditation, study and service as a way of life” for those who wish to pursue the path of “new age discipleship.” More than 80 years later, the Trust keeps the Arcane School in operation, and ensures that Alice Bailey’s 24 long-winded books remain in print.

The Lucis Trust supports the URI, the Temple of Understanding, and other spiritual and political movements for a “New World Order.”

The Gorbachev Foundation and Green Cross International

Mikhail Gorbachev, the last premier of the Soviet Union, founded the Gorbachev Foundation in January 1992, within a month of the December 1991 dissolution of the USSR. The Foundation’s stated goal is “to help assert democratic values and moral, humanistic principles in the life of society. In a globalizing world, the search for guidelines in building a new, more equitable international order is increasingly important. The overall motto of the Gorbachev Foundation is Toward a New Civilization.”

Gorbachev also founded Green Cross International, a global environmentalist movement. Green Cross, established in 1993, “promotes legal, ethical and behavioral norms that ensure basic changes in the values, actions and attitudes of government, the private sector and civil society, necessary to build

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2. Ibid.
a sustainable global community.”¹ As part of their quest for “basic changes” worldwide, Green Cross supports the Earth Charter Initiative, a drive for UN adoption of a far-reaching environmental ethical code. Gorbachev has said, “My hope is that this charter will be a kind of Ten Commandments, a ‘Sermon on the Mount,’ that provides a guide for human behavior toward the environment in the next century and beyond.”²

There are no direct ties between either of Gorbachev’s organizations and the URI, but the URI supports the Earth Charter. All of these movements share the goal of building a “new civilization,” as envisioned by affluent Western liberals and by ex-Communist leftists.

≈ The State of the World Forum

The State of the World Forum (SWF) is a spin-off from the Gorbachev Foundation.³ It was intended by Mikhail Gorbachev to establish “a kind of global brain trust to focus on the present and future of our civilization.”⁴ Since its founding in 1995, the SWF has drawn crowds of current and has-been political leaders, corporate CEOs, social change activists, and New Age “gurus” to its luxurious meetings. There, they discuss creation of “an ever more inclusive and holistic approach to global governance.”⁵ At SWF conclaves, shamanism and tantra are “in,” and traditional monotheism is definitely “out.”

The SWF co-sponsored the URI’s first global summit meeting in 1996. Since then, there have been no formal links between the two organizations. However, they do have donors and activists in common. By this means, these organizations promote what URI Global Council member Donald Frew describes as “the Western liberal social agenda. It covers many groups, and those who are in one group are likely to be in another. It is a world-view, not a conspiracy.”⁶

≈ The Earth Charter Initiative

The URI is one of many liberal organizations that has lined up to support the Earth Charter, a revolutionary set of ecological principles put forward in 1994 by Mikhail Gorbachev, Maurice Strong, Steven

3. The Gorbachev Foundation/USA convened the first SWF in San Francisco in 1995; the SWF has since become a separate non-profit organization. (State of the World Forum, “Gorbachev Foundation USA 10th Anniversary Celebration,” http://www.worldforum.org/home/fmsd_2.htm, printed 2/6/03.)
6. Interview of Donald Frew by Lee Penn, 3/28/03.
Rockefeller, and others. (Rockefeller had told ecological activists in 1998 that “One can think of the Earth Charter with its tripartite structure as a ‘Tree of Life.’”¹)

Among the many supporters of the Earth Charter are the US Conference of Mayors, the Sierra Club, the Rosicrucians, the School of Ageless Wisdom, the Florida Cannabis Action Network, and about 100 Catholic religious orders. The Earth Charter Initiative seeks UN passage of the Earth Charter, and hopes that its principles will be written into binding international treaties. The killer idea—literally—in the Charter’s “green” rhetoric is the call to “Ensure universal access to health care that fosters reproductive health and responsible reproduction.”² In UN circles, “reproductive health” includes artificial contraception, abortion, and sterilization.

≈ The World Economic Forum

The World Economic Forum (WEF), founded in 1971, considers itself to be critical in setting each year’s global agenda:

It has become the premier gathering of international leaders from business, government, academia, media, non-governmental and other civil organizations. From its origins as a small business conference in the Swiss Alps, the Annual Meeting has grown to become the event where the leading issues confronting humanity are discussed and debated at the start of each calendar year. . . . The Forum believes that progress can best be achieved when governments and business can freely and productively discuss challenges and work together to mold solutions. The unique atmosphere of the Annual Meeting creates opportunities for the formation of global partnerships and alliances.³

Forbes reported that the 2004 annual meeting had “2,280 participants from 94 countries, including some 800 chairmen and chief executives, billionaires like Michael Dell and Bill Gates, 203 ambassadors and 31 heads of state and government.”⁴ WEF leaders—who include Earth Charter activist Maurice Strong—have made it clear that they support “global governance.”⁵

There are no direct ties between the URI and the WEF. However, to the extent that the WEF meetings address religion, they support New Age rather than traditional beliefs.

• Who are the leaders of these movements, and how are they related to each other?

≈ Bishop William E. Swing, founder of the URI

William E. Swing (1936—) has been the Bishop of the Episcopal Diocese of California since 1979; he plans to retire in 2006 to give full time to the URI.⁶ His jurisdiction, fittingly, includes San Francisco,

Marin County, Berkeley, and most of the remainder of the San Francisco Bay Area. Swing's avocation is golf, and he made the championship cut for the 1994 AT&T Pebble Beach Pro-Am tournament. (In this respect, he followed in his father's footsteps. In 2004, Swing said, “My father was a professional golfer, and we lived at a country club.”) Swing conceived the idea of the URI in 1993, and has vowed “to commit the rest of my life to an initiative that would create a United Religions.” He has been married since 1961, and has two children.

Bishop Swing had long been a low-key liberal within the Episcopal Church, the U. S. branch of the Anglican Communion. Until the mid-1990s, he had avoided the public controversies associated with James Pike, Jack Spong, and other flamboyant, gadfly Episcopal bishops. In 1990, he ran for election in the Diocese of Washington DC, but was not chosen. In 1996, Swing turned down nomination to run for Presiding Bishop of the Episcopal Church.

With Swing's acceptance of Matthew Fox as a priest in 1994, and with his launch of the URI in 1995, he has taken a higher profile on the left wing of the Anglican Communion. In 1997, he boasted to a San Francisco-based gay activist that “I've probably ordained more gays and lesbians than the rest of the Anglican church put together.” And in early 2003, he told the Patriarch of Constantinople that “I have ordained more women than any other bishop in the history of the Church and would be glad to talk about my experience;” the Patriarch replied, “I don't want to know your experience.”

Swing nevertheless continues to present himself as conservative. During the mid-2004 celebration of his 25th anniversary as Bishop of California, Swing said,

I’m a conservative person. I'm a Republican. I voted for George W. Bush. Yet I am seen as a raving liberal throughout the church. I’m very conservative about marriage. I’m very conservative about hard work. I’m very conservative that you celebrate the sacraments; if you’re going to preach, you say your prayers, and you read the Bible and you do your homework. Inside myself, I have an awful lot of conservative tendencies, and I serve a constituency that is primarily liberal, and we get along just fine. And so, I’m really glad I’m not a raving liberal in San Francisco, because I think we’d all go off the deep end."

THE INTELLECTUAL PRECURSORS OF TODAY’S NEW AGE MOVEMENT

Helena Petrovna Blavatsky (1831–1891), was born in Ukraine. She had two brief marriages. The first, in July 1849 to General Nikifor Blavatsky, a Russian governor of Armenia, lasted until her flight that September, and was never consummated. After Helena abandoned her husband, she began a quarter-

century of travel through Europe, Asia, and North America. While in the US, she undertook a bima-
mous second marriage in 1875 to a follower, Michael Betanelly. (Mr. Blavatsky was still alive at the time
in Russia.) The new marriage too was abortive; within several months Blavatsky abandoned him, and
Betanelly obtained a divorce in 1878.

Helena Blavatsky was profoundly influenced from her childhood onward by Freemasonry and
occultism. At her grandparents’ home, she studied the occult library of her maternal great-grandfa-
thor, Prince Pavel Dolgorukii, “a prominent Rosicrucian Freemason in the years before Catherine II
closed the lodges. In her adolescence, she admired Prince Aleksandr Golitsyn, a magician and Freema-
son who encouraged her growing interest in esotericism.”

Blavatsky visited Paris in the early 1850s, and “astonished the Freemasons there with her knowl-
edge” of the secrets of Scottish Rite and Egyptian Rite Masonry. In her travels through Europe, Amer-
ica, and Asia, “everywhere she was involved with Freemasonry, Oriental secret societies, occult
fraternities, and with the spiritualists who constituted, as it were, the esoteric ‘church’ from which
doors opened to the more esoteric circles.” Blavatsky said in Isis Unveiled that she hoped for Masonry
to return to its ancient, occult roots, and averred that the Masonic quest for knowledge and under-
standing would remain “empty words” for “as long as they neglect their mother Magic, and turn their
backs upon its twin sister, Spiritualism.” She also praised Grand Orient Masonry for allowing atheists
to join their Lodges.

Blavatsky “smoked her first hashish, which she used for many years, in 1850 in Cairo.” She told an
associate, “Hasheesh multiplies one’s life a thousand fold. My experiences are as real as if they were
ordinary events of actual life. Ah! I have the explanation. It is a recollection of my former existences,
my pervious incarnations. It is a wonderful drug, and clears up a profound mystery.”

Blavatsky was wounded in battle at Mentana in 1867; she was fighting against the Pope, and on the
side of Garibaldi, for the unification of Italy. Another biographer says that during the 1850s, Blavatsky
was probably a member of Mazzini’s Jeune Europe, a revolutionary Carbonari secret society. “In 1871,
while in Cairo, Egypt, she founded a spiritualist group which disbanded because of its inept, fraudu-
 lent attempts to create psychic phenomena.”

