



Forcing Change

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Sowing the Seeds of Global Government: The Vatican's Quest for a World Political Authority

By Carl Teichrib

Introduction

"Most of us are not competitors... We are the stakes. For the competition is about who will establish the first one-world system of government... No one can be exempted from its effects. No sector of our lives will remain untouched."¹

– Malachi Martin.

In 1990, a former Vatican-insider claimed that a titanic struggle was being waged to bring about a world political system. This contest, the now deceased Jesuit explained, was primarily between three players: international Leninism, transnational business elites, and the hand of the Vatican.

Almost twenty years have passed since Malachi Martin drew attention to this three-way quest. At the time his assertions seemed over-the-top. Granted, the idea of a world government via communism wasn't new as decades of Cold War posturing still played in our minds. And the writing was on the wall in respect to the growing power of international cor-

porate and financial elites, exemplified by the likes of David Rockefeller and the Trilateral Commission.

But the Vatican?

For many, the belief that the Holy See was pursuing a vision of world government was simply too much. After all, this ancient hub of Roman Catholicism had a reputation – especially among Europe's agnostic youth – as an institution of old men, steeped in tradition, procession and ceremony. Never mind that the history of the Continent, more often than not, revolved around the Vatican's political prowess.



Coat of Arms of the Holy See



Carl Teichrib, Chief Editor



The Vatican

In the summer of 2009, the Holy See's political cards were revealed in a major papal document. Harkening back to Malachi Martin's talk of world government, the most powerful religious office on the planet had promoted a world political authority to manage the global economy. Food security, disarmament, and peace would follow suit.

A sound global economy and world peace are noble sounding goals, to be sure. But the danger lurks in that the seeds of tyranny are often buried in the soil of good intentions.

On July 7th, Pope Benedict released his new encyclical titled *Caritas in Veritate*, or "Charity in Truth." Two years in the making, this document was disclosed on the eve of the G8 Summit in Italy and the Pope's meeting with US President Barack Obama. Some 30,000 words long,

this encyclical outlined the Pope's concerns regarding globalization and economics, corporate ethics, and the role of the Catholic Church in promoting social doctrine.

Commenting on the encyclical, *The New York Times* noted that, "sometimes Benedict sounds like an old-school European socialist..."² And *The San Francisco Chronicle* explained that,

"*Caritas in Veritate* addresses very modern issues such as globalization, market economy, hedge funds, outsourcing, and alternative energy, calling for people to put aside greed and let their consciences guide them in economic and environmental decisions. Many of the ideas put forward would likely rankle conservatives..."³

E.J. Dionne, a columnist for *The Washington Post*, gushed that Benedict is "well to Obama's left on economics..."⁴

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While Pope Benedict's perspective on the global economy was a perplexing blend of free-market and social welfare ideals, what raised eyebrows were his thoughts on international politics. In section 67 of *Caritas in Veritate*, the Pope dropped an ideological bombshell – a world authority to “manage the economy,” bring about “timely disarmament,” and ensure “food security and peace.”



Pope
Benedict XVI

Here is a major part of section 67. The reference to a “world political authority” is very clear, and Pope Benedict explains that this international agency should be given the power of enforcement... “*real teeth*.”

“In the face of the unrelenting growth of global interdependence, there is a strongly felt need, even in the midst of a global recession, for a reform of the United Nations Organization, and likewise of economic institutions and international finance, so that the concept of the family of nations can acquire real teeth. One also senses the urgent need to find innovative ways of implementing the principle of the responsibility to protect and of giving poorer nations an effective voice in shared decision-making. This seems necessary in order to arrive at a political, juridical and economic order which can increase and give direction to international cooperation for the development of all peoples in solidarity. To manage the global economy; to revive economies hit by the crisis; to avoid any deterioration of the present crisis and the greater imbalances that would result; to bring about integral and timely disarmament, food security and peace; to guarantee the protection of the environment and to regulate migration: for all this, there is urgent need of a true world political authority, as my predecessor Blessed John XXIII indicated some years ago. Such an authority would need to be regulated by law, to observe consistently the principles of subsidiarity and solidarity, to seek to establish



Pope John XXIII

the common good, and to make a commitment to securing authentic integral human development inspired by the values of charity in truth. Furthermore, such an authority would need to be universally recognized and to be vested with the effective power to ensure security for all, regard for justice, and respect for rights. Obviously it would have to have the authority to ensure compliance with its decisions from all parties, and also with the coordinated measures adopted in various international forums.”

Immediate controversy surrounded this paragraph, with some Catholics quickly attempting to distance the idea that the Holy See would support world government.

Hierarchy Of Power

John-Henry Westen, writing for *LifeSiteNews*, stated unequivocally that the Pope was speaking “directly against a one-world government.” Westen’s justification for this position was the Pope’s call for a “dispersed political authority” in paragraph 41 – a reference to the role of States in the international system. Westen also brought up the use of the word “subsidiarity” in section 57 as a strike against world government.

This is an important point: Subsidiarity is the Catholic social teaching that issues should be dealt with at the lowest level possible. In many respects it builds on the theme of self-determination, and in this sense it would seem antithetical to a world authority.

Section 57 of *Caritas in Veritate* says,

“In order not to produce a dangerous universal power of a tyrannical nature, the governance of globalization must be marked by subsidiarity, articulated into several layers and involving different levels that can work together. Globalization certainly requires authority, insofar as it poses the problem of a global common good that needs to be pursued. This authority, however, must be organized in a subsidiary and stratified way, if it is not to infringe upon freedom and if it is to yield effective results in practice.”

Mr. Westen, who claims that Benedict's use of subsidiarity opposes world government, has misdiagnosed this section. The Pope is not speaking *against* one-world government by evoking subsidiarity; instead he's offering a hierarchical model upon which to build an international authority. Essentially, where issues can be dealt with at the local or national level, let them be handled in this domain. And where issues are global and cannot be adequately addressed at a lower level, then a world authority is necessary.

Pope Benedict also suggested that subsidiarity could be a safety valve that checks the power of a universal government against taking on tyrannical traits. But to propose that subsidiarity is a counter to tyranny is unconvincing – it can't even check the expansion of over-government today.

