

Forcing Change



“Strengthen the Machinery of World Government” The Age of “Global Spiritual Politics”

By Carl Teichrib (www.forcingchange.org)

It is amazing what time reveals.

Earlier this year, I had the opportunity to examine old “world government” records from the period immediately following World War II. Unlike our contemporary age when so many people have dismissed the idea of “world order” as a “conspiracy theory,” the 1940s and early 1950s were different. Acceptance of “world government” was more visible, with church groups scrambling to add their voices of support.



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Carl Teichrib, Editor

There are historical reasons why the postwar period was open to the idea. First and foremost was the utter destruction of lives and property caused by the global conflict. Europe and Asia were in tatters, millions had perished, and the thought of another world war rested heavy on the minds of many. This alone spurred public interest in the subject.

But something else was happening. Church groups and denominations emerged as a leading voice for “world order.” Such calls for world peace through world political unity were taking place leading up to World War II, during the war itself, and afterwards.

Setting the stage in 1937, the Oxford Conference on Church, Community and State, called for a “new order in international affairs” through the voluntary action of nation states.¹ The following year, the World Missionary Conference – a precursor to the World Council of Churches – held a major event in Madras, India, known as the Tambaram Conference. The assembly acknowledged that, “the Kingdom of God requires both individual conversion and social change,” and that, “changed individuals alone without collective action will not adequately change the social order.”

“An effective system of international organization is necessary,” stated the final report, “to provide peaceful and legal means for political and economic change.”²

Then in 1939, as the war in Europe was ramping up, the Provisional Committee of the World Council of Churches released a memorandum on world peace. It’s interesting to see what the thinking was at the time, nine years before the World Council of Churches was officially launched.

“National sovereignty,” explained the memo, “must find its counterbalance and limitation in international solidarity.”

Queries arose; “Should the Church collaborate at all with secular forces? And if so, can the Church only associate itself with secular forces in resisting powers and conditions which make for international disorder? Or can it also associate itself with them in building international order?”

Further questions about political structures came into play. “What form should the enforcement of law take in international life?... how far would the creation of federal organisms in each Continent be a useful step in the organic organization of the world in regional bodies?”³

During the war itself, the Federal Council of Churches (FCC) and its Commission to Study the Bases of a Just and Durable Peace – chaired by John Foster Dulles, later the US Secretary of State – openly pushed for federated world government. Working with church leaders and theo-

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logians, the FCC Commission explored the problems of world peace and advocated international order. “We recognize,” said the FCC, “that the ultimate solution of such problems... calls for an organized world government to which certain functions of national sovereignty shall be delegated...”⁴

Towards the end of the war, the FCC and various denominations ramped up the call for internationalism. The Methodist Council of Bishops initiated a “Crusade for a New World Order,” and the Northern Baptist Convention started their “World Order Crusade.” The FCC itself launched a “World Order Day.”⁵ And leading up to the creation of the United Nations, a range of church groups worked alongside world government organizations while participating in special US State Department meetings. Religious bodies included the Congregational Churches, the General Assembly of the Presbyterian Church, the National Council of Catholic Women, the Baptist World Alliance, and the Southern Baptist Committee on World Peace. These groups, and others, labored alongside pro-world government entities such as Americans United for World Organization, the World Federalists, and the World Government Association.⁶

Interests in organizing “world government” continued to swell after 1945 with the creation of the United Nations, and the hope emerged that the newly formed UN would soon become truly strengthened. By 1947, the United World Federalists (UWF) was founded – a public body dedicated to world government. It rapidly became the leading voice for world order and UN empowerment.

Church groups, unions, political parties, and trade associations quickly jumped on the UWF bandwagon.

UWF Involvement

My time exploring the boxes of records and letters of the world order movement, located in a mid-west library system, focused on the early years of the UWF. Given access to the material, including letters of support, memos, resolutions and name lists, I was amazed but not shocked at the level of involvement from outside groups of all stripes – including church bodies. World government was an exciting venture for a population eager to shed the horrors of war.

Here are a few examples.

- The Southern Baptists passed a resolution in 1946 – before the creation of the UWF – calling for an organized, international order: “...we recommend that Southern Baptists endorse the principle of world federation, and work toward amending and improving the United Nations organization to achieve that end.”⁷
- In 1948, the Democratic National Committee sent an Official Observer to the General Assembly of the UWF. Vincent M. Gaughan, Executive Secretary of the Young Democratic Clubs of America, was tapped as the party representative who would attend the world government meeting.⁸