Blavatsky’s next stop was the United States. While in New York City, Blavatsky founded the Theo-
osophical Society in 1875. In 1878, she moved to India, where she remained until scandal forced her to
leave the country in 1885. In 1884, the Society for Psychical Research, which had been friendly to The-
osophy, investigated her claims to paranormal abilities and to receiving mystical messages from

3. Ibid., p281.
7. J. Gordon Melton, Jerome Clark, and Aidan A. Kelly, New Age Almanac, Visible Ink Press, 1991, p16 (cited below as Mel-
ton, New Age Almanac).
Blavatsky: A Theosophical Occult Apology,” Frank Leslie’s American Magazine 33 (February 1892), reprinted in Theosophical
History, vol. 2, no. 6 (April 1988), p211.
The Masters Revealed: Madame Blavatsky and the Myth of the Great White Lodge, State University of New York Press, 1994,
ascended spirit masters. In 1885, their report deemed her a charlatan. “Other close associates of Blavatsky would confirm the report in later years.”1 Blavatsky spent the remainder of her life in Europe.

Blavatsky died in 1891 in London, having written Isis Unveiled (1877) and The Secret Doctrine (1888), two massive, soporific texts still revered by her present-day followers. She claimed that these books were channeled from the Mahatmas, her spirit guides, but “large sections of her books which purport to be her own words are in fact duplications of passage in other, earlier books to which she had access. From the very first appearance of Isis, charges of plagiarism have swirled around HPB’s writing.”2

According to the New Age Almanac, “she will be remembered as the person most influential in creating the modern occult movement in the West.”3 Worldwide, the Theosophical Society has about 35,000 members in 37 countries.4

Alice A. Bailey and Foster Bailey

Alice A. Bailey (1880–1949) was born in England. During her youth, she was an Evangelical Christian missionary working with the British Army in India—or, as she later described herself in her autobiography, a “rabid, orthodox Christian worker.”5 She married Walter Evans in 1907; they moved to the US, where he became an Episcopal priest. The family had three daughters, but the marriage was destroyed by Evans’ bad temper. Alice separated from him in 1915 and obtained a divorce in 1919. With the end of her first marriage, she began her journey into occultism.

Bailey became a member of Annie Besant’s Theosophical Society (the movement that Helena Blavatsky had founded); she broke off from them to found her own school of Theosophy after she began receiving “messages” from “Tibetan Master” Djwhal Khul in 1919. Alice met Foster Bailey, who had been the national secretary of the Theosophical Society, around this time. They married in 1921.

The Baileys founded Lucifer Publishing Company in 1922 (later renaming it Lucis Publishing Company). They also established the Arcane School in 1923, and World Goodwill in 1932. As of 1978, the Arcane School claimed that it had had 200,000 students over its lifetime.6 A scholarly study of the New Age movement says, “Bailey’s influence on the New Age movement, especially in its early phase, is pervasive.”7

By the time she died, Alice Bailey had produced 24 volumes of Theosophical musings; she claimed that most of these were dictated to her by her Tibetan spirit guide. Two historians specializing in the New Age movement said that the books “are extremely dense. Bailey’s husband, Foster, once admitted that in the first edition of A Treatise on White Magic, the printers had inadvertently typeset twenty pages twice and included them in the published volume. It was two years before anyone noticed, including the Baileys themselves.”8

Foster Bailey (1888–1977), a 32nd degree Mason,9 continued the work of the Lucis Trust after Alice Bailey died. He said that Masonry “is all that remains to us of the first world religion which flourished
in an antiquity so old that it is impossible to affix a date. It was the first unified world religion. Then came the era of separation of many religions, and of sectarianism. Today we are working again towards a world universal religion. Again then, Masonry will come into its own, in some form or another.”  

Alice Bailey’s present-day followers at the Lucis Trust are avowed supporters of the URI.

Pierre Teilhard de Chardin, S. J.

Pierre Teilhard de Chardin (1881–1955) was a French Jesuit priest, paleontologist, and theologian. He was ordained as a priest in 1911, and served as a stretcher-bearer during World War I; he received the Legion of Honor and other awards for valorous performance. During the early 1920s, his evolutionary theological writings gained unfavorable notice at the Vatican; Teilhard was forbidden to publish these and later works during his lifetime. He obeyed, but circulated his writings privately. After his death, Teilhard’s friends saw to their publication between 1955 and 1970. From 1923 to 1945, Teilhard spent much of his time doing paleontological research in China; he participated in the 1929 discovery of Peking Man. Teilhard’s final years were in France and the United States.

Teilhard’s theology anticipated themes common among present-day New Age writers, although he disavowed Theosophy and what he deemed to be world-denying Asian religious philosophies. URI supporters Robert Muller, Barbara Marx Hubbard, and Matthew Fox acknowledge Teilhard as one of their mentors.

Present-Day New Age Supporters of the United Religions Initiative

Robert Muller

Robert Muller (1923–) was born in Belgium, and was raised in Alsace-Lorraine. During World War II he was a refugee, and participated in the French Resistance movement. Muller obtained a Doctorate of Law from the University of Strasbourg, and began his career with the United Nations in 1948. By his retirement in 1986, he had risen through the ranks to be an Assistant Secretary-General of the UN, and his World Core Curriculum earned a UNESCO prize in 1989. He later served as Chancellor of the UN University for Peace in Costa Rica. He met his first wife, Margarita Gallo, at the UN in the late 1940s; after her death in the 1990s, he remarried.

Muller has been a public supporter of the URI since its inception. He also has cooperated with Theosophists for decades, and the World Core Curriculum—now being used in 43 private “Robert Muller Schools”—acknowledges the work of Alice A. Bailey as one of its sources. In turn, Dale McKechnie, a vice president of the Lucis Trust, said in 1998, “Robert Muller apparently has been influenced by Alice Bailey’s works. . . . He did speak at some of our conferences. . . . We have been a great supporter of his work. We’ve tried to support him and the United Nations and his current work at the Peace University in Costa Rica.”

1. Ibid., p. 29.
2. Telephone interview, April 24, 1998, by Lee Penn of Dale McKechnie, Vice-President of the Lucis Trust.
Barbara Marx Hubbard (1929—) is a New Age futurist. One of her supporters says, “She has spent the last thirty years identifying options and people contributing to a creative, sustainable future. In the 1970s and 1980s, she worked on designing and producing major synergistic conferences, bringing together opposing factions to seek cooperative solutions, such as the Soviet-American Citizen Summits to develop joint-nation projects. In 1984, her name was placed in nomination for the Vice Presidency of the United States with her ‘campaign for a positive future.’”1 Marx Hubbard is a board member of the World Future Society and the Society for the Universal Human, and is co-founder of the Foundation for Conscious Evolution. She collaborates with Neale Donald Walsch, saying, “I see that we have different functions toward the same goal. Our function has been to provide an evolutionary context and a developmental path toward the next stage of evolution that includes the best of the teachers and thinkers now transforming our world.”2

Barbara Marx Hubbard was heir to the Marx family toy fortune, and was raised without religious affiliation.3 Her teenage spiritual search took her through the Episcopal Church, but she found the priest to be uninspiring, “affable, pallid, correct, traditional.”4 She was already convinced that God’s “behavior toward His children was unacceptable.”5 Barbara married an artist, Earl Hubbard, in 1951; she had five children, and divorced after her consciousness expanded. In 1980, she visited an Episcopal monastery in Santa Barbara, Mount Calvary, for a spiritual retreat. At this time, she began receiving channeled messages from “the Christ voice,”6 an entity that told her that the “brave congregation of souls attracted to the future of the world are my avant-garde—the New Order of the Future.”7 These communications have continued since then. The New Age Almanac says, “During the last two decades, Hubbard has become one of the major spokespersons of the New Age Movement and of the goals of planetary consciousness.”8

Barbara Marx Hubbard assisted in the drafting of the URI Charter, and still supports this movement. She also has attended meetings of Gorbachev’s State of the World Forum. Barbara Marx Hubbard closed a section of her 1998 book Conscious Evolution with part of the “Great Invocation,” a Theosophical prayer from the Lucis Trust: “When asked what I choose to be the outcome of the book, my answer is that it serve the fulfillment of the plan. ‘May Light and Love and Power restore the plan on Earth.’ That is my prayer.”9 The prayer comes directly from the works of Alice A. Bailey.

Neale Donald Walsch (1943—) is the best-selling author of the Conversations With God books, a series of channeled dialogues with “God.” His career path has been diverse: managing editor of a newspaper,
program director for a radio station, public information officer for a large public school system, founder of an advertising and marketing firm, and nationally syndicated radio talk show host. All of this—including jobs with New Age luminaries Elisabeth Kübler-Ross and Terry Cole Whitaker—preceded a time of disaster for Walsch.

In the midst of a crisis, in February 1992, Walsch says that he wrote an angry letter to God, asking why his life was such a struggle. “God” responded, and the result—three years later—was the first book of the Conversations With God series. Since then, Walsch claims to have reached a readership of more than 25 million people with his message that we are one with God. Walsch now spends all his time pursuing “his vision of a world in which people no longer live in fear of God, or of each other.”

Walsch was raised Roman Catholic, but left the Catholic Church at age 20. (Walsch’s oft-repeated recollections of his childhood religious training read like a real-life version of Sister Mary Ignatius Explains It All For You.) He then passed through various Protestant denominations, but now has his own religion, a feel-good faith in which “Hitler went to heaven.” Walsch’s spirit guide explained, “There is no hell, so there is no place else for him to go.” Walsch has been married five times, and so was ready to hear “God’s” admonition to us all that “Your marriage vows, as you presently construct them, have you making a very un-Godly statement.”

Walsch was active in the URI in the late 1990s, and remains a public supporter of the movement. He and Barbara Marx Hubbard praise each other’s work, and they seek the same goals.

GLOBALIST POLITICIANS AND BUSINESSMEN

≈ Mikhail Gorbachev

Mikhail S. Gorbachev (1931–) was the last ruler of the Soviet Union, from 1985 to 1991. He joined the Communist Party in 1952, became First Secretary for Agriculture in 1970, and joined the Politburo in 1979. Gorbachev had the patronage of Yuri Andropov, the KGB boss who ruled the USSR from 1982 to 1984. After his 1985 election as General Secretary of the Communist Party, Gorbachev attempted to reform the Soviet system; his slogans were glasnost (openness) and perestroika (restructuring). He was married to Raisa Gorbachev from 1953 until her death in 1999.