John Laughland, author of *The Tainted Source: The Undemocratic Origins of the European Idea*, noted that, "...the German constitution has become increasingly centralised as a result of its subsidiarity clause." The European Union also incorporates this concept, yet that hasn't stopped the EU from centralizing political power and amassing a super-bloated bureaucracy. Subsidiarity, according to Laughland, is a model that assumes a "unitarian, pyramidal hierarchy of executive functions" with a decidedly corporatist doctrine.⁶

Subsidiarity can even be found in the UN system. Professor Robert Araujo explains that, "the principle of subsidiarity is recognized as a fundamental principle of the United Nations Organization."⁷ Here, the concept is centered on self-determination under article 1, paragraph 2 of the *UN Charter*. Yet this doesn't stop the UN from seeking empowered international jurisdiction under the banner of "reform."

It's important to note that subsidiarity does allow for grassroots decision-making and self-direction, but it's within the context of a broader perspective. Professor Araujo explains that it's a "a concept synthesizing the interests of the individual with those of the community." Hence, it's not difficult to see how this principle can align itself with a world authority – you can pursue local political direction, but where local involvement

ends then other levels of government step up for the "common good."

To say that Pope Benedict opposes world government because he evoked subsidiarity misses the point: subsidiarity plays a functioning role in a hierarchy of increasing political powers. What paragraph 57 demonstrates is not an aversion to world government, but the order of decision-making Benedict believes it should be based upon.

Reform And World Authority

Paragraph 67 of *Caritas in Veritate* is overtly political in nature. Here's a breakdown of some key points.

□ **"Reform the United Nations"** – UN reform centers on more than just "voting changes" or "transparency." Rather, reform is connected to world taxation, a global enforcement component, and the creation of an international parliament. A small mountain of reports and documents that support this version of reform already exist, supported by the United Nations, national governments, and pro-UN groups such as the World Federalist Movement and the Club of Rome.⁸ In fact, this platform of international taxation, enforcement, and a world parliament were major discussion points at the UN Millennium Forum – particularly during the sessions hosted by the working group on "Strengthening and Democratizing the United Nations."⁹

Cliff Kincaid, the editor of *Accuracy in Media*, noted the linkages between reform and global governance in section 67 of the papal text.

"...the 'reform' of the U.N. is designed to strengthen it. Hence, the U.N. is clearly destined, from the Vatican point of view, to become the World Political Authority."¹⁰

Reform of the UN goes far beyond new office furniture.

□ **"Responsibility to protect"** – Known as R2P, this is a world federalist ideal that would give the UN a mandate to intervene domestically when a nation commits human rights violations. It sounds

good on the surface, but critics – and even some advocates – realize that such a mandate may open Pandora’s Box.

José E. Alvarez, President of the American Society of International Law, recognized this situation while addressing a conference on international law at The Hague in 2007. R2P, he suggested, could be used as a pretext to engage in all sorts of questionable, interventionist actions.¹¹

Nobody in their right mind wishes for any people group to experience genocide or gross injustices. R2P, however, is a seriously flawed concept that has the potential for grave abuses. From a world management perspective, the Right to Protect becomes the legal justification for a world political authority to act militarily. The danger lurks in that the seeds of tyranny are often buried in the soil of good intentions.

For more on the R2P concept see Volume 2, Issue 7 of *Forcing Change* (www.forcingchange.org) – “Kosovo and the International Community: Just Another Pawn in the Game.”

□ **“To manage the global economy...”** – This is already being discussed within the international community, and it’s looking like the new world financial order will be a top-down power structure that will greatly empower existing global institutions:

Bank for International Settlements – to become the global banking regulator. The BIS is fast setting itself up as the international banking manager, a body that will oversee the world’s banks and financial system, including the regulation of international capital. An entity of this kind would be equivalent to a banker’s “king of the hill.” The Los Angeles Times wrote last year that,

“...such a system would force countries to give up a measure of national sovereignty over banks operating within their borders. It also could lead to international bureaucrats trying to shape financial policy and possibly taking punitive action.”

International Monetary Fund – to become the world reserve currency bank. Under this scheme, the IMF would be charged with regulating a new

global currency to be used in world trade, including the energy sector. Collaborating with the World Bank, the IMF would likewise use this new currency unit for international loans and debt obligations. National and regional currencies would still exist, at least for the interim, but values would react and adjust according to new global benchmarks.

World Trade Organization – becoming the global trade regulator. The WTO would establish the rules for the trading of goods and services via a globally organized set of standard, a process it’s currently working through. National trade policies would hereafter line up with accepted world practices. All of this is already happening, but there’s a further link between global free trade and a new international financial system. Richard Cooper, while advocating a single global reserve currency, noted the following in a 1984 conference sponsored by the Federal Reserve Bank of Boston,

“It would be logical if free [world] trade accompanied this single currency regime. That would also be consistent with the collaborative political spirit that would be required to establish the single currency regime. Free trade would insure one market in goods as well as in financial instruments.”¹²

United Nations – fast becoming the global ethics and governance agency. The UN would give moral input and political guidance to the newly managed world economy. In essence, this body would become the “planetary consciousness,” shaping consumer and political attitudes, values, and behaviors. This too is already happening. At the end of June, the UN hosted a conference that outlined



The Bank for International Settlements, Basel, Switzerland

an accepted social norm for the global economy: an Earth-centric worldview, international socialism, and a New Age vision of planetary evolution.

Remember, Benedict's world political authority is supposed to manage the global economy. How will the execution of this mandate happen? Will the world authority operate as an umbrella to the above-mentioned groups? Can the United Nations reform to the point of being this global economic manager?

Caritas in Veritate gave us a glimpse into the world authority's directives, but it didn't give operational specifics. Has the Holy See actually fleshed out the details: maybe outlining the process through an internal working document? If so, it would be a very interesting read! Or, in only offering generalities, does the Vatican expect other major players – such as the United Nations or World Federalist Movement – to hammer out the particulars? If so, where does that place the Vatican in this world government framework? Observer? Advisor? Overseer?

A lot of perplexing questions arise, and so they should.

NOTE: For information and analysis on the above-mentioned UN conference, check out the Forcing Change (www.forcingchange.org) report, “Building a New Common Future: Twisting Faith and Finance in a Global Order” (July, 2009). For more on the move to a single global currency, see the Forcing Change articles, “One World, One Money” (Volume 1, Issue 12), and “The Joseph Principle and Crisis Economics” (Volume 2, Issue 9).

□ “*An authority...regulated by law*” – Governments the world over are regulated by internal laws and accountability measures, yet this doesn't stop abuses, corruption, or even tyranny from entering the picture. The idea that a world authority could be kept in check by a system of world law doesn't hold water.