- In 1949, the Young Republican National Federation issued a resolution calling for the US government to “strengthen the United Nations and to seek its development into a world federation.”⁹ That year, the Young Republican National Federation officially participated in the UWF annual meeting in Cleveland, Ohio.
- The Catholic Association for International Peace agreed to send an official observer to the 1949 UWF annual meeting.¹⁰ Before World War II ended and through the creation of the United Nations, and afterwards, the Catholic Association for International Peace worked alongside World Federalist organizations in the cause of global order.
- The Liberal Party of New York, formed in opposition to the American Labor Party and instrumental in helping Franklin D. Roosevelt in New York State, wrote to UWF President Cord Meyer in support of “world federal government.” See **Exhibit A**, page 8.
- During the annual convention of the Methodist Youth in Denver, Colorado, 1950, a resolution was passed that read; “The National Conference of Methodist Youth stands for the relinquishment of sufficient national sovereignty for the establishment of lasting peace and the eventual development of effective international cooperation in the form of democratic federal world government.”¹¹
- On May 26, 1950, the Northern Baptist Convention passed a resolution that read; “Resolved, That we petition our government to take the lead in asking the United Nations to call another conference within the framework of the United Nations Charter, to revise, amend and strengthen the machinery of world government.”¹²
- At their convention in April 1951, the United Automobile Workers adopted a resolution favorable to world government. “We must start now to strengthen and build, through the United Nations, practical and adequate machinery to meet the problems of the world community, so that as rapidly as possible we shall achieve in the field of international affairs a world government...”¹³
- A UWF internal list of “national organizations on record in favor of the principle of world federation (without necessarily endorsing United World Federalists)” was compiled in 1951. See **Exhibit B**, page 9.
- World Order Sundays had taken place before, but in 1952, the UWF pushed for a “World Government Sabbath” and a “World Government Sunday.” In a memo sent to all UWF branches and chapters, it was acknowledged that this program would draw attention to the “inter-faith support for our objective.” The campaign would also ask religious leaders to join in achieving “peace through world government.” See **Exhibit C**, page 10, and note that in point 3 it was suggested that publicity for World Government Sunday should *not* be attributed to the UWF.

In Southern California, some 500 church leaders were sent letters from the UWF Southern California branch, asking them to participate in World Government Sunday with sermons, speaker invitations, and by distributing literature in support of world federalism. A list of church resolutions in support of world government was submitted with the letter. It was suggested that Sunday-morning church bulletins should include these denominational affirmations.¹⁴

One interesting resolution was passed by the American Legion in 1951 – a declaration that spoke to the *dangers* of world government while advocating an empowered United Nations, including establishing within the UN “an effective, international police force.”

“We believe that the United Nations can be made an effective world authority – and that a strong United Nations is the best bulwark against the development of a totalitarian world government...

...it must be clearly understood that we, in no way, subscribe to or indorse the participation of the United States in any form of World Federation or World Government, or an intermediate federative organizations, which would, in whole or in part, involve the sacrifice of sovereignty of the United States.”¹⁵

Decline and Dangers

By 1950, the United World Federalists could boast of having more than 40,000 members and the support-and-backing of many well-known personalities. Furthermore, World Federalist resolutions had been put before the US Congress and Senate, along with similar resolutions and referendums in Massachusetts, Connecticut, Oklahoma, and California. And then, after its heady hey-days, the UWF watched its support base rapidly dwindle.

The reason for its decline was caused by a near-perfect storm of highly charged domestic and foreign concerns. Overseas, the Korean War and the rise of Communist China caused many to lose faith in the practical power of the United Nations. This had a negative effect on UWF membership. The Cold War too impacted the organization, as it became obvious that an effective planetary government would never come to fruition in a world so deeply divided.

More troubling for the UWF was that, domestically, perceptions of Communist connections to World Federalism were causing problem. In fact, concerns of possible UWF links to Communism compelled Richard Nixon – a Congressman at the time – to look into the matter for the Republican Senate Central Committee in 1949. Nixon reported back, saying that “the United World Federalists has not been cited as a Communist front organization.”¹⁶ Interestingly, Nixon had previously co-sponsored two “world federalist” bills in support of world law and an “effective world police force.”¹⁷

It’s likely true that the UWF was *not* a “Communist front organization.”¹⁸ Some members, in fact, believed that “world government” could be a way to combat international Communism. Moreover, the organization stated in its by-laws that it would not “knowingly admit or permit as members persons who are Communist or Fascist or those who seek to overthrow the government.”¹⁹ Staunch anti-communists were part of the UWF leadership. However, the organization did have ties to some progressive entities and personalities that were targeted as having Communist sympathies.²⁰ A shadow hung over the group.

The United World Federalists was certainly about “world government,” of that there’s no question, but it did not endorse the Communist system as the model to follow. It advocated *federal-*

tion – the union of states sharing a common constitution and maintaining sovereignty over internal affairs, yet operating within the bounds of a limited and democratic central government. It was an American approach.

But democratic federalism does not guarantee the absence of tyranny. Federalism may be established with beneficial intentions in mind, but the potential despotism of over-bureaucracy still looms, particularly when special interest groups make demands that, in turn, cause political agencies to grossly expand regulatory controls. Neither does federalism guarantee the absence of imposing centralization, socialism, or even dictatorship. All can be encountered in the history of democracy, federalism, and constitutionalism. As one historian points out, those who advocate utopian dreams “completely overlook original sin, with its effects on the moral and intellectual qualities of man.”²¹

Claiming that world government is “safe” because it would be established on federated, republic, and democratic lines is folly. World federalism may profess to guarantee freedom, but as Lord Acton famously stated, “Power tends to corrupt and absolute power corrupts absolutely.”²²

Lessons Learned

What struck me as I delved into these boxes of world order materials, was how church organizations jumped on the bandwagon – even as they had general lay members, I’m sure, who opposed world government. Many leaders in the Christian community, at the time, were quick to follow a political treasure map that held out the promise of world peace and order. *We* would help build “heaven on earth.”