Soon after assuming power, Gorbachev signed a five-year plan, for 1985 to 1990, that brought the Soviet Union to its high point of developing an arsenal of deadly pathogens, including plague, brucellosis, tularemia, anthrax, and smallpox. . . . At the same time U.S. scientists were collaborating with Russian counterparts to eradicate any trace of smallpox from the world (from which some 300 million people died during the twentieth century), the Soviet Union was secretly hoarding twenty tons of the germ for military use. New strains were being created. All this during glasnost.

In 1988, Gorbachev announced that the USSR would abandon the “Brezhnev doctrine” that had decreed that no country would be allowed to leave the Soviet orbit. The next year, revolutions swept across Eastern Europe, and Soviet rule collapsed. Gorbachev did not respond with invasion, as the USSR had done in Hungary in 1956 and in Czechoslovakia in 1968. The collapse of the Warsaw Pact ended the Cold War in Europe; Gorbachev received the Nobel Peace Prize in 1990 for this. The Soviet Union dissolved at the end of 1991, after the secession of member republics, and after a comic-opera coup by hard-line Communists in August 1991, in which Gorbachev had been held under house arrest for three days.

Gorbachev is a friend of President George H. W. Bush (1989–1993), and remains politically active worldwide, via the Gorbachev Foundation, Green Cross International, the Club of Rome, and other globalist movements. He is unpopular in Russia, having received one-half of 1% of the votes cast in the June 1996 presidential election there. Many Russians blame Gorbachev for the chaos and privation that followed the fall of the USSR.

Gorbachev is not affiliated with the URI, but his theology is compatible with it. He told a Gorbachev Foundation/Netherlands interviewer, “nature is my god. To me, nature is sacred. Trees are my temples and forests are my cathedrals.” He still avows, “The socialist idea has not lost its significance or its historical relevance.” Therefore, “I am convinced that a new civilization will inevitably take on certain features that are characteristic of, or inherent in, the socialist ideal.”

Maurice Strong

Maurice Strong (1929–), a divorced and remarried Canadian businessman, made a multimillion-dollar fortune in the oil and utility industries. For decades, Strong has been a zealous environmentalist and a supporter of “global governance.” In recent years, he has been Senior Advisor to UN Secretary General Kofi Annan, Senior Advisor to the President of the World Bank, President of the UN’s University for Peace in Costa Rica, Co-Chairman of the Council of the World Economic Forum, and a member of Toyota’s International Advisory Board. Since 2003, Strong has been sent to North Korea by Kofi Annan to mediate the ongoing nuclear crisis.

Strong became friends with George H. W. Bush while the elder Bush was US Ambassador to the UN; as a result, in 1992, President Bush did not oppose Strong’s appointment as the Secretary-General of the 1992 UN environmental summit meeting in Rio de Janeiro. Strong and Mikhail Gorbachev then began the Earth Charter movement to rectify what they saw as the excessively “anthropocentric emphasis” of the Declaration on the Environment produced at this UN conference. Strong says, “The real goal of the Earth Charter is that it will in fact become like the Ten Commandments, like the Universal Declaration of Human Rights. It will become a symbol of the aspirations and the commitments of people everywhere.” He has urged that it be implemented quickly, saying at the 1995 State of the World Forum that “We shouldn’t wait until political democracy paves the way. We must act now.”

2. Mikhail Gorbachev, On My Country And The World, Columbia University Press, 2000, p67; the emphasis was as given in the original text.
3. Ibid., p74.
Strong has described himself as “a socialist in ideology, a capitalist in methodology.” ¹ He also says, “We are gods now, gods in charge of our own destiny, and gods can’t be capricious.” ² As for his own spirituality, Strong says, “Universalist expressions of religious belief have always attracted me … I have found the development of my inner spiritual resources one of my most constant challenges, and my connection with the cosmic forces that shape all existence has become central to me.” ³

George Soros

George Soros (1930–) is a billionaire investor and currency speculator. He is divorced and remarried, with 5 children. ⁴ Soros gave $15.5 million to the 2004 campaign against the re-election of President George W. Bush,⁵ saying “It would be too immodest for a private person to set himself up against the president. … But it is, in fact … the Soros Doctrine.” ⁶ With similar grandiosity, in 1997 he had said, “It is a sort of disease when you consider yourself some kind of god, the creator of everything, but I feel comfortable about it now since I began to live it out.” ⁷

Soros’ resources to be “creator of everything” have increased; according to the annual billionaire list issued by Forbes magazine, his wealth increased from $3.5 billion in 1997 to $7.2 billion in 2004. Soros has been an investor in the Carlyle Group, a privately held firm with a major stake in the US defense industry; other participants in the group have included former President George H.W. Bush, James Baker (secretary of state for the elder Bush), Frank Carlucci (Secretary of Defense under Reagan), and—until the aftermath of the 9/11 attack—the bin Laden family from Saudi Arabia.⁸ In 1992, Soros made $1 billion by betting against the British pound, forcing it out of the European exchange system. Soros’ speculation has been blamed for starting the Asian financial crisis of 1997, but he lost $2 billion in the 1998 Russian financial panic. Soros was convicted of insider trading in France in December 2002; if the resulting € 2.2 million fine is upheld on appeal, he would disgorge his gains from speculating on a 1988 French bank merger.⁹

Soros gave money to the URI in 1997,¹⁰ and has been an active participant in the World Economic Forum and the State of the World Forum. He is an ardent supporter of “reproductive rights” and other liberal causes. In eastern Europe, according to Forbes, he has “spent freely to help return ex-communists to power.”¹¹

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². Maurice Strong, Where on Earth Are We Going, Vintage Canada, 2001, p.29.
³. Ibid., pp.181–182.
Ted Turner (1938–), a media billionaire from Atlanta, Georgia, has been divorced 3 times and has 5 children.1 His most recent wife was actress Jane Fonda; they divorced in 2001. According to a BBC report in 2001, “Turner, who once described Christianity as ‘a religion for losers’ says, in an interview with New Yorker magazine, ‘She just came home and said: ‘I’ve become a Christian.’ That’s a pretty big change for your wife of many years to tell you. That’s a shock.”2

Turner founded the Cable News Network (CNN), and pledged in 1997 to donate $1 billion to the UN. His wealth rose during the 1990s boom, reaching $5 billion in 1998. With reverses in his media empire since 2000, “America’s largest private landowner” has $1.9 billion left.3 In 1999, Turner nevertheless described himself as “a socialist at heart.”4

Turner has not associated himself with the URI, but he is one of the 21 co-chairs of Gorbachev’s State of the World Forum. He sponsored an interfaith meeting at the UN in 2000, and has said that “Christianity is an eco-unfriendly religion.”5 He added, “You’ve got to be hopeful because I think that we’re smarter than the opposition, because we are thinking long term. We’re better educated and I put my money on the smart minority rather than the dumb majority. Wouldn’t you?”6

One of Turner’s solutions for the world’s problems is a “voluntary” global one-child policy for the next century, since “the world’s population should be about two billion, and we’ve got about six billion right now. . . . Personally, I think the population should be closer to when we had indigenous populations, back before the advent of farming. Fifteen thousand years ago, there was somewhere between 40 and 100 million people. But Paul and Anne Ehrlich have convinced me that if we’re going to have a modern infrastructure, with commercial airlines and interstate highways around the world, we’re going to need about two billion people to support it.”7 Turner did not specify how his plan would be implemented.

Are the “players” described in this book the only ones seeking a New World Order?

No. There are other contenders for global power, and other wanna-be “Messiahs,” in addition to those mentioned in this book. I have investigated the URI and its allies; movements and spiritual leaders not tied to the URI (for example, Sai Baba and Share International’s camera-shy “Maitreya”) get little attention here. This area of research remains wide open for those who wish to pursue it.

Where are the URI and its globalist, New Age allies headed from here?

As of 2004, it might have seemed that these movements are merely weird California-style side-shows. The reality is otherwise. The URI—and more ominously, the associated globalist movements—are well-connected to the UN, to some major foundations and corporations, and to sympathizers in schools, the Western media, and much of the middle management of mainline Protestant and Roman

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6. Ibid., p12.
7. Ibid., pp10–11.
Catholic churches. These movements are ambitious, and growing, and may be able to put themselves forward as “saviors” if the current world order becomes unstable.

Most unfortunately, “unstable” is an optimistic description of the present political and economic outlook. As I discuss in detail in the last two chapters of the book (“The Ascendancy of the ‘Anti-Tradition’” and the “Speculative Postscript”), I believe that we are in the early years of a global Time of Troubles, at least equal in severity to that of 1914-1945. In this environment, radical movements—Utopians of the extreme Left and the extreme Right alike—can win mass support and political power with little warning. Who would have said in 1904 that Russia would have a Communist revolution in 13 years; who in 1913 predicted anything like the Third Reich? We need to be alert, and not ignore those who have written the present era’s equivalents to Hitler’s Mein Kampf and Lenin’s What Is To Be Done? (Do you rebel at my use of these analogies for some aspects of the present day New Age and globalist movements? Go to Part II and Part III of this book, and examine the details.)

What can we do about this?

I am not a political strategist, nor a seasoned organizer, nor a financier. I do not, therefore, have a political or social or economic program to propose that might delay, mitigate, or forestall the present global trends toward war and new forms of “spiritual” tyranny. Among the readers of this book, there may be those who have such ideas; let them come forward and do their best. Everyone’s vocations, abilities, and circumstances are different; the appropriate response to the warnings in this book will vary accordingly.

There is one answer that I propose, something that anyone who believes in God (or desires to have such faith) can do. Let us all seek God’s aid to examine our consciences, and renounce any wrongful acts, attitudes, or negligence that we discover thereby. Then, pray for God to have mercy upon and to bless our foes, whoever they may be; ask that He grant them the gifts of amendment of life and of sanctity, that they may be saved. Just as everyone has different gifts, everyone will perceive a different set of enemies. Pray for them all, especially those most in need of God’s mercy. These prayers can be brief and to the point: for example, “Lord Jesus Christ, Son of the Living God, have mercy upon [name of enemy].”