□ “*True world political authority*” – This isn't a moral or spiritual ideal propagated by the Holy See, but the vision of an actual world government. This is evident in the overall context of section 67 and in

the wording itself: a “world *political* authority.”

No doubt the papal office desires to see a spiritual standard incorporated into this political entity, based in large part on the social teachings of the Catholic Church. However, this in no way guarantees that a world authority will act in good will. As history bears out, the Vatican itself is far from immune in this regard, and “holders of power” tend to amass power.

Remember the words of Lord Acton, a Catholic historian who penned the following in response to the Vatican's unquestioning authority: “Power corrupts, and absolute power corrupts absolutely.”¹³

Following A Tradition

Pope Benedict's promotion of world government didn't happen in a vacuum. Since the 1950s the Holy See has consistently moved to support an empowered United Nations and world political authority.

Pope Pius XII: On April 6, 1951, Pope Pius XII had a meeting in the Vatican with the World Movement for World Federal Government – a precursor to the World Federalist Movement. During that meeting, Pope Pius encouraged his “world government” audience to continue in this quest.

“Your movement, Gentlemen, has the task of creating an effective political organization of the world. There is nothing more in keeping with the traditional doctrines of the Church, or better adapted to her teachings on the rightful or unjust war, especially in the present world situation. An organization of this nature must, therefore, be set up...”



The Pope then explained, rightly so, that the “deadly germs of mechanical totalitarianism” might infect this “world political organization.” However, in noting this possibility, he reminded the attendees to pursue a morally firm world federalist approach. Ending his meeting, the Pope encouraged his audience to pursue this grand idea.

“...you have the courage to give yourself to this cause. We congratulate you. We would express to you Our wishes for your entire success and with all Our heart We will pray to God to grant you His wisdom and help in the performance of your task.”¹⁴

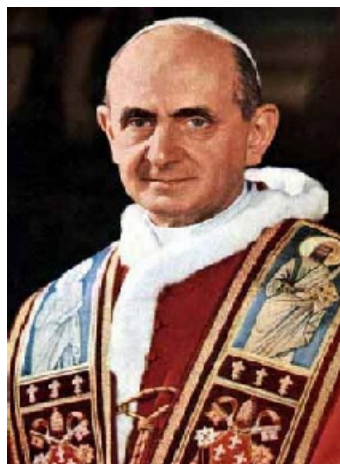
Pope John XXIII: In his 1963 encyclical, *Pacem in Terris*, Pope John XXIII called for an international public authority with a “world-wide sphere of activity” to deal with global problems. This authority would be “equipped with world-wide power and adequate means for achieving the universal common good,” although it could not establish itself through force: “it must be set up with the consent of all nations.”

In contemplating how this system would work, John XXIII called upon the principle of subsidiarity, saying that this should be applied “to the relations between the public authority of the world community and the public authorities of each political community.”

Subsidiarity here, like Benedict’s use of the term, doesn’t negate a world authority – it simply imposes a hierarchical structure that recognizes each level, from the bottom-to-the-top, as a key to the process.¹⁵

Pope Paul VI: While speaking at the United Nations in 1965, the adulation coming from the pope was palatable. During his talk he praised the UN system as “the obligatory path of modern civilization and world peace.”

“The edifice which you have constructed must



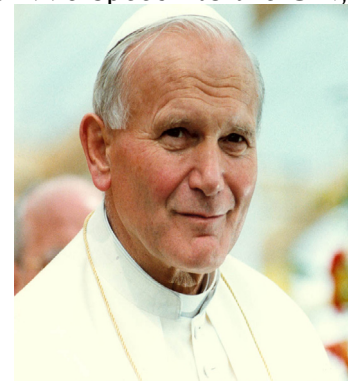
Pope Paul VI

never fall; it must be perfected, and made equal to the needs which world history will present. You mark a stage in the development of mankind, from which retreat must never be admitted... Advance always! ...Let unanimous trust in this Institution grow, let its authority increase.”

Alas, Pope Paul VI called for a world government.

“Is there anyone who does not see the necessity of coming thus progressively to the establishment of a world authority, able to act efficaciously on the juridical and political levels?”¹⁶

Pope John Paul II: In his 1995 speech to the UN, John Paul reflected on the historical connections between the Vatican and the world body.



Pope John Paul II

“The Holy See, in virtue of its specifically spiritual mission, which makes it concerned for the integral good of every human being, has supported the ideals and goals of the United Nations Organization from the very beginning. Although their respective purposes and operative approaches are obviously different, the Church and the United Nations constantly find wide areas of cooperation on the basis of their common concern for the human family.”¹⁷

Although Pope John Paul II butted heads with the United Nations over family issues, he did place enormous importance on pursuing political systems of world law. In 1985 he spoke to judges at the International Court of Justice, telling them that,

The Holy See attaches great importance to its *collaboration with the United Nations Organization and the various organisms* which are a vital part of its work. The Church’s interest in the International Court of Justice goes back to the very beginnings of this Tribunal and to the events that were linked to its establishment....

The Church has consistently supported the development of an *international administration of justice and arbitration as a way of peace fully resolving conflicts and as part of the evolution of a world legal system...*

Strictly speaking, the present Court is no more – but it is also no less – than *an initial step* towards what we hope will one day be a *totally effective judicial authority* in a peaceful world.¹⁸ [italics in original]

In other speeches and writings, such as his encyclical *Sollicitudo rei Socialis*, John Paul called for a strengthening of world law and a “greater degree of international ordering.”¹⁹ None of this has the same blatancy as Pope Benedict’s recommendation for a “world political authority,” but it does follow a common political theme – enlarged and enhanced global governance.

Pope Benedict’s idea of a “world political authority” didn’t spring out of thin air. Rather, through successive papal offices stretching back to at least Pius XII,²⁰ the Holy See has nurtured visions of an international politic.

Influencing Princes and Paupers

The fact that a religious leader has called for a world authority is interesting in itself, but because this emanates from the papal office, an extra measure of attention is warranted.

We cannot overlook the influence wielded by the Holy See. The Pope is vastly different in relation to other religious figures when it comes to global significance. It’s true that some Protestant and evangelical leaders are consulted by political elites; and government officials often court the heads of other religions, such as the Dalai Lama. But all of this pales to the historical and contemporary powers of the papal office.

For centuries the Holy See has been the centerpiece of European political affairs. Its history is replete with geo-political intrigues, papal wars, and the rise and fall of national powers. Royalty from every corner of the Continent have traveled to Rome seeking an audience with the Pope, hop-

ing for papal favor. Moreover, the Vatican has been a hub for banking interests, espionage, and transnational business dealings.²¹ And today, just as in the past, Presidents and Prime Ministers bow before the Pope, seeking his counsel, and privately discussing matters of great political, economic, and social importance.