Not much has changed.

In 2010 I was an observer at the G8 World Religions Summit, led by ranking members of the World Federalist Movement – the historical continuation of the UWF. Here, at this Summit, denominations and organizations representing a major swath of the Christian community – together with Hindus, Muslims, Baha’i and spiritual leaders from indigenous cultures – talked openly of the need to empower the United Nations, impose a world tax regime, embrace a global green theology, and place restrictions on capitalism. All of this would be done under the banner of “global governance” and “social justice.”²³

But there’s more going on than just leadership flirting with “worldly answers.” We now have a significant portion of our Christian population, thanks in part to the transformative role of public education, who identify as world citizens in a spiritual-political way. Largely divorced from the historical consequences of utopian ideas, a resurgence of leftist progressivism has settled in both secular and Christian thought. With this comes the cry for *action* – social revolution and global governance walk hand-in-hand.

This was visible in Brain McLaren’s book, *Everything Must Change: Jesus, Global Crisis, and a Revolution of Hope*. McLaren, the most recognized figure in the emergent church movement, pitches internationalism to his readers. After condemning traditional Christianity for being too

individualistic and out-of-touch, especially in light of “climate change” and world poverty, McLaren makes two suggestions: “the public oversight of democracies” and a “global community of communities.” Neither idea is his, and he gives credit where due – to David Korten, a member of the globalist-thinking Club of Rome, and Jim Garrison. Both are strong believers in world order.

In fact, Garrison, founder of the Gorbachev Foundation and president of Wisdom University – a school of esoteric philosophy – was and remains a supporter of world government. Speaking to the *San Francisco Weekly* in 1995, Garrison said; “Over the next 20 to 30 years, we are going to end up with world government. It’s inevitable.”²⁴

McLaren shares Garrison’s ideas of global governance; strengthening the United Nations, “radical reform of the World Trade Organization,” and the creation of bodies such as a Global Environmental Organization. These newly empowered institutions, together with a civil society movement that can help mold public opinion, becomes the “framing story that envisions an interdependent, mutually committed, global community of communities.”²⁵

It’s simply a new spin on an old idea.

Watch as religious leaders and organizations continue to call for global order, progressive internationalism, and world unity. These demands for interdependence will advance as wars and rumors of wars increase, and as other crisis – real or perceived – unfold before our eyes. Cultural “progressive” thinking will likewise add momentum to the cause, energizing the demand for global oneness.

Similar to the busy days of the UWF, we too can expect a greater integration of “world order” and “world religion.” As one critic of the world movement described it, it’s the emergence of a “new ideological age of global spiritual politics.”²⁶ ■

