

Politics and the Papacy

According to W. C. Brownlee, in 1550 Pope Julius III published a new coin with the motto, “The nation and kingdom that will not serve me shall perish!”ⁱ Has the universal political power of the Papacy changed since that time?

Economic Buzzwords

There are several words that crop up often in the speeches and writings of the Roman Church on economics. However, these words don't necessarily mean what we think they mean.

“Reason,” “natural law,” and “human rights” are three of these key terms. The Pope said that human rights, “are based on the natural law inscribed on human hearts.”ⁱⁱ So what is natural law?



In *The Chronicle Review: a Chronicle of Higher Education*, Alan Wolfe, Jewish Professor at Boston College writes this:

*Among Catholic intellectuals, as well as some who are not Catholic, the most important Catholic inheritance is the natural law tradition, which is premised on the idea that there are certain truths in the world that remain true irrespective of whether the laws and conventions of any particular society adhere to them. At its worst, belief in natural law can lead to ideological rigidity and inflexible inhumanity.*ⁱⁱⁱ

According to Wolfe, natural law is deeply linked to humanity's ability to reason:

Catholics are likely to hold that the truth of God's existence must mean the truth of man's reason, art's beauty, and morality's universality.^{iv}

In other words, humanity's reason is unfallen. God's existence and humanity's reason, as well as art's beauty and morality's universality, are equally unfallen. By reason we can change things.

In *Facts for the Times*, Pope Nicholas is quoted to have said: “**The Pope's will stands for reason.** He can dispense **above the law**; and of wrong make right, by correcting and changing laws” (emphasis added).^v

So the Pope's will is equal to reason.

Is this Biblical? Roman Catholic natural law is derived from the premise that reason is unfallen. Protestant law of nature embodies reason subdued by the Bible.

The Bible tells us that the whole head is sick (Isaiah 1:5), that the heart is deceitful above all things and desperately wicked (Jeremiah 17:9), that in our flesh there dwelleth “no good thing” (Romans 7:18), and that by our own selves, we can do nothing (John 15:5).

But the Roman Catholic Church says that the Pope is the superior—that he can correct the apostles and free himself from the Word.

If the Pope’s will stands for reason, who will be the one deciding what is reasonable? It will be the Pope, of course, who rules by divine right and considers himself equal to God Himself.

Let's read some of these buzzwords in their context.

Catholic Morality

Richard M. Gula, Professor of Moral Theology at the St. Patrick’s Seminary in California, wrote this in his book *Reason Informed by Faith—Foundations of Catholic Morality*:

Natural law is central to Roman Catholic theology...The advantage of using natural law is that the church shows great respect for human goodness and trusts the human capacity to know and choose what is right. Also by means of appealing to natural law, the church can address its discussion and claims for the rightness or wrongness of particular actions to all persons of good will, not just to those who share its religious convictions...The magisterium has appealed to natural law as the basis for its teachings pertaining to a just society, sexual behaviour, medical practice, human life, religious freedom, and the relationship between morality and civil law...In any case, the development of natural law tradition among Christian thinkers is due not so much to the scriptures as to the influence of Greek philosophy and Roman law.^{vi}

This quotation has several points that deserve further discussion:

Natural law is central to Roman Catholic theology...

This point tells us that the words “natural law” are used when Rome is discussing a central theological issue. We need to pay attention when natural law is discussed.

...the church shows great respect for human goodness and trusts the human capacity to know and choose what is right...

The Bible doesn’t tell us that the human capacity can be trusted. Rather, doesn’t goodness come from God alone?

...the church can address its discussion and claims for the rightness or wrongness of particular actions to all persons of good will...

Note that Gula does **not** say that the Church can work with all persons, but only all persons of good will. Who decides who is of good will and who is not? What are the criteria?

...the development of natural law tradition among Christian thinkers is due not so much to the scriptures as to the influence of Greek philosophy and Roman law.

This statement suggests that natural law, which is central to Catholic theology and the basis of its doctrines and teachings, comes **not** from the Scriptures but from Greek philosophy (the leopard beast of Daniel 7) and pagan Roman law (the fourth beast of Daniel 7).

...natural law as the basis for its teachings pertaining to a just society, sexual behaviour, medical practice, human life, religious freedom, and the relationship between morality and civil law.

According to the Roman Catholic Church, all of our lives, from the justice system, to medicine, to our religious freedom, to our civil laws, and even to our right to exist, are to be based on the principles of natural law—an unBiblical doctrine.