This might seem to be an impractical and pious response to a real, and dire, worldly predicament. However, I believe that the root of our present crisis is spiritual; the start of the solution must be spiritual, as well.

I have written previously about the URI, globalism, and the New Age movement for various magazines and Internet sites, especially between 1998 and 2000. The research and analysis in this book supersedes my prior work on the URI, the New Age movement, and the globalists. Much has changed in the last four years, and this book reflects those changes.

I close this foreword with an exhortation: Be alert! When reformers of the Left or the Right propose a political or spiritual New Order that will lead us all to a brighter tomorrow, question them closely. If what is proposed involves breaking the laws that are written on our hearts in order to build an earthly New Jerusalem, then show the would-be “saviors” swiftly to the door.

LEE PENN
17

THE INVERTED
SPIRITUALITY AND POLITICS
OF THE NEW AGE MOVEMENT

Because the New Age adepts extol each other’s writings, speak at the same workshops, and share board memberships in the same organizations, it’s fair to assess their teachings as a group. (If this is “guilt by association,” it’s an association that they have created for themselves.) As a group, the works of Helena Blavatsky, Alice Bailey and her followers, Teilhard de Chardin, Robert Muller, Barbara Marx Hubbard, and Neale Donald Walsch are a comprehensive anti-Gospel. These writers oppose the human dignity and liberty that derive from God creating mankind in His image (Gen. 1:27). Those who read New Age and Theosophical books with a discerning eye will find that these writers make clear their intentions for us all, just as Hitler did with Mein Kampf and as the Communists have done since Marx and Lenin. This time, let us heed the warning!

For public consumption, the “prophets” of the New Age announce a glittering future of human ease, freedom, power, and spiritual unity. In 1946, Teilhard de Chardin foresaw the technology of the 21st Century, including genetic engineering and nanotechnology. He said that “the release of nuclear energy, overwhelming and intoxicating though it was,” was “simply the first act, even a mere prelude” in “a series of fantastic events” which would lead us to such feats as

vitalisation of matter by the creation of super-molecules. The re-modelling of the human organism by means of hormones. Control of heredity and sex by the manipulation of genes and chromosomes. . . . The arousing and harnessing of the unfathomable intellectual and effective powers still latent in the human mass. . . . Is not every kind of effect produced by a suitable arrangement of matter? And have we not reason to hope that in the end we shall be able to arrange every kind of matter, following the results we have obtained in the nuclear field?1

Other New Age teachers have echoed this hymn to Prometheus, giving it a spiritual slant. Blavatsky said, “The majority of the future mankind will be composed of glorious Adepts.”2 In the mid-1990s, Robert Muller said, “from all perspectives—scientific, political, social, economic, and ideological—humanity finds itself in the pregnancy of an entirely new and promising age: the global, interdependent, universal age; a truly quantum jump; a cosmic event of the first importance that is perhaps unique in the universe: the birth of a global brain, heart, senses and soul to humanity.”3 Barbara Marx

Hubbard likewise said, “We stand upon the threshold of the greatest age of human history.” Neale Donald Walsch’s “God” proclaimed, “The twenty-first century will be the time of awakening, of meeting The Creator Within. . . . This will be the beginning of the golden age of the New Human.”

Nevertheless, the New Age promise of utopia is a lie. Blavatsky, Alice and Foster Bailey, Walsch, Muller, Marx Hubbard, and their New Age colleagues have barely concealed their hatred for God, their rejection of human tradition and morality, and their contempt for most of humanity. For the majority of us, these New Age teachers promise death.

For the spiritual elite, these New Age prophets promise power, secret knowledge, and membership in the “spiritual hierarchy.” Teilhard de Chardin proposed that when mankind reaches “a critical level of maturity,” the race will “detach itself from this planet and join the one true, irreversible essence of things, the Omega point. A phenomenon perhaps outwardly akin to death: but in reality a simple metamorphosis and arrival at the supreme synthesis.” Alice Bailey said that followers of her path will find that “each contact with the Initiator leads the initiate closer to the centre of pure darkness.” She urged her followers on toward the “Great Renunciation,” “the final great transference, based upon the renunciation of that which for aeons has connoted beauty, truth, and goodness.”

In his apocalyptic novel That Hideous Strength, C.S. Lewis described the nature of this same temptation for Mark Studdock, who had sought initiation into an inner ring of scientific magicians: “Here, here surely at last (so his desire whispered to him) was the true inner circle of all, the circle whose centre was outside the human race—the ultimate secret, the supreme power, the last initiation. The fact that it was almost completely horrible did not in the least diminish its attraction.” Studdock’s final initiation—if he went that far—would involve worship of “macrobes,” spirits with far greater power and intelligence than any man. As his tempter described the macrobes, Studdock was simultaneously horrified and enticed: “These creatures . . . breathed death on the human race and on all joy. Not despite this but because of this, the terrible gravitation sucked and tugged and fascinated him towards them. Never before had he known the fruitful strength of the movement opposite to Nature which now had him in its grip; the impulse to reverse all reluctances and to draw every circle anti-clockwise.”

Bishop Swing, the founder of the URI, has said, “A United Religions will either have a distinct spiritual momentum far beyond its own cleverness or it simply will not be.” The macrobes, or beings worse than them, are the darkness at the end of the road, after the “distinct spiritual momentum” of the New Age movement has reached its goal.

In early 2003, the Vatican offered an incisive analysis of the origins and beliefs of the New Age movement, Jesus Christ: The Bearer of the Water of Life. The document warns specifically against the New Age ideas that are prevalent within the URI and among its utopian allies.

First, the New Age movement is not new; it is a revival of centuries-old anti-Christian traditions. The Vatican said,

5. Ibid., p 224.
7. Ibid., p 269.
When one examines many New Age traditions, it soon becomes clear that there is, in fact, little in the New Age that is new. The name seems to have gained currency through Rosicrucianism and Freemasonry, at the time of the French and American Revolutions, but the reality it denotes is a contemporary variant of Western esotericism. This dates back to Gnostic groups which grew up in the early days of Christianity, and gained momentum at the time of the Reformation in Europe. It has grown in parallel with scientific world-views, and acquired a rational justification through the eighteenth and nineteenth centuries. It has involved a progressive rejection of a personal God. . . . A powerful trend in modern Western culture which has given space to New Age ideas is the general acceptance of Darwinist evolutionary theory; this, alongside a focus on hidden spiritual powers or forces in nature, has been the backbone of much of what is now recognised as New Age theory.  

New Age is not a single, uniform movement, but rather a loose network of practitioners whose approach is to think globally but act locally.  

Against the claim by URI supporter Barbara Marx Hubbard that “We are gods!,” and against Neale Donald Walsch’s assertion that “You are not inferior to God, nor to anything at all,” the Vatican replied, “This exaltation of humanity overturns the correct relationship between Creator and creature.”  

Against the claims by supporters of world government that they are guardians of human rights and democracy, the Vatican replied, “The global brain needs institutions with which to rule, in other words, a world government. . . . there is much evidence that gnostic élitism and global governance coincide on many issues in international politics.”  

Against the proponents of “global spirituality” and a “global ethic,” the Vatican warned, we are witnessing a spontaneous cultural change whose course is fairly determined by influences beyond human control. However, it is enough to point out that New Age shares with a number of internationally influential groups the goal of superseding or transcending particular religions in order to create space for a universal religion which could unite humanity. Closely related to this is a very concerted effort on the part of many institutions to invent a Global Ethic, an ethical framework which would reflect the global nature of contemporary culture, economics and politics. Further, the politicisation of ecological questions certainly colours the whole question of the Gaia hypothesis or worship of mother earth.  

Against the attempts to integrate some positive elements of New Age beliefs into Christianity, the Vatican warned,  

The gnostic nature of this movement calls us to judge it in its entirety. From the point of view of Christian faith, it is not possible to isolate some elements of New Age religiosity as acceptable to Christians, while rejecting others. Since the New Age movement makes much of a communication with nature, of cosmic knowledge of a universal good—thereby negating the revealed contents of Christian faith—it cannot be viewed as positive or innocuous. In a cultural environment, marked by religious relativism, it is necessary to signal a warning against the attempt to place New Age religiosity on the same level as Christian faith, making the difference between faith and belief seem relative, thus creating greater confusion for the unwary.  

2. Ibid., section 2.  
4. Walsch, Communion with God, p.161  
5. Vatican report on the “New Age,” 02/3/03, section 2.3.4.1.  
6. Ibid., section 2.3.4.3.  
7. Ibid., section 2.5.  
8. Ibid., section 4.
The Vatican further warned against the anti-Christian aspect of the New Age movement:

*New Age* offers an alternative to the Judaeo-Christian heritage. The Age of Aquarius is conceived as one which will replace the predominantly Christian Age of Pisces. *New Age* thinkers are acutely aware of this; some of them are convinced that the coming change is inevitable, while others are actively committed to assisting its arrival. People who wonder if it is possible to believe in both Christ and Aquarius can only benefit from knowing that this is very much an ‘either-or’ situation. ‘No servant can be the slave of two masters: he will either hate the first and love the second, or treat the first with respect and the second with scorn’ (Luke 16:13). Christians have only to think of the difference between the wise men from the East and King Herod to recognise the powerful effects of choice for or against Christ. It must never be forgotten that many of the movements which have fed the New Age are explicitly anti-Christian. Their stance towards Christianity is not neutral, but neutralising: despite what is often said about openness to all religious standpoints, traditional Christianity is not sincerely regarded as an acceptable alternative. In fact, it is occasionally made abundantly clear that ‘there is no tolerable place for true Christianity’, and there are even arguments justifying anti-Christian behaviour.¹

These present-day warnings repeat prior Catholic teachings against politicized idolatry. Against the German idolatry of race and nation in the Third Reich, Pope Pius XI wrote in 1937:

> Whoever exalts race, or the people, or the State, or a particular form of State, or the depositories of power, or any other fundamental value of the human community—however necessary and honorable be their function in worldly things—whoever raises these notions above their standard value and divinizes them to an idolatrous level, distorts and perverts an order of the world planned and created by God; he is far from the true faith in God and from the concept of life which that faith upholds. ²

The same warnings could apply to any movement that exalts any “fundamental value of the human community”—such as peace or environmental preservation—“above their standard value and divinizes them to an idolatrous level.”