Exhibit A

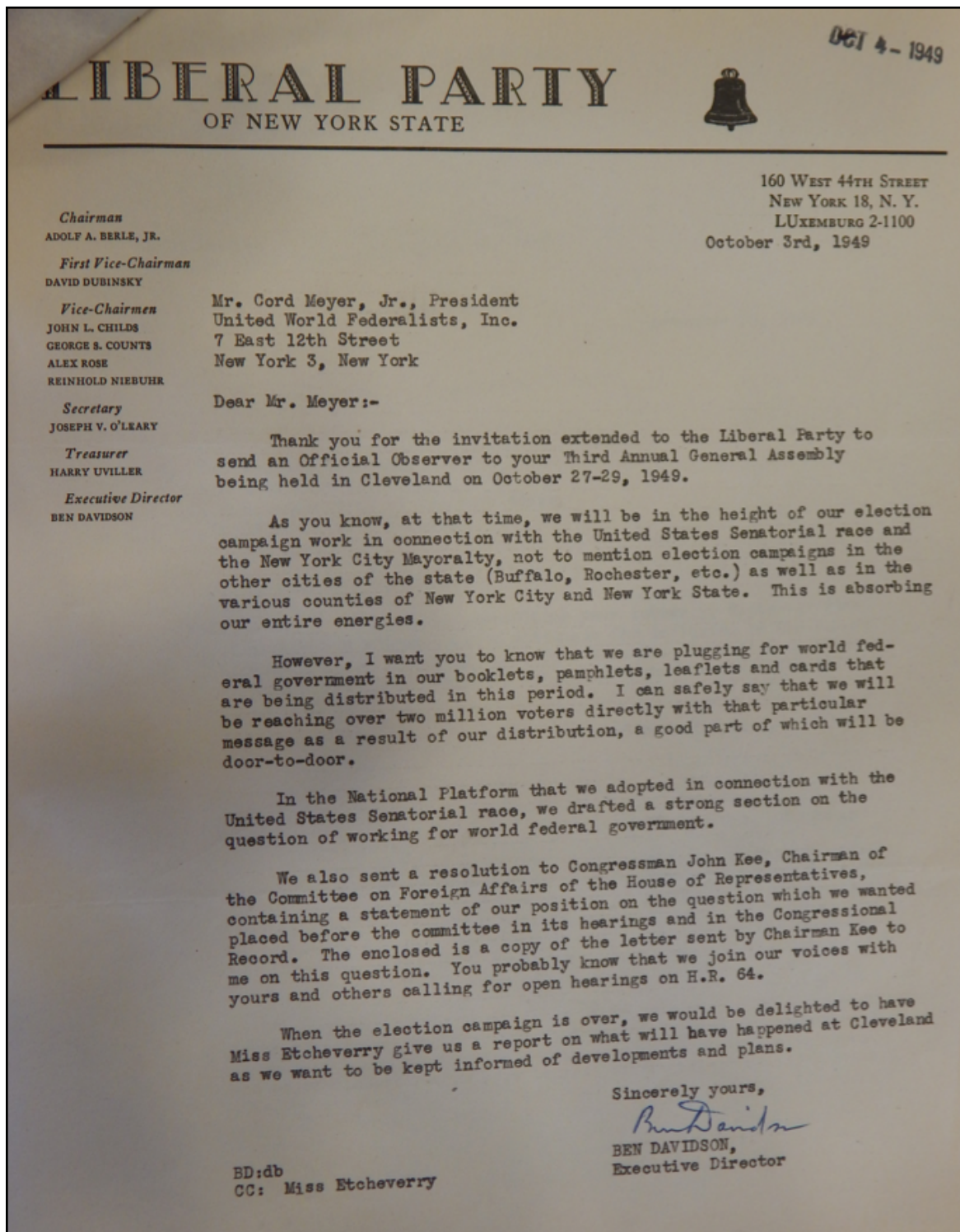


Exhibit B

NATIONAL ORGANIZATIONS ON RECORD IN FAVOR OF THE PRINCIPLE OF
WORLD FEDERATION (WITHOUT NECESSARILY ENDORSING UNITED WORLD
FEDERALISTS)

June 15, 1951

American Association of School Administrators
American Baptist Convention (formerly Northern Baptist Convention)
Americans for Democratic Action
American Unitarian Association
American Veterans Committee
AIVETS
American War Dads
American Youth for Political Action (Prohibition Youth)
Brotherhood of Railroad Trainmen
Catholic Association for International Peace
Congregational Christian Churches of the USA
Church Peace Union
Cooperative League of the USA
Disciples of Christ, International Convention
Friends Committee on National Legislation
International Association of Y's Men's Clubs
Kiwanis International
Methodist Church, The General Conference
National Education Association
National Farmers' Union
National Grange
National Conference of Methodist Youth
National Intercollegiate Christian Council (Student Christian
Association Movement)
Presbyterian Church of the USA, General Assembly
Protestant Episcopal Church, General Convention
Southern Baptist Convention
Student League for Industrial Democracy
Students for Democratic Action
United Automobile Workers, CIO
United States Junior Chamber of Commerce
Women's International League for Peace and Freedom
World Citizenship Movement
Young Democratic Clubs of America
Young Republican National Federation

(Copies of the texts of these resolutions are available upon
request from Helen A. Shuford, Director, Organization,
United World Federalists, 125 Broad Street, New York City.)

Exhibit C

TO: All UMF Branches and Chapters

March 28, 1952

✓ FROM: Helen A. Shuford, Executive Director

Please make sure this mailing reaches your Education & Organization Liaison Chairmen

RE: WORLD GOVERNMENT SABBATH - APRIL 26, 1952
WORLD GOVERNMENT SUNDAY - APRIL 27, 1952

The designation of this day affords an opportunity for communicating with the heads of churches, meetings and synagogues, to call to their attention the extent of inter-faith support for our objective, and to ask them to join with many other religious leaders throughout the country in relating the basic principles of their faith to the achievement of peace through world government.

The following material is enclosed:

- ✓ 1) Interfaith letter being sent to all religious leaders in New York City.
- ✓ 2) Sermon by Rev. Donald Harrington, The Community Church of New York City (contains suggested Scripture readings)
- ✓ 3) Appropriate excerpts from latest statements and resolutions of the following:
American Unitarian Association
Central Conference of American Rabbis
Congregational Christian Churches of the USA
Church Peace Union (interdenominational)
Disciples of Christ, International Convention
Friends Committee on National Legislation
Methodist Church, The General Conference
National Conference of Methodist Youth
Presbyterian Church of the USA, General Assembly
Protestant Episcopal Church, General Convention
- ✓ 4) Excerpts from the report of the First Quadrennial Assembly of the World Council of Churches, Amsterdam, 1948.
- ✓ 5) Article by Rev. C. P. Trowbridge, St. Peter's Episcopal Church, Morristown, New Jersey
- Article by Rabbi Louis M. Levitsky, Oheb Sholom Temple, Newark, New Jersey
- ✓ 6) (a) Discourse of Pope Pius XII to delegates to the Rome Congress of the World Movement.
- ✓ (b) Congressional reprint of statements dealing with the Pope's Discourse.
- ✓ 7) Peace program of the United Church Women of the National Council of Churches.

SUGGESTIONS

- 1) General mailing to each local minister, priest and rabbi enclosing the resolution of his denomination or faith. An adaptation of the New York City letter, signed by several local religious leaders of different faiths is suggested.
- 2) Personal follow-up, where possible, by federalist member of congregation.
- 3) In most instances, it is advisable that publicity not be arranged by UMF but left to the church or synagogue, including announcement of World Government Sunday or Sabbath in church bulletin.
- 4) See enclosed current peace program of the Department of United Church Women of The National Council of Churches. It is suggested that you get in touch with your local Council of Church Women to secure their possible support and cooperation for World Government Sunday. This might also provide an opportunity for discussing their peace program.