Eric Frattini, the author of *The Entity: Five Centuries of Secret Vatican Espionage*, gives us a window into this geo-political world.

“The papacy, the supreme authority at the head of the Catholic Church, is the oldest established institution in the world. It was the only institution to flourish during the Middle Ages, a leading actor in the Renaissance, and a protagonist in the battles of the Reformation, the Counter-Reformation, the French Revolution, the industrial era, and the rise and fall of communism. For centuries, making full use of their famous ‘infallibility,’ popes brought their centralized power to bear on the social outcomes of unfolding historical events...

...throughout history, the papacy has always displayed two faces: that of the worldwide leadership of the Catholic Church and that of one of the planet’s best political organizations. While the popes were blessing their faithful on the one hand, on the other, they were receiving foreign ambassadors and heads of states and dispatching legates and nuncios on special missions.”²²

And standing behind the Pope is a worldwide following of devout Catholics, *who may not agree with world government*, but who are nevertheless committed to the Roman Catholic Church – thus supportive of the Pontiff. Avro Manhattan, a critic of the Holy See, correctly made the correlation between the Vatican’s power and its faithful.

“What gives the Vatican its tremendous power is not its diplomacy as such, but the fact that behind its diplomacy stands the Church, with all its manifold world-embracing activities...

...Vatican diplomacy is so influential and can exert such great power in the diplomatic-political field because it has at its disposal the tremendous machinery of a spiritual organization with rami-



UN Forces

fications in every country of the planet. In other words, the Vatican, as a political power, employs the Catholic Church as a religious institution to assist the attainment of its goals. These goals, in turn, are sought mainly to further the spiritual interests of the Catholic Church.

...the Catholic Hierarchy automatically reacts upon those innumerable religious, cultural, social, and finally political, organizations connected with the Catholic Church, which although tied to the Church primarily on religious grounds, can at given moments be made either directly or indirectly to serve political ends.”²³

The point is this: No other religious leader on the planet holds such political and economic influence within a religious framework. Consider just the number of adherents that make up the backbone of the Church of Roman: In the US, Catholics make up approximately 22% of the populace, and of the world’s total, 17% – or about 1.14 billion people.²⁴ That’s why Pope Benedict’s call for a “world political authority” is so significant; what he says influences leaders and laymen alike by the hundreds of millions.

If the local Baptist pastor or Mennonite preacher, with a flock of a few dozen or a few hundred, appealed for a UN-styled “world political authority” it wouldn’t mean much beyond the pews of that particular church. The congregants would ei-

ther cheer the minister or, hopefully, challenge his assumptions. But generally speaking it wouldn’t cause a ripple beyond the local community. However, when the “Holy Father” – a Catholic title that denotes more than just a “leader” – makes such a recommendation, and has the backing of earlier papal appeals, the waves of influence travel worldwide.

Conclusion

- That the Holy See has, for at least six decades, supported the quest for a global political structure.
- That Pope Benedict has, through his recent encyclical, explicitly supported the idea of a world political authority; and that this world government should be designed to incorporate the principle of subsidiarity. Further point: That subsidiarity in a universal political structure would be akin to the slogan, “think global, act local.”
- That the influence of the Holy See upon the international community is substantial, and that the Papacy has the backing and general support of hundreds of millions around the world, adding “local-to-global” support for the Vatican’s geo-political visions.
- That advocates for world government – such as the World Federalist Movement – will pick up on Pope Benedict’s recommendations and use it to parade the idea of world management.
- That many Roman Catholics and Catholic organizations will subsequently endorse the proposal for a world political authority, and hence support various movements for global governance.
- That individuals and organizations within and outside the Catholic Church will defend the Pope’s encyclical by seeking to spiritualize or moralize the text, thereby attempting to soften the controversy. Yet, the Pope’s intent for a world *political* authority remains.
- That a minority of Catholics will vocally oppose the Vatican’s call for UN empowerment and international government (many more will be indiffer-

ent). Ridicule may occur for those who publically speak against Benedict's political ideals. Expect rifts between those who oppose and those who advocate global governance.

- That non-Catholic faith groups will support Pope Benedict's encyclical. Already an evangelical response document has been issued by a group of professors and national evangelical leaders. Titled, *Doing the Truth in Love*, this text agrees that new forms of global authority are necessary, but that it "must secure increased participation, transparency and accountability, and help strengthen the nation state relative to the power of global finance."²⁵ Such a view is more utopian than practical, as few real incentives would compel a world government to operate this openly.

- That new alliances and networks will be formed to increase political and social pressure in support of world management, and that these networks will incorporate Catholic/Vatican groups, non-governmental organizations, and elements from the United Nations.

When the Holy See raises the specter of world government it should jolt Catholics and non-Catholics alike. Even if a world political authority doesn't come to fruition, such advocacy is stunning. Here we have the planet's most influential religious office – itself politically structured as a top-down authority – promoting a top-down system of international management. The perception alone is deeply troubling.

And if a world political authority does come into play, what will keep it from morphing into an autocratic regime? Even in this we are assuming that the global authority will be introduced as a limited government. The ultimate contradiction, of course, is a toothless world authority. Without *enforcement capabilities* it would be little more than an advisory board. To be effective, therefore, it must be a centralist power with clout: Anything less would be meaningless.

But is this what the world needs to ensure global order?

Consider for a moment the last one hundred years, a century rife with examples of "well-

meaning" centralist governments – they were always well meaning to somebody. In the name of "peace and security" these regimes crushed domestic opponents, often liquidating their own supporters in the process. From Chile to China the unofficial motto, "peace is the destruction of all opposition," was translated into action. And in the case of Nazi Germany, the government rose to power through the democratic process. Sadly, in some cases the Vatican itself held the hands of those who perpetrated such crimes, as in Croatia during the 1940s.²⁶

Does all of this mean that the Holy See supports a dictatorial world regime? Not according to Pope Benedict's encyclical, as he openly recognized the dangerous possibility of a "universal power of a tyrannical nature." His hope, as outlined in *Caritas in Veritate*, is a world political authority checked by legal boundaries so as not to "infringe upon freedom." Government overstep would be offset by accountability measures.