If the teachings of the New Age authors discussed above are put into practice for the whole society, we can expect that they will be enforced with zeal, for everyone. The spiritual leaders of that time will proclaim the virtues of spiritual unity and mass consciousness-change; they will forget their earlier advocacy of tolerance and “unity in diversity.” In his 1920s investigation of occult movements, René Guénon predicted the same, based on the beliefs and behavior of the spiritists of his own time: “if they had the power they would impose their own ideas on all alike; for in practice no one is less tolerant than those who feel a need to preach tolerance and fraternity.”³ Those who follow these “spirits of the age” will find slavery, not freedom.

The popularity of the New Age movement is evidence of spiritual famine in America and other affluent nations. As Kenneth Woodward wrote for *Newsweek* in 2001, “What makes these bad best sellers noteworthy is what they tell us about the spiritual marketplace. Millions of seekers are looking for religious nourishment, but they can’t tell authentic loaves of bread from the congealed mush put out by self-serving hustlers.”⁴ As a common saying goes among Evangelical Christians, “the cults are the unpaid bills of the Church.”

Thus, a Christian response to the spread of this delusive form of spirituality needs to be twofold.

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1. Ibid., section 6.1.
First, the Churches need to acknowledge and repent of their own failure to offer seekers the Gospel. Next comes ministry to the followers of the New Age movement—and to the movement’s leaders, as well. The spiritually starved souls who follow New Age and Theosophical teachers are, each and all, people whom Christ loves and for whom He died and rose again. Christ desires that all be saved. It is a spiritual work of mercy to warn the people involved in these movements that they are rushing heedlessly toward the edge of a spiritual cliff, and to counsel those who seek aid. It is also essential to intercede in prayer on behalf of the leaders of the New Age movement, and their followers, that God might have mercy on them, and grant to them the graces of repentance, conversion, and true faith.

As may be obvious, I have offered the foregoing critique of the New Age movement from the perspective of a traditional Christian. However, the co-optation of religion by the spiritual scavengers of the New Age should be of concern to traditional believers in other faiths. As René Guénon said in 1921, traditional Hindus are “natural allies in this struggle. . . . Beyond the more particular reasons that Hindus have for profoundly detesting Theosophy, it is no more acceptable to them than to Christians . . . or, in a general way, than it is to all who adhere to a truly traditional doctrine.”

To conclude, I would reiterate the warning against the New Age movement that René Guénon offered in the early 1920s:

What we see in all this, and more generally in spiritism and other analogous movements, are influences that incontestably come from what some have called ‘the sphere of the Antichrist.’ This designation can also be taken symbolically, but that changes nothing in reality and does not render the influences less ill-omened. Assuredly, those who participate in such movements, and even those who believe they direct them, may know nothing of these things. This is where the greatest danger lies, for quite certainly many of them would flee in horror if they knew they were servants of the ‘powers of darkness.’ But their blindness is often irremediable and their good faith even helps draw in other victims. Does this not allow us to say that the supreme craft of the devil, however he may be conceived, is to make us deny his existence?

ARE THE NEW AGE AND GLOBALIST MOVEMENTS A CONSPIRACY?

The short answer: No.

Conspiracies are usually secretive associations with illegal objectives. New Age leaders and their utopian, globalist allies are open about their aims, and their activities are legal. The goals of the present-day New Agers and utopians match what radicals have sought since the French Revolution. This is not because of an organized plot among men that spans nations and decades. Rather, it shows the permanent vulnerability of mankind to temptation and sin.

God remains forever. He does not change; nor do his commandments. Human nature does not change, since mankind is created in God’s image. The devil does not change; nor do the temptations he offers mankind. From the Garden of Eden to the séances of the Theosophists and the meeting-halls of Davos and New York, the message is the same: you will not die, and you will be like god. Human response to temptation does not change, either; apart from God’s grace, we sin. The New Age and globalist movements offer bait that tempts many—freedom from the restrictions imposed by traditional morality, the ability to use spiritual power to attain worldly goals, and the delight of being in the inner circle of those who will create a new civilization.

Therefore, human rebellion against God follows a consistent pattern. People who wish to rebel against God will find collaborators and mentors to assist them, and to affirm that their choices are right. (Also, the religious and governmental authorities, by their oft-repeated injustices, put the same temptations, scandals, and stumbling blocks before their people, again and yet again.) What some over-enthusiastic observers see as multi-generational, international conspiracies are really just successive groups of fallen men following temptation to its logical conclusion. If New Age, globalist, and utopian movements show unity and consistent purpose internationally or over many years, it derives from the dark spirit they follow, wittingly or unwittingly—rather than from their own human, conspiratorial aptitude.

The New Age and globalist movements are not conspiracies. However, they are bearers of a worldview that is altogether opposed to the Christian faith and to the Western tradition of human freedom.

Some of the causes that the New Age and globalist movements support (such as protection of the environment from pollution and an end to inter-religious violence) are praiseworthy. Some of what the New Age and globalist movements oppose (for example, racial discrimination and imperialism) deserves Christian opposition. Thus, a knee-jerk reaction (i.e., if the New Age and globalist movements are for “X,” Christians must oppose “X”) is unwise. Christian opponents of the New Age and globalist movements should consider what injustices and spiritual hungers lead people to follow these movements, so that they might answer these real, unmet needs of their fellow men.
The New Age and globalist movements testify to the human desire for unity and order. In principle, these are not evil motives. As Brooks Alexander, of the Spiritual Counterfeits Project, said in 1983:

Evil mimics the kingdom of God in many of its external attributes, not the least of which is its cohesiveness. Human nature itself yearns for order and organization. As a race we bear the image of God, however distorted, and both unity and structure are among the deepest desires of the human heart. It is the intractable factor of fallenness that twists our best intended efforts at achievement. Under its influence our reach for totality inevitably becomes totalitarian.¹

That’s the problem with globalism; mankind’s search for equity, order, and unity will most likely devolve into totalitarianism, if the lessons of history are any guide.

Benjamin Valentino, a political scientist who studied genocide in the 20th Century—including the crimes of the Nazis, the Communists, “ethnic cleansers,” and combatants in guerrilla wars—said in 2004 that

History’s most savage ideologies have been those that called for the extremely rapid and radical transformation of society. Such transformations have almost always come about at great cost in human life. It is impossible to rule out the advent of completely novel belief systems, but few contemporary ideological contenders seem ready to rival the bloody utopias of radical communism in their desire to rebuild society from the ground up. . . . One reason why radical communism became history’s most deadly ideology was its contention that it could, indeed that it must, be applied to every society on earth.²

He also said,

Future communist mass killings are highly unlikely given the declining appeal of communist ideology since the end of the cold war. Nevertheless, we should remain vigilant of groups espousing similarly radical social changes, as this form of mass killing can have the bloodiest consequences of all.³

Valentino also examined the record of various Communist regimes, contrasting the most radical of these (the USSR under Stalin, China under Mao, and Cambodia under Pol Pot) with Marxist states that avoided committing genocide. He found that

Communist mass killing is more likely
- the higher the priority the communist leaders assign to the radical transformation of society
- the more the communication of society results in the dispossession of large numbers of people
- the more rapidly communist leaders seek to implement disposessive policies
- the greater the physical capabilities for mass killing possessed by the regime
- the fewer and more difficult the options for victims of communist policies to flee to safety.⁴

With Valentino’s analysis in mind, review what the New Age theorists and some of the globalists have said about the “new civilization” that they wish to create. It would be a collectivist society, more dedicated to “protection of the Biosphere”⁵ than to “demands of the free market or individual rights.”⁶ The utopians warn that humanity is on the verge of self-destruction if we do not make “fundamental economic, social, and cultural changes”⁷ everywhere, quickly. With a world government based on such

³. Ibid., p.240.
⁴. Ibid., p.74.
⁷. Ibid., “Rationale,” point 7.
principles, there would be nowhere for opponents and members of disfavored classes to flee to. If these globalist visionaries gain power, they may shed their professorial niceness and commit mass murder to attain their goals. (Does this seem impossible and unprecedented? Think again. Would anyone who attended the Sorbonne with the future leaders of the Khmer Rouge have predicted that they would take over their country a quarter-century later, and proceed to kill one-fifth of the population?)

Despite the fall of the Third Reich and the Soviet Empire, secular messianism is still with us. Some people with such radical goals have a powerful audience, via the State of the World Forum, the Earth Charter movement, the World Economic Forum, and similar globalist organizations. “Utopia in power” has happened several times before in the last century; with the installation of a New World Order, it could happen again. This time, the killing fields could encompass the planet.
THE ASCENDANCY OF THE “ANTI-TRADITION”

The appeal of the URI and its New Age, globalist, utopian allies is based on some inescapable truths. Killing in the name of God is an abomination. Badly managed economic growth has harmed the natural environment. As globalization spreads, so does poverty. Many people and institutions have placed love of money and power above love of God and neighbor. The established religions are gravely tainted by hypocrisy, bigotry, and violence among their adherents and their leaders. People seek connection to God—and if this is not offered in the churches, they will justifiably go elsewhere.

These elements of truth in the URI’s critique of the present world order may draw a wider audience for the more radical aspects of the agenda of the URI and its allies. This would fit the usual pattern of temptation; a mixture of lies and truth is likely to ensnare more people than a message that has no prima facie appeal or plausibility. So it has been from the beginning. It was not a rotten, worm-eaten fruit that the serpent offered to Eve in the Garden of Eden. Instead, “when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, and he ate.” (Gen. 3:6)

For many people, the activities and beliefs of the United Religions Initiative and their globalist, New Age allies are too bizarre to take seriously. Many secular and religious opinion makers and activists, people who instinctively reject the notion of building a utopian New World Order, take for granted that these visionary groups will remain a playground for cranks with too much time and money on their hands.