Endnotes:

- ¹ *The Churches Survey Their Task: The Report of the Conference at Oxford, July 1937, On Church, Community, and State* (George Allen & Unwin, 1937), p.174.
- ² "Relation of the Christian and the Church to the International Order," 1938. Printed in *A Just and Durable Peace: Data Material and Discussion Questions* (Commission to Study the Bases of a Just and Durable Peace, 1941), see pages 37-39.
- ³ Memoranda of Study Department, prepared under the auspices of The Provisional Committee of the World Council of Churches, "Preparation of a Just Peace," as reprinted by the Federal Council of Churches, *A Just and Durable Peace: Data Material and Discussion Questions* (Commission to Study the Bases of a Just and Durable Peace, 1941), see pages 33 to 36.
- ⁴ Federal Council of Churches statement, adopted on December 31, 1940. Printed in *A Just and Durable Peace: Data Material and Discussion Questions* (Commission to Study the Bases of a Just and Durable Peace, 1941), pp.21-22.
- ⁵ See, Martin Erdmann, *Building the Kingdom of God on Earth: The Churches' Contribution to Marshal Public Support for World Order and Peace, 1919-1945* (Wipf and Stock, 2005), p.267.
- ⁶ Dorothy B. Robins, *Experiment in Democracy: The Story of U.S. Citizen Organizations in Forging the Charter of the United Nations* (The Parkside Press, 1971), see the Appendixes for meeting locations, dates, and lists.
- ⁷ Resolution Passed by the Southern Baptists, 1946. Copy on file.
- ⁸ Letter, J. H. McGrath, Chair, Democratic National Committee, to Cord Meyer, Pres., UWF, October 7, 1948. Copy on file.
- ⁹ Young Republican National Federation, June 1949, Salt Lake City, Utah, resolution on world order. Copy on file.
- ¹⁰ Letter from Rita Schaefer, Committee Secretary, The Catholic Association for International Peace, to Cord Meyer, President of the United World Federalists, September 30, 1949. Copy on file.
- ¹¹ Resolution passed at Annual Convention of the National Conference of Methodist Youth, Denver, Colorado, August 28 – September 3, 1950. Report of the Committee on the Domestic Situation. Copy on file.
- ¹² Resolution Adopted by the Northern Baptist Convention, Boston, Massachusetts, May 26, 1950. Copy on file.
- ¹³ United Automobile Workers, Resolution #27 on International Relations, April 1951. Copy on file.
- ¹⁴ Letter from Ted R. Leutzinger, State Vice-President, UWF of California, to Southern Chapter Chairman, March 27, 1952, Subject: "Plans for World Government Sunday – April 27, 1952."
- ¹⁵ Excerpt from the Report of the Committee on Foreign Relations of the American Legion, as Adopted at their Annual Convention in Miami, Florida, October 15-18, 1951. Copy on file.
- ¹⁶ Letter from Richard Nixon, House of Representatives, to Edward S. Shattuck, Chairman, Republican State Central Committee, August 17, 1949. Copy on file.
- ¹⁷ Joseph Baratta, *The Politics of World Federalism: From World Federalism to Global Governance* (Praeger, 2004), pp.571-573.
- ¹⁸ I realize that some writers have claimed Communist connections with the UWF. Gary Allen's 1971 book, *Richard Nixon: The Man Behind the Mask* (Western Islands, 1971), asserted on page 294 that he could "list for a hundred pages the Communist and Leftist front affiliations of those who founded the United World Federalists. Even our necessarily limited file of Senate and House Committee documents shows seven hundred forty affiliations of the forty-two key founders of the United World Federalists with officially cited Communist fronts and projects." This is possibly true, but he doesn't provide clear and irrevocable examples in his book.
- ¹⁹ *By-Laws of the United World Federalists*, 1950, point 3.
- ²⁰ Henry Wallace, a World Federalist but not – as far as I know, a member of the UWF – and his Progressive Party (backed by the Communist Party USA) became a public relations issue for the UWF. The Alger Hiss case also impacted the world government movement. Although Hiss was not a member of the UWF, he was involved in organizations sympathetic to and partnering with the World Federalists. In the late 1940s he was chairman of the Carnegie Endowment for International Peace and an executive board member of the American Association for the United Nations (AAUN). The AAUN and the UWF were publicly supportive of each other.
- ²¹ Erik von Kuehnelt-Leddihn, *Liberty or Equality: The Challenge of Our Time* (Christendom Press, 1993), pp.128-129.
- ²² Lord Acton, *Essays on Freedom and Power* (Meridian Books, 1955), p.335.
- ²³ See, "Uniting Religions for World Change: The G8 World Religions Summit," *Forcing Change*, June 2010.
- ²⁴ See, George Cothran's article "One World, Under Gorbys," *San Francisco Weekly*, May 31, 1995.
- ²⁵ Brian D. McLaren, *Everything Must Change: Jesus, Global Crisis, and a Revolution of Hope* (Thomas Nelson, 2007), see pages 262 and 263.
- ²⁶ Philip C. Bom, *The Coming Century of Commonism* (Policy Books, 1992), p.302.