A fine concept in theory, but it rests on a shaky assumption: That the world political authority will remain content to live within prescribed limitations; satisfied to operate within tight social, economic, and political constraints. Here's the snag: our advanced, democratic nations – and even the Vatican – haven't and can't live up to this basic standard.

While Pope Benedict tries to soft-sell Catholics and national leaders on the idea of world government, the sobering words of Lord Acton drift-in from a nearly forgotten past: "Power corrupts..."

FC

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Endnotes:

¹ Malachi Martin, *The Keys of This Blood* (Touchstone, 1990), p.15.

² *The New York Times*, "Pope Urges Forming New World Economic Order to Work for the 'Common Good'," July 8, 2009. Online edition.

³ David Ian Miller, "The Pope pays the economy some at-

tention,” *The San Francisco Chronicle*, July 13, 2009. Online edition.

⁴ E.J. Dionne Jr. “To the Right of the Pope,” *The Washington Post*, July 8, 2009, online edition.

⁵ John-Henry Westen, “Pope’s New Encyclical Speaks Against, not for On-World Government and New World Order,” LifeSiteNews.com, July 8, 2009.

⁶ John Laughland, *The Tainted Source: The Undemocratic Origins of the European Idea* (Little, Brown & Company, 1997), pp.154-155.

⁷ Robert John Arujo, “International Law Clients: The Wisdom of Natural Law,” *Fordham Urban Law Journal*, August, 2001.

⁸ For a few examples among many, see the following reports: *Our Global Neighborhood* (The Commission on Global Governance, Oxford University Press, 1995 – directly supported and endorsed by the UN Secretary General); *Toward a Rapid Reaction Capability for the United Nations* (Government of Canada, 1995); *Rethinking Basic Assumptions About the United Nations* (World Federalist Association, 1992); *Reshaping the International Order* (Club of Rome, 1976).

⁹ UN Millennium Forum, May 22-26, 2000. See the final document, *Millennium Forum Declaration and Agenda for Action*.

¹⁰ Cliff Kincaid, “Who Will Probe the UN-Vatican Connection?” *Accuracy in Media*, August 4, 2009. (www.aim.org).

¹¹ José E. Alvarez, The Schizophrenias of R2P, Panel Presentation at the 2007 Hague Joint Conference on Contemporary Issues of International Law: Criminal Jurisdiction 100 Years After the 1907 Hague Peace Conference, The Hague, The Netherlands, June 30, 2007.

¹² Richard N. Cooper, “Is There a Need to Reform?” *The International Monetary System: Forty Years After Bretton Woods* (Federal Reserve Bank of Boston, 1984), p.33.

¹³ Reprinted in Eric Frattini’s book, *The Entity: Five Centuries of Secret Vatican Espionage* (St. Martin’s Press, 2008), p.2.

¹⁴ *Address by His Holiness Pope Pius XII During an Audience with Delegates of the Fourth Congress of the World Movement for World Federal Government, 6 April 1951*. A copy of this speech is in the author’s library. It is reprinted in its entirety in *The Power Puzzle: A Compilation of Documents and Resources on Global Governance* (2004, can be obtained at the Forcing

Change website, www.forcingchange.org).

¹⁵ Pope John XXIII, *Pacem in Terris*, paragraphs 137 to 141.

¹⁶ Holy Father’s Talk at United Nations, October 4, 1965. Reprinted in its entirety in *The Power Puzzle: A Compilation of Documents and Resources on Global Governance* (www.forcingchange.org).

¹⁷ *Address of His Holiness John Paul II*, United Nations Headquarters, Thursday, 5 October 1995.

¹⁸ Address of John Paul II to the International Court of Justice during the Meeting at the Peace Palace, The Hague, 13 May 1985.

¹⁹ *Sollicitudo rei socialis*, paragraph 43.

²⁰ Pope John Paul I was in office for only 33 days before being murdered in 1978. During that time he made a number of speeches, but I have found none that directly support global governance.

²¹ Volumes have been published on the role of the Holy See in global dealings, including banking, espionage, and international diplomacy. One of the most recent books on this subject is *The Entity: Five Centuries of Secret Vatican Espionage*, by Eric Frattini (St. Martin’s Press, 2008).

²² Eric Frattini *The Entity: Five Centuries of Secret Vatican Espionage* (St. Martin’s Press, 2008), p.1.

²³ Avro Manhattan, *The Vatican in World Politics* (Gaer Associates, 1949), pp.28-29.

²⁴ “Frequently Requested Catholic Church Statistics,” Center for Applied Research in the Apostolate, Georgetown University, statistics are for 2009; <http://cara.georgetown.edu/bulletin/index.htm>.

²⁵ *Doing the Truth in Love*. A copy of the document, along with signers, can be found at www.cpjustice.org/doingthetruth

²⁶ The Croat liquidation of Orthodox Serbs was one of the most horrific examples of genocide in modern history. So gruesome were the attacks that “even hardened German troops registered their horror.” See John Cornwell, *Hitler’s Pope: The Secret History of Pius XII* (Viking, 1999), pp.248-260. See also *Unholy Trinity: The Vatican, the Nazis, and the Swiss Banks* by Mark Aarons and John Loftus (St. Martin’s Griffin, 1998); and Avro Manhattan, *The Vatican’s Holocaust*

(Ozark Books, 1986). Mark Aarons and John Loftus attest to Manhattan's credibility, explaining; "he was very well informed, having worked for British intelligence during the war" (*Unholy Trinity*, p.86).

Forcing Change

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What Can I Do?

By Carl Teichrib

Earlier this summer I received an email from an individual with a probing question: "I'm wondering what we can do about all this change? Do you offer any ideas... are there plans to make changes for the better?"

In responding I ended up writing what became an E-Alert that was distributed to the entire *Forcing Change* family. This E-Alert, in turn, solicited some very good exchanges. One reader correctly noticed that I didn't deal with the spiritual side of the equation.

The point was well taken. Being right with God must be first and foremost. If *Forcing Change* makes too much of an assumption on anything, it's that most of its readers are Christians and have dealt with this matter. In fact, if Jesus Christ isn't the center-point of our lives, there's no personal hope. This is partly why I wrote the article "Man as God" for the July 09 issue. We need to understand our position in respect to God's standard, recognizing our sin nature and the saving work of Jesus Christ.

The email that instigated the original E-Alert was looking at the issue in a more activist fashion. Indeed, "what can we do" is a question I often hear.

Unfortunately, when faced with these colossal global challenges, most people react like a deer caught

in the headlights; they're not sure what it is that's approaching, and they seem incapable of moving until it's too late. Or they know what's coming, but it's so large and moving so quickly that they despair: Frustration becomes the reaction.