Such a view is excessively optimistic. With war, terrorism, and economic instability, we are in dangerous times; social and military disasters with global effects can occur anywhere with no warning. Traditional societies and traditional beliefs have been undermined everywhere over the last two centuries. The Enlightenment and other corrosive modern philosophies, the Industrial Revolution, the wars and ideologies of the 20th Century, and globalization (from the colonialism of the 19th century to the “free trade” imperialism of the 21st century) have done their work, cutting people adrift from the faith, family, and community that might once have sustained them and kept them sane during a crisis. As a result, the whole world is vulnerable to being destabilized via cataclysm. After one upheaval—or a series of them, in quick succession—the world’s people, and their leaders, may turn to solutions that they would never have accepted before the crisis.

As the French metaphysician René Guénon said in 1945, “The world has even now reached a point where the security of ‘ordinary life,’ on which the whole outward organization of the modern world has rested up till now, runs serious risks of being troubled by unanticipated ‘interferences.’”1

There is no lack of groups ready and willing to exploit such “interferences,” should they arise. URI supporter Dee Hock warned in 2002:

I think we’re on the knife’s edge where we’re going to undergo cataclysmic institutional failure. . . . I think if we do experience massive institutional failure, the first thing that will emerge, before we see the new forms, is almost total centralization of power and control, which will result in a widespread loss of liberty and freedom. That will last for a while, but it ultimately will not work, much like the Soviet Union. And when that collapses, then we’re in for a second period of social carnage that will be unbelievable. [The interviewer asked: “So you’re talking about a double cataclysm?”] Yes. And out of that, right from the ashes, may emerge the new forms of organization.1

The world’s foundations tremble—and some of our religious and political leaders appear to be ready to give the old structure a push in order to foster their own anti-traditional agendas. Bishop Swing, Mikhail Gorbachev, Tony Blair, and President Bush’s National Security Adviser Condoleezza Rice seem to share a view of how rapid social change happens: via a dramatic event that shapes a new consensus of what is possible and desirable. Groups and agencies that act as “the catalyst and an accelerator of this process”2 (in Gorbachev’s words) can build this new consensus, creating a New World Order from the rubble of the old regime. Ervin Laszlo, a prominent New Age author and activist, says that changing the world is “no longer utopian for the world is highly unstable and hence changeable, moreover the momentum for change is growing. The task before us is to reinforce the momentum and inform it so that it will head in a positive direction.”3

In the view of Bishop Swing—who identifies himself as a Republican4—chaos is an essential part of creation; it was so at the beginning, and remains so as we approach “a new creation,” a “new order.” In 2004, he wrote:

In the first words of the Bible we read where the Spirit brooded over the chaos. . . . Chaos is the necessary ingredient that prompts the Creator’s Spirit to be inventive. High praise for chaos. If Creation is an ongoing phenomenon and if chaos is a necessary ingredient beckoning to the Spirit, then we must be living on the edge of the Spirit’s Pentecostal blast. Our world has more than enough of chaos. Surely the Spirit cannot be far behind. A new creation must be just ahead.5

He added, “In Eden the Spirit showed us delights and limitations. In Gethsemane the Spirit showed us restoration and the vast inclusive nature of the worldwide family of gardeners. Perhaps in the chaos of our own deaths and frightening uncertainties, the Spirit will bring us to a new order, for which at present we have no language or metaphors.”6 He got this right, at least: the New World Order, if it comes, will beggar description.

The Bible, however, testifies against Swing’s ode to creative chaos. Through the prophet Isaiah, the LORD said, “For thus says the LORD, who created the heavens (he is God!), who formed the earth and made it (he established it; he did not create it a chaos, he formed it to be inhabited!): ‘I am the LORD, and there is no other. I did not speak in secret, in a land of darkness; I did not say to the offspring of Jacob, ‘Seek me in chaos.’ I the LORD speak the truth, I declare what is right.” (Is. 45:18–19).7

6. Ibid., p.6.
7. The parenthetical parts of these verses are as given in the Revised Standard Version translation.
One part of the New World Order would be a New Religious Order. Bishop Swing stated in 1998 that “The United Religions Initiative will be inevitable when the world has run out of options. When it is clear that the missing ingredient in authentic diplomacy is religion. . . . The only reason there would ever be a United Religions is that the stark world demands it. The time of that demand is getting close.”1 Swing did not say what event would evoke the “demand,” why he suspected that “the time of that demand is getting close,” who will make the “demand,” or how it will be enforced. In the fall of 2001, Bishop Swing said the same to the International Diplomacy Council: “We will change world history, because the world is going to get impatient with religion;” the world will want religion “to get your act together and make peace in the world.”2 (The occasion for the speech was that the International Diplomacy Council, a group with close ties to the US State Department, had given Swing an award for promoting international understanding; President George W. Bush had sent Swing a letter praising him and the work of the URI.)3

In its 2003 Annual Report, the URI boasted of its growing international influence: “URI’s successful grassroots engagement and its role as a catalyst for positive change is having an impact around the world and is engaging experts in Organizational Development, Conflict Transformation and International Relations—from the United Nations, NGOs and the international interfaith movement.”4 Like other proponents of the New World Order, the URI sees itself as a “catalyst for positive change.”

Another part of the New World Order would be a New Economy, with the social order reconstructed to solve the ecological crisis. In 1993, Mikhail Gorbachev said, “the process of change is proceeding very slowly and from the standpoint of the global ecological situation it is proceeding too slowly. The Green Cross International must become the catalyst and an accelerator of this process.”5 The former ruler of the Soviet Union proposed a strategy of social change by pressure on the status quo from above and from below:

any change in society is the result of the interaction of changes from above and from below. Changes from above are effected by leaders, by parliaments, by those who make decisions and approve laws and rules, who develop and define priorities and adopt budgets. The second category of changes are those implemented by ordinary citizens, social movements in the various parties, philosophers, by all those who accept and develop new ideas, by those who protest and those who defend their dreams, their visions. These changes are not always visible, but through interaction of human beings, through personal contacts and direct influence they transform the spiritual climate. The two lines of change are interrelated. They reinforce each other. The ideas coming from the bottom up must be accepted by the authorities above, but the decisions taken above cannot succeed without support from below. If from this standpoint you look at the ecological situation it becomes apparent that many things must happen along both of those lines of change and particularly in terms of their interaction. Helping to bring about this interaction is what the Green Cross International is going to do.6

As Gorbachev has proposed, many have acted. One of Gorbachev’s allies, Maurice Strong’s Earth Council, has proposed “a number of international campaigns and innovative catalytic programs,”

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5. Gorbachev, Hague speech, 05/24/93.
6. Ibid.
including the Earth Charter, to foster "sustainable development at the global level." And in 1998, Barbara Marx Hubbard described the world as "a system awaiting such catalytic action" as could be undertaken by the URI and similar movements "to grow and nurture a new world."2

The third leg of the New World Order would be a new political and security regime. Since 9/11, US and British political leaders have seen an opportunity to build such a new order.

At a Labor Party conference immediately after the September 11, 2001 terrorist attack, Tony Blair saw hope for global political and economic change: "This is a moment to seize. . . . The kaleidoscope has been shaken, the pieces are in flux, soon they will settle again. Before they do let us reorder this world around us and use modern science to provide prosperity for all. Science can't make that choice for us, only the moral power of a world acting as a community can."3

Condoleezza Rice, the National Security Adviser to President George W. Bush, likewise saw 9/11 as a catalytic event, one which "made possible" social change based on a "new consensus." In her April 2004 testimony to the Congressional committee investigating the September 11, 2001 attack on America, Rice said,

Now we have an opportunity and an obligation to move forward together. Bold and comprehensive changes are sometimes only possible in the wake of catastrophic events. Events which create a new consensus that allows us to transcend old ways of thinking and acting. And just as World War II led to a fundamental reorganization of our national defense structure and the creation of the National Security Council, so has Sept. 11 made possible sweeping changes in the ways we protect our homeland. President Bush is leading the country during this time of crisis and change. He has unified and streamlined our efforts to secure the American homeland by creating the Department of Homeland Security, established a new center to integrate and analyze threat information, terrorist threat information, directed the transformation of the F.B.I. into an agency dedicated to fighting terror, broken down the bureaucratic walls and legal barriers that prevent the sharing of vital information between our domestic law enforcement and foreign intelligence agencies, and working with Congress given [sic] officials new tools, such as the Patriot Act,4 to find and stop terrorists.5

Rice said after 9/11 what the Project for a New American Century (PNAC) had said in September 2000: "the process of transformation, even if it brings revolutionary change, is likely to be a long one, absent some catastrophic and catalyzing event—like a new Pearl Harbor."6 (The PNAC, like Gor-bachev and Earth Council, seems to have an affinity for catalysts.)

6. The Project for a New American Century, Rebuilding America’s Defenses: Strategy, Forces, and Resources For a New Century, September 2000, ch. V, p53; on-line at http://www.newamericancentury.org/RebuildingAmericasDefenses.pdf, printed 05/11/04. Paul Wolfowitz was one of the participants in this project. In his novel That Hideous Strength, C.S. Lewis described—from the point of view of two planners for the N.I.C.E., a Satanic cult that sought to take total power in the realm, how a "catalyzing event" could occur: "‘Emergency regulations,’ said Feverstone. ‘You’ll never get the powers we want at Edgestow until the Government declares that a state of emergency exists there.’ ‘Exactly,’ said Filostrato. ‘It is folly to talk of peaceful revolutions. Not that the canaglia would always resist—often they have to be prodded into it—but until there is the disturbance, the firing, the barricades—no one gets the power to act effectively.’" (Lewis, That Hideous Strength, p130.)
We are accustomed to think that religious, business, and political leaders protect the social order in which they prospered, and uphold the values with which they were raised. Instead, some of the most influential people on Earth are themselves acting as change agents. As a result, previously inconceivable events—such as the creation of a powerful United Religions that would shape all the religions of the world—are now possible.