Quotable Quotes on World Federalism

1. **“To organize world government soundly we must turn to the people most advanced and experienced politically, and this too turns us to the democracies.”**

– Clarence K. Streit [Founder of Federal Union and supporter of world federal government], *Union Now: A Proposal for a Federal Union of the Leading Democracies* (Harper & Brothers, 1940), p.63.

2. **“No others have done so much to bring about world government as we Americans and British have. No others are so qualified by experience in this field...”**

– Clarence K. Streit, *Union Now With Britain* (Harper & Brothers, 1941), p.124.

3. **“To put it bluntly, the meaning of the crisis of the twentieth century is that this planet must to some degree be brought under unified control. Our task, our duty, is to attempt to institute this unified control in a democratic way... If we cannot attain to universalism and create union by common consent and democratic methods as a result of rational thinking – than rather than retard the process, let us participate unification by conquest.”**

– Emery Reves [leading thinker in world federalism], *The Anatomy of Peace* (Harper & Brothers, 1946), p.269.

4. **“It is obvious that, the fewer the powers to be delegated to a World Government, the easier will it be to gain universal consent to its creation. On the other hand, the greater the delegation of power, within the broad principle of federalism, the more effective a World Government is likely to be.”**

– James P. Warburg [banker and advisor to Franklin D. Roosevelt, and co-founder of the United World Federalists], *Faith, Purpose and Power: A Plea for a Positive Policy* (Farrar, Straus & Company, 1950), p.119.

5. **“...it is the sense of the Congress that it should be a fundamental objective of the foreign policy of the United States to support and strengthen the United Nations and to seek its development into a world federation...”**

– House Concurrent Resolution 64, 7 June 1949, co-sponsored by Henry Cabot Lodge, John F. Kennedy, Gerald R. Ford, and Franklin D. Roosevelt Jr., among others. See, Joseph P. Barranta, *The Politics of World Federation: From World Federalism to Global Governance* (Praeger, 2004), p.578.

6. Describing the lobbying for HCR 64, as quoted above: **“We did not confine our efforts to the Congress. We also tried to influence the executive, and a group of us met with President Truman in the White House to put our case.”**

– Cord Meyer [first President of UWF, and later head of the CIA's International Organizations Division and Covert Action Staff], *Facing Reality: From World Federalism to the CIA* (Harper & Row, 1980), p.45.

Shaping the Global Christian Youth

By Berit Kjos (www.crossroad.to)

Note: Berit Kjos is the author of *Brave New Schools* and *A Twist of Faith*.

“...the purpose of education and the schools is to change the thoughts, feelings and actions of students.”¹

- Dr. Benjamin Bloom, considered the Father of Outcome-Based Education.

“Postmodern culture is a change-or-be-changed world. The word is out: Reinvent yourself for the 21st century or die.”²

- Leonard Sweet in *Soul Tsunami* (endorsed by Rick Warren)

"In this new reformation of self-esteem, the first thing required is to pull God down from His supremely elevated place so you can then lift yourself up.”³

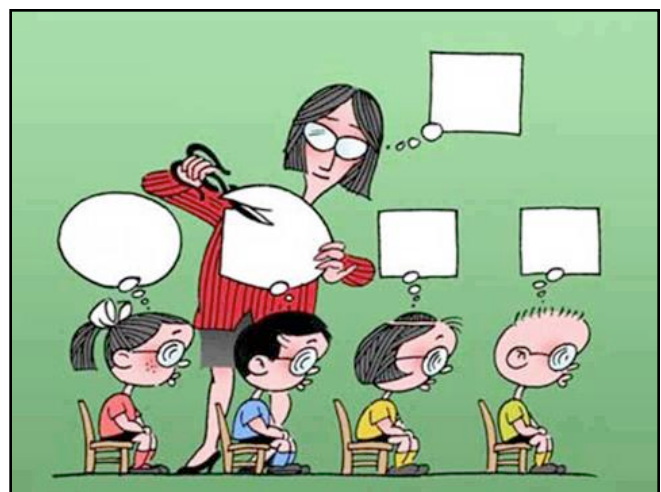
- A warning from Pastor John MacArthur

“*The whole world lies under the sway of the wicked one,*” we are told in 1 John 5:19. And the leaders of today’s *world* are just as determined to undermine God’s Word as those who despised Christianity two millennia ago. The fact that their tools and tactics are more sophisticated these days gives us plenty of reasons to heed God’s repeated warnings: *Be watchful! Pray! Don’t be deceived!*

The guiding vision of contemporary world leaders was summarized by Professor Raymond Houghton back in 1970. As you ponder his words, remember that the key strategies used in secular schools are now embraced by market-driven churches around the world:

“...absolute behavior control is imminent... The critical point of behavior control, in effect, is sneaking up on mankind without his self-conscious realization that a crisis is at hand. Man will... never self-consciously know that it has happened.”⁴

The main targets of these change agents have been our children, our youth, and our Biblical faith. Have these revolutionaries succeeded? Yes! We are now immersed in the fruit of their labor: a postmodern world that rejects the Truth and moral foundations that shaped America’s faith and freedom.