Information, therefore, requires a response. And the type of information presented in *Forcing Change* should elicit a responsible reaction. Understanding (being informed) and acting is important, especially when we see these challenges impacting our local settings - particularly in churches and schools.

This summer I had the opportunity of putting this into practice; I had to deal with a situation where a very large para-church organization has embraced a socialist version of globalism, including radical environmental positions and the promotion of an empowered United Nations. Thus, in early August I had to meet with a church group who has supported this para-church agency for decades. This meeting, I knew, could provoke very strong emotions.

Was I nervous? You bet! I didn't eat well or sleep much in the days prior to the event. The meeting, thankfully, went well. I was able to explain the dangers and implications of interfaithism and other similar issues. In turn, some of those in attendance further challenged their own group to stand firm on a solid, Biblical foundation. Now they too

are looking to see where and how to implement *information with action*.

In thinking through the question; “what can we do?” I have decided to reprint my original E-Alert response as a *Forcing Change* article. It’s my hope that this will spur you on to further thought and action.

Great question: “I’m wondering what we can do about all this change?”

The answer is two-fold and requires some thought – hence, the longer than expected response letter.

First off, people need to understand the depth of our world and national situation – and how deeply embedded the issues are within the local community. Even though most of your neighbors have probably never expressed interest in world affairs, you’ll quickly discover how polarized your own community is when you start asking for opinions. In other words, the issues of the day may be global, but they impact us right where we live.

As you well know, the internet has been the most important information tool of the last ten years. There’s a lot of great material on the web (there’s also a lot of garbage), and the communication styles are as varied as the content. Consider the emotional approach to the issues of the day: Certainly emotional rhetoric has its place as a wake up call, but too often emotionally-fired articles and commentary are shrugged-off by community leaders as “conspiracy theory.” Current news commentary is important too, but it usually just scratches the surface and rarely penetrates beyond. There’s a desperate need, therefore, to tackle the subject at a deeper level – this means solid documentation, thorough analysis, and an eye towards how the issues hit main-street.

That’s the scope of *Forcing Change*. By providing documented and detailed analysis verses rumor and emotionally-charged rhetoric, you have a useable tool for change at a leadership level. In other words, you can confidently take FC articles and reports to your community leaders – be they

politicians, businessmen, clergy, or professionals – and present the evidence of global governance and social change in a tangible and tactful manner. Now, armed with documentable knowledge, you can act as a type of educational and accountability partner.

Try bringing the issues to the attention of your elected representative by presenting him/her with a typical “internet” article that doesn’t contain first-source documentation, or is written in an overly-charged manner, or one that makes leaps of logic instead of filling in the gaps. If you’re lucky, he/she will politely listen before dismissing you as a crank. And when you leave his/her office, you can bet the articles goes straight into the garbage.

Conversely, if you have a handle on the issue’s language and complexity, and can present yourself in a professional manner, you have a much better shot at making your point - and helping to bring real change, one person or office at a time. Granted, *Forcing Change* is not an easy read, but it is designed so that 1) you’re well educated in the issues, 2) you can present the data as legitimate, and 3) it can be used as a launching pad to challenge *and equip* leadership.

So many people have asked me; “what can I do?” In turn, I have to ask them; “what do you know?” and “What have you done with what you know?”

Have you written any well-crafted letters to the newspaper or to officials spelling out your concerns? Have you directly approached your school-board, elected representatives, business community, or clergy to voice your thoughts, educate them on issues of importance, and/or challenge them to take a constructive stand? Have you been involved in setting up a community round-table or town-hall meeting where officials and the press have been asked to participate; a place where concerns, criticisms, and suggestions are presented? And if so, have you followed up with one-on-one calls or issued a press release? Have you informed those around you in a meaningful way?

Most people answer “no” to the above questions. For those who want to make a difference through knowledge and action, *Forcing Change* can be an important part of the informational tool-kit.

Secondly, numerous *Forcing Change* articles do present suggestions for action. Understand, not every article contains points of engagement – many do through inference and others contain direct recommendations. Sometimes the recommendations are general in application, depending on the issue discussed, and other times specific points are given. However, like any other knowledge-based product, applications are best found by developing a good understanding of the subjects and then using the information wisely as opportunities crop-up; be it at work, in school, in church, or elsewhere.

In the past *Forcing Change* has published articles on propaganda and education, with relevant ideas on how to engage your schools in the battle over world-views. In previous issues dealing with economics, FC readers have been presented with ideas on shoring up financial affairs. And while FC cannot offer direct financial advice on specifics such as individual stocks, it does seek to challenge you in your thinking - to give knowledge that enables you to better comprehend the changes - and to spur you in seeking solutions that best fits your needs.

Part of what makes FC unique is how it has called the trends before they occurred. In 2007, articles appeared in FC on global taxation and world currency concepts; both developments are now featured in today’s major news outlets. In the late spring of 2008, FC wrote on the coming financial crunch before the big hit came in the fall of the year, including a summer supplement that provided readers with an important window into the looming banking crisis. And in the latest issue you’ll find two articles dealing with how the global financial system is being re-arranged. Plus, at the back of the second article you’ll find a scenario on how the international community will likely format this new architecture.

To be forewarned is to be forearmed.

In the near future FC will be publishing articles on how to engage leadership in the contest of ideas, and how to handle town-hall events, and public meetings and forums. Brainstorming articles are also being planned, with different suggestions on how to spur engagement and action within your community.

All of this points to one key element: You. How willing are you to be involved in positive change, individually and within your local setting? What knowledge do you have, and how are you using it? Furthermore, are you ultimately investing it in a way that points people to what’s of eternal value?

These are questions I have to ask of myself. And if I’m honest, I’m not always happy with the answer.

Let me encourage you to do something a little different. Take out a three month membership to *Forcing Change* (the price of a dinner for two at a fast-food joint); download every back issue and special report, and study them (you’ll find it’s a virtual encyclopedia). Purchase some good 2 inch, three-ring binders along with plastic sleeve inserts. Then, print off each year of *Forcing Change* and create a reference set for yourself, your local public library (and/or school library), and at least one selected community leader. If you attend a church, make sure you print a binder for your pastor (FC holds to a Christian/Biblical standard and worldview position).