Multiple, complex agendas are at work here. The URI, like the rest of the interfaith movement, is an amalgam of liberals who are committed to peace, and of cultists and occultists who see this same movement as a vehicle to undermine traditional religions. The secular “powers that be,” of the neo-conservative, capitalistic American Right and of the “Third Way” European Left, each seek to remake the world order in their own way. The Communists, who still wish to refashion the world, remain in the background waiting for their second chance. All of these political contenders appear to understand that traditional religious belief and mores stand in the way of their project of creating a New Humanity in a New World. Despite the fundamental differences among the contending secular forces, each will, for their own self-regarding motives, support anything that discredits and marginalizes traditional religions. That may be the explanation for the bizarre convergence of support for organizations such as the URI and the State of the World Forum. What, other than a common target, could align George H. W. Bush with Mikhail Gorbachev, George W. Bush with Gray Davis and George Soros, and the Dalai Lama with the kept churchmen of the Peoples’ Republic of China? (This convergence of interest need not be conscious; it may be that all are being “drawn to the loadstone rock” by spiritual forces that they do not perceive or understand.)

In his 1910 criticism of the Sillon, a radical French Catholic social action movement of the early 20th Century, Pope St. Pius X uttered a warning that could apply with equal or greater force to today’s movements for religious globalism such as the United Religions Initiative:

this organization which formerly afforded such promising expectations, this limpid and impetuous stream, has been harnessed in its course by the modern enemies of the Church, and is now no more than a miserable affluent of the great movement of apostasy being organized in every country for the establishment of a One-World Church which shall have neither dogmas, nor hierarchy, neither discipline for the mind, nor curb for the passions, and which, under the pretext of freedom and human dignity, would bring back to the world (if such a Church could overcome) the reign of legalized cunning and force, and the oppression of the weak, and of all those who toil and suffer.

By undermining traditional Christianity and sovereign nation-states, the reformers in the URI and globalist movements are weakening critical barriers against an unprincipled global regime of force and spiritual deception.

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THE UNITED RELIGIONS INITIATIVE

HEADQUARTERS

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**The Episcopal Diocese of California**

The headquarters of the URI is in this Diocese; their publications and web sites are valuable ways to track URI activity, and to monitor the development of New Age Anglicanism.

**Diocesan Office**

Diocese of California, 1055 Taylor St., San Francisco, CA 94108, USA, tel. (415) 673-5015, fax (415) 673-9268, info@diocal.org

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GLOBALIST LEADERS, ORGANIZATIONS, AND MOVEMENTS

GLOBALIST LEADERS

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THEOSOPY AND THE NEW AGE MOVEMENT

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Murphet, Howard, When daylight comes: A biography of Helena Petrovna Blavatsky, Theosophical Publishing House, 1975. (Supportive of Theosophy)


WEB SITES

Theosophical Society, Adyar—http://www.ts-adyar.org; this is the international headquarters of the movement that Blavatsky founded.


ALICE A. BAILEY, FOSTER BAILEY, AND THE LUCIS TRUST

BOOKS


Additionally, the Lucis Trust has prepared some compilations of Alice Bailey’s works: A Compilation on Sex, Death: The Great Adventure, Ponder On This, Serving Humanity, Soul: The Quality of Life, The Seven Rays of Life, and The Seventh Ray: Revealer of the New Age. They also offer a CD-ROM version of all of Bailey’s works, with a master index, as well as a magazine, The Beacon.

WEB SITES

Lucis Trust home page—http://lucistrust.org/; also provides links to the Arcane School, World Goodwill, and the Lucis Publishing company. Their publications may be ordered through this site.


Share International home page—http://www.shareintl.org. This group appears to be inspired by the teachings of Alice Bailey. Their public leader, Benjamin Creme, claims to be the advance man for “Maitreya,” a camera-shy “World Teacher” whose appearance has been “imminent” since 1982. The Lucis Trust, however, has not accepted the claims of Maitreya and of Creme.


THE NEW AGE MOVEMENT

NEW AGE ANGLICANISM

MATTHEW FOX AND CREATION SPIRITUALITY

BOOKS


A SELECTIVE BIBLIOGRAPHY


Wheel We, Wee All the Way Home: A Guide to a Sensual Prophetic Spirituality, Bear & Company, 1981.


Fox, Matthew, and Tattersfield, Jane, In the Beginning There Was Joy, National Book Network, 1995. (A children's book; the description on Amazon is: “Mr. and Mrs. Joy (God) teach their children (us) to share and respect the beauty of all creation.”)

WEB SITES

Friends of Creation Spirituality—http://www.matthewfox.org/sys-tmpl/door; Fox's home page.

Naropa University home page—http://www.naropa.edu; associated with the University of Creation Spirituality.

Techno Cosmic Mass home page—http://www.technocosmicmass.org, for information on Fox's drug-free rave liturgy.


THE LABYRINTH MOVEMENT

BOOKS


Artress, Lauren, Walking a Sacred Path: Rediscovering the Labyrinth As a Spiritual Tool, Riverhead Books, 1996.


WEB SITES


Veriditas home page—http://www.veriditas.net; “the voice of the labyrinth movement.”
THE CATHEDRAL OF ST. JOHN THE DIVINE

WEB SITES


PIERRE TEILHARD DE CHARDIN

Books

Lubac, Henri de, Teilhard De Chardin: The Man and His Meaning, New American Library, 1968. (De Lubac, a supporter of Teilhard, was named as a Cardinal by Pope John Paul II in 1983, and continued in this post until his death in 1991.)

Lukas, Mary, Teilhard: The Man, the Priest, the Scientist, Doubleday, 1977.

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**WEB SITES**


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**CORINNE MCLAUGHLIN AND GORDON DAVIDSON**

**BOOKS**


**WEB SITES**

The Center for Visionary Leadership home page—http://wwwVISIONARYLEAD.ORG.

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**ROBERT MULLER**

**BOOKS**


False Dawn: The United Religions Initiative, Globalism, and the Quest for a One-World Religion
© Lee Penn & Sophia Perennis 2005 – order online at: www.falsedawn.us
The Little Soul and the Sun: A Children's Parable Adapted from Conversations With God, Young Spirit Books, 1998.


WEB SITES


OTHER GLOBALIST, NEW AGE AND UTOPIAN RESOURCES

WEB SITES


Citizens for Global Solutions home page—http://www.globalsolutions.org; this is the new name for the World Federalist Association.

Foundation for the Future home page—http://www.futurefoundation.org; Robert Muller and Barbara Marx Hubbard are on the Board of Advisers.

For The Common Good home page—http://www.global-forum.org; web page on globalization from an inter-faith perspective, with essays by URI activist Josef Boehle.


Jean Houston's home page—http://www.jeanhouston.org; she inspired Lauren Artress to start the Labyrinth Project at Grace Cathedral.

Millennium Institute home page—http://www.millenniuminstitute.net.


Wittenberg Center for Alternative Resources home page—http://www.wittenbergcenter.org; some of its leaders have been active in the URI.


ENTHEOGENS: THE INTERSECTION BETWEEN DRUGS AND RELIGION

BOOKS


Lee, Martin A., and Shlain, Bruce, Acid Dreams: The Complete Social History of LSD—The CIA, the Sixties, and Beyond, Grove/Atlantic, 1986.


**The Western Occult and Pseudo-Christian Tradition, from Gnosticism through the New Age**

**Books**


Comparative Religion

books

New Religious Movements, Sects, and Cults
overviews
books

**WEB SITES—ANTI-CULT**

Apologetics Index home page—http://www.apologeticsindex.org; Evangelical critique of cults and new religious movements.
Fact Net home page—http://www.factnet.org; they say that they have been “Breaking News and Information on Cults and Mind Control since 1993.”
Family Action Information and Resource Center home page—http://www.fair-cult-concern.co.uk.
Freedom of Mind Center home page—http://www.freedomofmind.com; Steven Alan Hassan, the web master, states that he has “27 years of frontline activism exposing destructive cults, providing counseling and training.”
Rick Ross home page—http://www.rickross.com; describes itself as an “institute for the study of destructive cults, controversial groups, and movements.” He also has a blog with cult news at http://www.cultnews.com.
SIMPOS, a Netherlands anti-cult group, has resources on-line at http://www.stelling.nl/simpos/esotericism.htm and http://www.stelling.nl/simpos/esotericist_tendencies_m-z.htm#M.
Spiritual Counterfeits Project home page—http://www.scp-inc.org. This is an Evangelical Christian think tank that describes itself as a “frontline ministry confronting the occult, the cults, and the New Age movement and explaining why they are making an impact on our society.” It publishes a journal twice a year, and shorter newsletters several times a year.

**OTHER WEB SITES PERTAINING TO CULTS AND NEW RELIGIOUS MOVEMENTS**

Anti-cult activists have accused these sites of being excessively sympathetic to cults and new religious movements.

Center for Studies on New Religions (CESNUR)—http://www.cesnur.org. (For an Evangelical critique, see the Apologetics Index web article on CESNUR, at http://www.apologeticsindex.org/c10.html.)
A SELECTIVE BIBLIOGRAPHY

Cult Awareness Network home page (CAN)—http://www.cultawarenessnetwork.org. (For an Evangelical critique, see the Apologetics Index web article on CAN, at http://www.apologeticsindex.org/c19.html.)

Institute for the Study of American Religion (ISAR)—http://www.americanreligion.org. (For an Evangelical critique, see the Apologetics Index web article on J. Gordon Melton, the head of the ISAR, at http://www.apologeticsindex.org/m06.html.)

THE REV. SUN MYUNG MOON AND UNIFICATIONISM

BOOKS


Case, Thomas W., Moonie Buddhist Catholic: A Spiritual Odyssey, White Horse Press, 1996. (Critique of Moon and Unificationism)


Hong, Nansook, In the Shadow of the Moons: My Life in the Reverend Sun Myung Moon’s Family, Little, Brown, 1998. (Critique of Moon and Unificationism)


Introvigne, Massimo, The Unification Church, Signature Press, 2000.