Global Transformation

Like our secular guides, today's postmodern, purpose-driven church-guides keep sounding the call for continual change. And their restless audience - dulled by decades of "progressive education" and corrupt entertainment - are fast falling in line behind the most popular pied pipers.

There's little to hold them back from the tempting snares that tug at their hearts these days. The greatest obstacle to deception has always been God's unchanging Word. But that wall of resistance is crumbling fast. Today's transformational leaders know that their pleasure-loving followers would rather dialogue about "biblical principles" in popular movies than study or memorize Scriptures. And such facilitated dialogue is central to this revolution.

As Professor Benjamin Bloom wrote back in 1971,

“...a large part of what we call 'good teaching' is the teacher's ability to attain affective objectives through challenging the students' fixed beliefs and getting them to discuss issues.”⁵

Bloom was building on the revolutionary foundation laid by Julian Huxley, first head of UNESCO. In his 1947 supportive exposé of the UN agenda, *“UNESCO: Its purpose and Its Philosophy,”* Huxley wrote: “The task is to help the emergence of a single world culture... And it is necessary, for at the moment, two opposing philosophies of life confront each other from the West and from the East... Can these opposites be reconciled, this antithesis be resolved in a higher synthesis?”

“In pursuing this aim, we must eschew [shun] dogma - whether it be theological dogma or Marxist dogma... East and West will not agree on a basis of the future if they merely hurl at each other the fixed ideas of the past... If we are to achieve progress, we must learn to uncrystalize our dogmas.”

Could pastors and church leaders be willing to “uncrystallize” their Biblical foundations?

Faced with the world's tempting incentives, today's pragmatic leaders are selling their souls for the latest marketing models. For example, one popular Sunday School program is the costly KIDMO. Its website emphasizes a unifying “mission,” not Biblical literacy: “In order to equip mentors to inspire world changers, your kids need a MISSION... It creates clarity, causes action, and changes perspective.” [see footnote 3]

Changing perspectives is key to this transformation. As Professor Houghton warned decades ago, *you won't even “know that it has happened.”* Compromise becomes the norm as blinded shepherds of God's flocks pursue the latest strategies for “success.” The steps below are vital to their unbiblical mission:

- Replace solid Biblical teaching with feel-good storytelling.
- Reinvent our sovereign holy God as a permissive buddy applauding *your* goodness.
- Keep affirming God's love and understanding; forget His holy standard & judgment.
- Trade Bible study (too didactic and divisive) for facilitated group dialogue.

- Stress human deeds not God's doctrine.
- Contextualize the gospel and emphasize unity in diversity.
- Tolerate everything except old-fashioned parents and other obstacles to change.

Whose Values Will Guide Our Children?

Parents, where do they fit into this picture?

Mike Yaconelli, the celebrated founder of the popular Youth Specialties, gave us a clue in his article "The Problem of Parents:"

"What's the biggest obstacle to effective youth ministry? Parents... Why are young people stressed out? Parents. Why are young people obsessed with education, good grades, SAT scores...? Parents... Who supports our ministries until their child has a negative experience, or is disciplined, or is injured, or doesn't like youth group, or the music, or their counselor, or a new sponsor, or the way the youth group is being run? Parents."⁶

Concerned parents have distressed secular change agents as well. That's why Professor John Goodlad, who worked with UNESCO in the seventies, warned fellow educators that:

"...most youth still hold the same values as their parents... If we do not alter this pattern, if we don't *resocialize*... our society may decay."⁷

"Enlightened social engineering is required to face situations that demand global action now. Parents and the general public must be reached also, otherwise, children and youth enrolled in globally oriented programs may find themselves in conflict with values assumed in the home."⁸

Megan Fuller, a visitor to our website, shows us the results of this anti-family ideology. "I ran across an article by Mike Yaconelli from Youth Specialties," she wrote, "and I was floored by his open disdain for parents and traditional church leadership. But it served to bring to mind my own rebellion, and I began to wonder if his disdain and my experiences in youth group weren't really all that far apart."

She continued,

"I began attending a mega-church called Capital Christian Center which has recently strayed into the Emergent Church scene (though they wouldn't admit it). Within one year of attending that church, I was in the beginning stages of rebellion against my parents and against the foundation of God's Word that was instilled in me as a young girl. Two years after becoming an ACTIVE member of the youth group (and in its leadership) I was in full rebellion against everything my parents had taught me as a child.

I thought I was righteous. I thought I was the one who had it right. I thought my parents were legalistic (I HATED the writings of Paul). I thought my parents had too many expectations for me. I thought they weren't really concerned about spreading the gospel as much as I was. I thought I was on fire for Christ. But I

thought wrong... and had God not delivered me from that rebellion, I would be lost. Just another product of a youth group much like Mike Yaconelli envisions for every youth group. God help us!"⁹

Training Tomorrow's World Changers

Contrary to Biblical guidelines, the church and the world now share a common goal: to train today's youth to lead tomorrow's pluralistic world. Both church and world are picking out their most promising leaders - those who heartily pursue the "right" vision and the evolving global mission.

I met some of them at the UN conferences and Mikhail Gorbachev's State of the World Forums. Those "chosen" teens from diverse nations were led, through the dialectic process, to synthesize opposing views and embrace an evolving, preplanned consensus. They were trained to think, speak and act as citizens of a collective global village.