Be warned: this will eat up an evening, and maybe more! But this is one step in making a difference where you live. Then present these binders as a special gift, explaining that the material is leadership-level reporting and extensively documented. Make a point of using this new-found opportunity to discuss the issues as time progresses. If you see a news item that fits with something mentioned in the binder, then make a friendly phone call and say; “did you see in the news that.... Incidentally, there’s an article in the binder I gave you that helps put this into perspective...”

Simple? You bet. However, if it opens up one door and challenges one more mind, the potential is now there to make a difference.

Will you agree with everything in FC? Probably not. Nor will those whom you give the binders to; that's to be expected! But for those who take the time to read and study the material, a deeper education will occur and the opportunities for meaningful engagement will arise. Moreover, if you choose to remain a *Forcing Change* member you'll want to regularly print updates for the binder sets. This in turn gives you another chance to talk to the librarian (and the student using the binder for a homework assignment), your local community leader, and your pastor.

Your question is extremely valid; "I'm wondering what we can do about all this change?" It's a critical question for our time. I sincerely hope this response gives you some food for thought. No doubt as you ponder this dilemma more ideas will come to the surface.

The trick is to act on them. **FC**

Mandatory Training in Orwellian Thinking?

By Berit Kjos (www.crossroad.to)

"The education of all children, from the moment that they can get along without a mother's care, shall be in state institutions at state expense."
– Karl Marx

"Destroy the family, you destroy the country."
– Vladimir Ilyich Lenin¹

"As the home and church decline in influence... schools must begin to provide adequately for the emotional and moral development of children... The child advocate, psychologist, social technician, and medical technician should all reach aggressively into the community, send workers out to children's homes, recreation facilities, and schools." – Joint Commission on Mental Health of Children, 1948.²

On August 28, Bob Unruh reported that,

"A 10-year-old homeschool girl described as 'well liked, social and interactive with her peers, academically promising and intellectually at or superior to grade level' has been told by a New Hampshire court official to attend a government school because she was too 'vigorous' in defense of her Christian faith. The decision... reasoned that the girl's 'vigorous defense of her religious beliefs to [a court assigned] counselor suggests strongly that she has not had the opportunity to seriously consider any other point of view.' The recommendation was approved by Judge Lucinda V. Sadler, but it is being challenged by attorneys with the Alliance Defense Fund...

...a guardian ad litem [assigned to represent the interest of the child] concluded the girl 'appeared to reflect her mother's rigidity on questions of faith' and that the girl's interests 'would be best served by exposure to a public school setting' and 'different points of view at a time when she must begin to critically evaluate multiple systems of belief... in order to select, as a young adult, which of those systems will best suit her own needs'."³

Did you catch that? The court tells us that this

Christian girl – an excellent student – does not have the right to “choose” which religion best “suits her own needs” until she has examined many other “systems of beliefs.” Only as “a young adult” would she know enough about the world’s diverse religions to choose a suitable system. Would that rule apply to Muslim children? Buddhist children? Hindu children?

Of course not! In today’s “progressive” global culture, other religions are protected from such unconstitutional restraints.

You see, today’s change agents consider Biblical Christianity a major obstacle to global solidarity. And nothing erodes Christian values more effectively than immersion into small groups led by trained facilitators who guide the diverse members toward a pre-planned unity of heart and mind.

But there’s more to this manipulation. The path to pluralism calls for a strategic blend of group consensus and collective service – active immersion into a community with diverse social and moral values. Sad to say, such “service-learning” is fast becoming a norm in schools and colleges everywhere.

Back in the 19th century, Karl Marx conceived this process. Its blend of an evolving consensus or THEORY and actual PRACTICE would steer the collective mind and quench opposition by undermining all forms of certainty. It would shift the public mindset from the “solid ground” of facts to the “shifting sand” of contrived opinion. And, eventually, few would dare to question the wisdom or supremacy of their new rulers and facilitators.

Western Marxists have called this process PRAXIS since the 1920s, when Marxist philosopher Georg Lukács first used the term. Later he would write,

“The creation of a dream for the perfection of the species being of man, directed towards its goal by human praxis, is a powerful instrument for social advancement.”⁴

Karl Marx first mentioned PRAXIS in 1844, and according to the Encyclopedia of Marxism, it’s “just another word for practice in the sense in



which practice is understood by Marxists.”

So how is “practice” understood by Marxists? According to various Marxists documents, they saw it as the continual interaction of “theory-and-practice, in which neither theory nor practice are intelligible in isolation from the other.”⁵

In other words, the group must continually dialogue, be ready to compromise for the sake of consensus, share an evolving THEORY, and then test and practice its new views through some kind of group action or service. It meets again, goes into the community to “practice” diversity again, meets for reflection... again and again, ad infinitum. But this whole process would fail in the presence of uncompromising Biblical certainties!

Christian groups that truly seek God are totally different. Their shared communication has a foundation in absolute Truth. They seek God, not CHANGE! They confirm His grace and gifts, and reject speculations that build false hope and illusions. Their hope cannot be quenched by the world’s uncertainties. The early Christians knew it well:

“This hope we have as an anchor of the soul, both sure and steadfast...” – Hebrews 6:19

No wonder there is a deep chasm between Communism and Christianity!

The Marxist View of Religion

To Karl Marx, Christianity was detestable! He hated it! And since its various expressions had spread throughout Europe, it had to be eradicated. So, in his *Critique of Hegel's Philosophy of Law*, he wrote,

“Man makes religion, religion does not make man... Man is the world of man, the state, society. This state, this society, produce religion, an inverted world-consciousness...

The struggle against religion is therefore indirectly a fight against the world of which religion is the spiritual aroma... Religion is the sigh of the oppressed creature, the heart of a heartless world, just as it is the spirit of spiritless conditions. It is the opium of the people.

To abolish religion as the illusory happiness of the people is to demand their real happiness. The demand to give up illusions about the existing state of affairs is the demand to give up a state of affairs which needs illusions...”

From a Communist perspective, it makes sense. But from a Biblical perspective, it's

nonsense! Marx believed in continual CHANGE through group compromise. Christians believe in unchanging Truth, which clashes with that dialectical progression. Christianity can't be squeezed into the Marxist revolutionary process. Nor can Marxism fit into God's churches without deforming both Truth and faith. The two are totally incompatible!

The Encyclopedia of Marxism states,

“‘Absolute’ means independent, permanent and not subject to qualification. ‘Relative’ means partial or transient, dependent on circumstances or point-of-view.”