______. Home Church, HSA Publications, 1983.

______. Life of Prayer, HSA Publications, n. d.


WEB SITES

Family Federation for World Peace and Unification home page—http://www.familyfed.org; Unificationist site

SECTARIAN AND CULTIC MOVEMENTS WITHIN THE CATHOLIC CHURCH

BOOKS


Arguello, Kiko, and Hernandez, Carmen, Statue of the Neocatechumenal Way, Hope Publishing House, 2003. (Arguello and Hernandez are the founders of the Neocatechumenal Way.)

Berglar, Peter, Opus Dei: Life and Work of Its Founder, Josemaria Escriva, Scepter Publications, 1995. (Supportive of Opus Dei; Scepter is an Opus Dei publisher)


Buzzi, Elisa, A Generative Thought: An Introduction to the Works of Luigi Giussani, McGill-Queen’s University Press, 2004. (Giussani is the founder of Communion and Liberation.)

Conde, Angeles, and Murray, David J.P., The Legion of Christ: a History, Center for Integral Formation, 2003; order through the web site: http://www.circlepressusa.com/interior02.php?se=001&ca=001&ar=177. This is a Regnum Christi publisher, so the book is pro-Legionary.


de del Carmen Tapia, Maria, Beyond the Threshold: A Life in Opus Dei, Continuum, 1999. (Critique of Opus Dei)

de del Portillo, Alvaro, and Cavalleri, Cesare, Immersed in God: Blessed Josemaria Escrivá, Founder of Opus Dei As Seen by His Successor, Bishop Alvaro Del Portillo, Scepter Publishers, 1996. (Supportive of Opus Dei)

Escrivá, Josemaría, Centennial Edition: The Complete Published Works of Saint Josemaria Escrivá, Scepter Publishers, 2002. (Escrivá was the founder of Opus Dei).


______ In Love With the Church, Scepter Publishers, 1989.

______ The Way; The Furrow; The Forge (single volume edition), Scepter Publications, 2001. (The key writings of the founder of Opus Dei.)
A SELECTIVE BIBLIOGRAPHY


Giussani, Luigi, *Morality: Memory and Desire*, Ignatius Press, 1986. (Giussani is the founder of Communion and Liberation.)


Lubich, Chiara, *Jesus: The Heart of His Message: Unity and Jesus Forsaken*, New City Press, 1985. (Lubich is the founder of Focolare.)


WEB SITES: SUPPORTERS OF CATHOLIC “NEW ECCLESIAL MOVEMENTS”


False Dawn: The United Religions Initiative, Globalism, and the Quest for a One-World Religion © Lee Penn & Sophia Perennis 2005 – order online at: www.falsedawn.us

WEB SITES: OPUS DEI AND ESCRIVÁ:
- Romana home page—http://en.romana.org; this is the “Bulletin of the Prelature of the Holy Cross and Opus Dei.”

WEB SITES: CRITICS OF CATHOLIC “NEW ECCLESIAL MOVEMENTS”

CRITICS OF FOCOLARE:

CRITICS OF THE LEGIONARIES OF CHRIST AND REGNUM CHRISTI:
- Rick Ross’ anti-cult site has a web page on the Legionaries of Christ, at http://www.rickross.com/groups/loc.html.
- A conservative Catholic site, Unity Publishing, criticizes the Legionaries at this page: http://www.unitypublishing.com/Apparitions/LegionIndex.html.

CRITICS OF THE NEOCATECHUMENAL WAY:

CRITICS OF OPUS DEI:
- Freedom of Mind Center web page on Opus Dei—http://www.freedomofmind.com/resourcecenter/groups/o/opus.
- Rick Ross’ anti-cult site has a web page on Opus Dei, at http://www.rickross.com/groups/opus.html.

CRITICS OF TRADITION, FAMILY, AND PROPERTY (TFP):
- An Italian anti-cult group has extensive research on TFP and its allies at http://www.kelebekler.com/cesnur/eng.htm. Articles on this site include Miguel Martinez, "‘Doctor Plinio’ and his ‘counter-revolutionary magis-
A SELECTIVE BIBLIOGRAPHY

Many other similar web pages exist; search Google for the name of each new ecclesial movement, with the terms “sect” or “cult” or “abuse.”

WICCA AND NEO-PAGANISM

BOOKS


———. Witchcraft in the Middle Ages, Cornell University Press, 1984. (Scholarly history)


WEB SITES

Ancient Ways Bookstore home page—http://www.ancientways.com; they put on the annual PantheaCon convention for Neopagans in February of each year.

Conjureworks—http://www.conjure.com; the home page of Rowan Fairgrove, a Wiccan who has long been active in the URI.

Covenant of the Goddess home page—http://www.cog.org; URI Global Council member Donald Frew, a Neopagan, is active in this organization.

THE INTERFAITH MOVEMENT

INTERFAITH ORGANIZATIONS

WEB SITES

CoNexus Multifaith Media home page—http://www.conexuspress.com; offers many books sympathetic to the interfaith movement.


Ingrid Shafer’s home page—http://ecumene.org; Shafer is an interfaith activist, and describes her site as “A Meeting Place for the World’s Religions and Ideologies.”


Interfaith Network of the United Kingdom home page—http://www.interfaith.co.uk.


Inter-Religious Federation for World Peace (IRFWP) home page—http://www.irfwp.org. They state that they carry out their programs “through the Interreligious and International Federation for World Peace (IIFWP),” whose home page is http://www.irfwp.org. Both organizations are associated with the Unification Church, and were founded by the Rev. Sun Myung Moon.

Minorities of Europe (MoE) home page—http://www.moe-online.com/index.asp.


World Conference of Religions for Peace (WCRP) home page—http://www.wcrp.org. (Previously, the group had been named the World Conference on Religion and Peace.)


World Council of Churches (WCC) home page—http://www.wcc-coe.org; a Christian ecumenical body, but active
ADVOCACY, HISTORY AND ANALYSIS OF THE INTERFAITH MOVEMENT

BOOKS


______. Sacred Energies: When the World’s Religions Sit Down to Talk About the Future of Human Life and the Plight of This Planet, Augsburg Fortress Publishers, 2000.


CATHOLIC PERSPECTIVES ON INTERRELIGIOUS DIALOGUE

Cardinal Arinze was President of the Pontifical Council for Interreligious Dialogue, the Vatican Curia department in charge of interfaith relations, from 1984 to 2002. In 2002, the Pope appointed Arinze as Prefect of Congregation for Divine Worship and the Discipline of the Sacraments.

BOOKS

I am a health care information systems consultant and a journalist. I received a BA cum laude from Harvard in 1976, and master’s degrees in business and in public health from the University of California at Berkeley in 1986. Since then, I have worked in finance and health care information systems—mostly as a consultant, assisting hospitals, health maintenance organizations, and other health care providers with automation and business planning. I was elected to Phi Beta Kappa as an undergraduate, and am listed in Who’s Who in America (56th–59th editions) and Who’s Who in the World (20th–22nd editions). I am a member of the American College of Health Care Executives and the Institute of Electrical and Electronics Engineers (IEEE).

As a journalist, I have written about the United Religions Initiative, cults, and the New Age movement since 1998, and have been published in various confessions’ orthodox and conservative magazines:

- *The Journal of the Spiritual Counterfeits Project* (SCP), a front-line Reformed/Evangelical Protestant ministry whose mission is “confronting the occult, the cults, and the New Age movement.” I have had 10 feature articles in the *Journal* since 1999: a 4-part series on the URI, globalism, and the New Age movement, a science fiction story (“The World Church of 2017”), a 3-part series on the history and beliefs of mainstream and fringe Freemasonry, and—in 2004—a 2-part series on the emerging police state. In addition, I co-authored “Neale Donald Walsch: Conversations With Myself” with Tal Brooke, the President of SCP. In 2004, this article won a “First Place” award in the “Critical Review” category from the Evangelical Press Association. (There were 500 contestants for this award.)
- *The Wanderer* (Catholic)—Paul Likoudis’ “United Religious Initiative Launched in Pittsburgh” (July 6, 2000) quoted extensively from my articles, as did several “From the Mail” columns: “Unscrambling the Labyrinth” (July 8, 1999), “The Transforming Power of the Labyrinth” (March 1, 2001), “The Endless Labyrinth” (April 12, 2001), and “Mapping the Scandals” (June 6, 2002).
- *Touchstone* (orthodox Christian, from all confessions)—“Midwives of a Common God: The Myriad Friends of the United Religions Initiative” (June 2000).
- The Catholic Family and Human Rights Institute, which acts as a pro-life advocate to the UN and other international bodies, published “The United Religions Initiative: An Organization Seeking to Undermine Traditional Religious Faith and Evangelization,” in February 2005.
With this book, I hope to speak to a wider audience, to liberals as well as to conservatives, since the current and pending threats to liberty and to traditional religious belief come from both political extremes.

I was raised as an Episcopalian, but became atheist while in college. After a six-year detour into Marxism (as a member of the New American Movement, a “democratic-socialist” descendant of the Students for a Democratic Society), I returned to Christ in 1978. From 1979 to 1983, I was a member of a Methodist congregation in Oregon; from 1983 to 1995, I was an active member of the Episcopal Church in Bishop Swing’s diocese, including serving on a San Francisco parish’s Vestry, heading its Finance Committee, and participating in its Search Committee for a new rector in 1994.

I left the Episcopal Church in 1995—pushed away by Bishop Swing’s establishment of the United Religions Initiative, his 1994 acceptance of Matthew Fox as an Episcopal priest, and the pro-abortion stance of the Episcopal Church. The last straw was when they started calling God “she” at my parish; by the next Sunday, I was seeking a new spiritual home, and began by worshiping at a Russian Orthodox parish. That year, I explored Catholicism and Eastern Orthodoxy—and was received into an Eastern Catholic parish that is in communion with Rome but worships, fasts, feasts, and prays in the Eastern Orthodox fashion. My spiritual home since 1995 has been the Christian East. My history is evidence that God is merciful to sinners, and shows that the writer of “Amazing Grace” was telling the truth.
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