Like postmodern Christian youth, many of those "chosen" youth believed in God but doubted the Bible. They believed in personal truths but rejected God's absolute Truth. They believed in a Christ but not in our Savior. They loved the creation but denied the Creator.

As Harvard student Bill Burke-White reported during Gorbachev's 1996 Forum,

"We have spent this week re-imagining and re-envisioning the world we have inherited... Just a few short steps from your meeting rooms this week there is a community of youth who were born into the global village... This is a community that will not tolerate the continued ecological devastation of the sacred landscape of our home... [and] that has no tolerance for dogmatism and fundamentalism.

This community needs to learn about the new paradigm or to unlearn the old - we were born into an awakening Earth... Imagine, if you will, a world which has realized the Youth summit's vision of building a Global Youth Alliance, a planet-wide conversation, an interlinking, a networking of the many youth organizations that share these heart-felt visions..."¹⁰

"Unlearning the old" ways is key to the global transformation. And its pied pipers are determined to break the old ties and restraints, *whatever it takes*. Like the Phoenix rising out of its own ashes, the new world must rise above the old beliefs and values. Their arguments sound good and noble - *almost Christian* - to those who never learned to love God's true and living Word. Notice the logical progression from untrue assumptions (#1) to mainstream deceptions (#3):

1. Global peace demands global oneness. Therefore all must follow the global guidelines to unity.
2. Global unity demands collective thinking. Therefore all must participate in small group dialogue.
3. Dialogue and consensus require respect for diversity and synthesis of opposites. Therefore resisters and their divisive Truth must be silenced.

Such spiritual assaults on Biblical Christianity are neither new nor surprising. God's holy ways have never pleased the world. They certainly don't fit today's emphasis on self-esteem and feel-good spirituality. And since they undermine God's moral and spiritual boundaries, they invite chaos rather than unity - coercion instead of freedom.

The transformation is speeding up. Those who simply flow with the revolution will find acceptance, while those who passionately pursue "progress" will probably be tomorrow's leaders. But concerned resisters will face some hard choices.

Dan (another website visitor) illustrates the battle:

"1) My company was recently bought by another company. The new company had individual meetings with us to explain the 'company culture.' At the end of the meeting, we were asked to verbalize our commitment to the company culture with a yes or a no: 'If you agree to our culture, please answer 'Yes.' They wanted a *verbal commitment*. Car salesmen use the same tactic to get you in a 'yes' verbal pattern. It also matches the new evangelism.

2) A television commercial for Lexus automobiles shows a gentleman walking thru a metropolitan area, with extremely fast-moving scenery, attempting to give the impression that things are changing very quickly. The gentleman (*aka* the viewer) is looking things over, as if contemplating what to do. The narrator says something about how the world is changing very quickly, and then in a very pointed way, says - 'Are you IN, or OUT?' It's Us or Them!"

Where do you stand?

Rick Warren - "America's Pastor" - assures his followers that "fundamentalism, of all varieties, will be 'one of the big enemies of the 21st century'." ¹¹

He may be right! His worldwide influence will surely speed the rising hostility toward the fundamental Truths of God - a major obstacle to global solidarity. ¹²

"If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you.... If they persecuted Me they will persecute you... for they do not know the One who sent Me." - John 15:19-21

"But none of these things move me; nor do I count my life dear to myself, so that I may finish my race with joy, and the ministry which I received from the Lord Jesus, to testify to the gospel of the grace of God." - Acts 20:24

Endnotes:

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- ¹ Benjamin Bloom, *All Our Children Learning* (New York: McGraw-Hill, 1981), p.180.
- ² Leonard Sweet, *Soul Tsunami*," pp.74-75
- ³ John MacArthur, *Hard to Believe* (Nashville: Thomas Nelson Publishers, 2003), p.4.
- ⁴ o *Nurture Humaneness: Commitment for the '70s* (Washington DC: Association for Supervision and Curriculum Development, NEA, 1970).
- ⁵ David Krathwohl, Benjamin Bloom and Bertram Massia, *Taxonomy of Educational Objectives, The Classification of Educational Goals, Handbook II: Affective Domain*, (McKay Publishers, 1956), p.55.
- ⁶ Mike Yaconelli, "The Problem of Parents" at www.youthspecialties.com/articles/Yaconelli/parents.php [Note: link no longer active].
- ⁷ John Goodlad, "Report of Task Force C: Strategies for Change," *Schooling for the Future*, a report to the President's Commission on Schools Finance, Issue #9, 1971.
- ⁸ James Becker (editor), *Schooling for a Global Age*, (New York: McGraw-Hill Book Company, 1979), pp.xiii, xvii.
- ⁹ Megan was referring to this article: "Piling on the Milestones," which is no longer available.
- ¹⁰ "The State of the World according to Gorbachev," at www.crossroad.to/text/articles/tstotw1196.html
- ¹¹ Paul Nussbaum, "The purpose-driven pastor," *The Philadelphia Inquirer*, January 8, 2006.
- ¹² Five fundamentals: 1. Deity of Christ. 2. Virgin birth. 3. Blood atonement. 4. Resurrection of Jesus. 5. Inerrancy of Scriptures. (From: www.lighthouse Trailsresearch.com/pewreligion.htm#fundamentals)