But in order to use the word “absolute” in any kind of Marxist context, its meaning must be changed to fit the new context:

“...the progress of knowledge never comes to an end, so the absolute is relative. However, even a relative truth may nevertheless contain some

grain of the whole absolute truth, so there is an absolute within the relative.”⁷

This distinction is important. Apart from God's unchanging Truth, there is no concrete hope or certainty to stand on, because man's unending desire to redefine reality knows no bounds. We see examples all around us, and few are more disturbing than the changing views of God and His Word in today's emerging churches.

If Christians ignore His timeless Word, they have no anchor for their faith. Those who deny His Truth simply drift with every new current of ideology. Instead of spreading the comforting promises of the true God, they spread illusions that can only confuse and deceive the masses.

Training our Youth in Marxist Praxis

An Internet survey of American colleges will quickly expose the acceptance and popularity of Praxis. Take the University of Wisconsin. Its page on “Service Learning Pedagogy” sounds innocent enough. It seems to reflect the Christian tradition of loving and serving the poor and needy, but it actually fits right into the Marxist formula for change: Facilitated Dialogue (establishing a pre-planned, transformational OBJECTIVE) or THEORY + PRACTICE (practical experience that changes values) = PRAXIS. Its website affirms this process:

“The process of critical reflection is an essential element of service learning. It enhances student learning by connecting the service and the academic experiences. It links THEORY with PRACTICE.”⁸

The real purpose is CHANGE. Whether the students' assignment involves homeless shelters, drug & addiction issues, community organizing, medical care, or environmental issues, the students will be led toward emotional involvement with those who hurt – be they humans, animals or a “fragile earth.” Like the students in Clinton's Governor School, they learn to see life from a new perspective.

When students are immersed in morally “diverse” contexts that mock Biblical values, they are likely to emerge with an emotional familiarity with unforgettable corruption. They learn to “tolerate” practices that mock our God, empathize (feel with) with those who face the painful consequences of bad choices, and accept social evils as a normal condition.

Assessments – both before and after each service-learning experience – are key to documenting the actual change. The website for Minnesota State Colleges and Universities shows the significance of “reflection” and “assessments:

“Service-learning is not volunteerism. Reflection allows students to think critically about their experience, including how the experience affected them emotionally and how their values may have changed.

Student assessments may include pre-service and post-service assessments...”⁹

Remember, whether or not this transformational strategy sounds kind and compassionate, it virtually immunizes most participants against God’s moral guidelines. Those who don’t flow with the changing values will pay the high cost of low assessments and poor grades.

Julia Ward, a Christian student at Eastern Michigan University, was expelled from graduate school “for not affirming homosexual behavior as acceptable.” Though she wasn’t involved in “service-learning,” she illustrates the general university attitude toward Christian values.

The God-given faith, love, compassion and hope that made America the most safe, honest, free and generous nation in the world will be sorely tested when faced with the world’s more popular version of love and trust. Yet, this seductive PRAXIS is now the norm in “service learning” programs from elementary schools through college – and on through adulthood. With President Obama’s universal service plans, few will escape the mind-changing manipulation.

Redefining Rights and Freedom

The 10-year old girl you met earlier illustrates a battle that has raged in Germany since the days of Hitler: Do parents have the right and authority to raise their children according to their Christian faith? As explained in my article, “The UN Seizer of Parental Rights” (www.crossroad.to), the United Nations Convention on the Rights of the Child was designed to end that right in America and elsewhere. In Germany, that club of government control is only getting heavier:

“A critical hearing is scheduled in Germany in that nations’ war against homeschoolers to determine whether a family can continue to control the education of its high-performing son, 14... the Schmidts have been fined about \$18,300 for homeschooling, and since they are unable to pay all of the fines, they have been subjected to a government lien on their home. ‘Testing both children showed that they have extraordinary academic abilities...The tests also showed the children to be socially competent. This is critical as the Germans still hold to the disproven belief that homeschool children are socially retarded’...

Several hundred families are believed to be homeschooling in Germany. Virtually all are in some type of court proceeding or living underground. One family even fled to the U.S. and has a request for asylum pending because of the persecution they would face if they returned.

...one of the first acts by Adolf Hitler when he moved into power was to create the governmental Ministry of Education and give it control of all schools and school-related issues... In 1937, the dictator said, ‘The youth of today is ever the people of tomorrow. For this reason we have set before ourselves the task of inoculating our youth with the spirit of this community of the people at a very early age... This Reich stands, and it is building itself up for the future, upon its youth. And this new Reich... will itself take youth and give to youth its own education and its own upbringing.’”

Like persecuted Christians around the world, we must make a choice: will we please the world

and follow its ways – or please God and follow His Way? Since America is rapidly embracing Marxist ideals, Christians who refuse to conform may soon reap the wrath of the world.

Think about it, for this is an issue that could soon affect every Christian family in America.

If you are a parent, please stay alert to this change. The pressure to compromise and change starts in elementary school or earlier. Once the anchor to Truth is torn away, most young minds will flow with the strongest currents. Dear friends, "...do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God." Romans 12:2 **FC**

Berit Kjos is the author of *A Twist of Faith* and *Brave New Schools*. Her website is www.crossroad.to, and is chock-full of articles and analysis on the challenges to Christianity.

Endnotes:

¹ http://quotes.liberty-tree.ca/quotes_by/vladimir+ilyich+lenin

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³ Bob Unruh, "Court orders Christian child into government education, *WorldNetDaily*, August 28, 2009.

⁴ Georg Lukács, 1968, *Democratization Today and Tomorrow: Part II* at www.marxists.org/archive/lukacs/works/democracy/ch07.htm

⁵ *Encyclopedia of Marxism* at www.marxists.org/glossary/terms/p/r.htm

⁶ Karl Marx, *Contribution to the Critique of Hegel's Philosophy of Law*, cited in *Encyclopedia of Marxism*, www.marxists.org/glossary/terms/r/e.htm.

⁷ *Encyclopedia of Marxism*, www.marxists.org/glossary/terms/a/b.htm#absolute

⁸ *Service Learning Pedagogy*, University of Wisconsin at Mil-

waukee, www4.uwm.edu/isl/faculty/pedagogy.htm

⁹ Minnesota State Colleges and Universities at http://ctlservicelearning.project.mnscu.edu/index.asp?Type=B_BASIC&SEC=%7b4C5905D1-AEA1-41D9-8980-AAA5B9CED040%7d&DE=

¹⁰ University Removes Student Who Refuses to Affirm Homosexual Practices at www.revelife.com/703424451/university-removes-student-who-refuses-to-affirm-homosexual-practices-stepping-over-the-legal-line/

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