...the church can address its discussion and claims for the rightness or wrongness of particular actions to all persons of good will, not just to those who share its religious convictions...

The aim of historical Rome, which has always been one of total global domination, is still valid today. The Catholic Church would like to be the spokesman for and to **all** religions, not just Catholics. Its principles of natural law are to be the controlling principles over all religions. The Pope would like to be the universal ruler and to unite all religious systems under one law, a law based on “reason,” the natural law of the Roman Catholic Church.

We see these papal plans coming to fruition in the United Nations and among religious groups around the world.

On June 29, 2009, the Pope made another speech, calling for a “God-centered” global economy.^{vii} Was he speaking of our true God? Or was he speaking of himself? In his most recent encyclical, *Caritas in Veritate*, the Pope calls for a reform of the UN that will establish a “true world political authority” with “real teeth” to manage the global economy with God-centered ethics.^{viii}

We should ask ourselves who this true world political authority is going to be. From ethics and human rights to the financial crisis to political authority, the head of the Roman Church has a solution for the world.

Fascism

Definitions of Fascism

Fascism is a system of government that gives the state full control over the population. The government works in partnership with Big Industry.

Under fascism, wealth is redistributed and controlled by the government. Ownership of land is only on paper. In reality everything is actually owned by the government, and the citizens are just working the land.

Free men—the ruling men—own all the land and control all the workers. Today, these free men are the industry leaders and big businesses.

Historian and journalist Joan Veon explains how fascism comes to fruition:

Through public-private partnerships, the balance of power shifts from the people to the partner who has the most money. As the power shifts to the deepest pockets (the corporation), we have then moved into fascism—rule by big (reinvented) government and big business. ^{ix}

Veon says that these two elements are key in introducing fascism:

- (1) the downsizing of federal government in order to fit into the future global governance*
- (2) the government's shift to privatization of public services through public-private partnerships.* ^x

The *New York Observer* published an interview with former Congressman John Hall, who warns that fascism could be next for America:

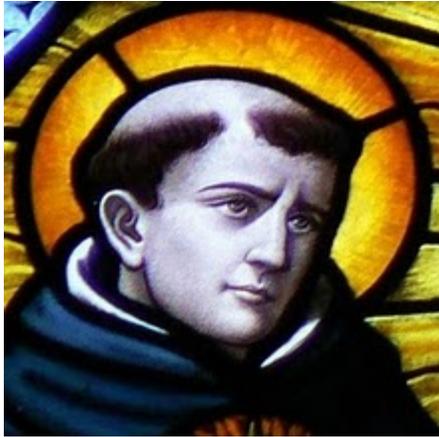
Hudson Valley Congressman John Hall warned that the nation could quickly descend into Fascism if more is not done to curb the influence of corporate money in politics. Speaking about the Citizen's United decision, which allowed unregulated flow of cash into campaign coffers, Hall said, "I learned when I was in social studies class in school that corporate ownership or corporate control of government is called Fascism. So that's really the question—is that the destination if this court decision goes unchecked?" ^{xi}

The Economic Thought of the Roman Catholic Church

Fascism appeals to the Roman Catholic Church because it is the perfect vehicle through which to gain global control.

Popular 20th-century journalist Pierre van Paassen wrote this about Catholicism's nature:

For today Rome considers the Fascist regime the nearest to its dogmas and interest. We have not merely the Reverend (Jesuit) Father Coughlin praising Mussolini's Italy as "a Christian Democracy," but Civilita Cattolica, house organ of the Jesuits, says quite frankly "Fascism is the regime that corresponds most closely to the concepts of the Church of Rome."^{xii}



Thomas Aquinas (1225-1274) is considered by the Catholic Church to be its greatest theologian. His thinking is "foundational for understanding the economic thought of the Roman Church-State."^{xiii}

Aquinas taught the socialist idea of communal possessions, using the same political buzzwords we are seeing in today's papal statements. In *Summa Theologiae* he makes these frightening statements:

The possession of all things in common is the natural law... 'the possession of all things in common and universal freedom' are said to be of the natural law because, to wit, the distinction of possessions and slavery were not brought in by nature, but devised by human reason for the benefit of human life.

*The community of goods is ascribed to the **natural law**, not that the natural law dictates that all things should be possessed in common and that nothing should be possessed as one's own, but because the division of possessions is not according to the natural law, but rather arose from human agreement...the ownership of possessions is not contrary to the natural law, but an addition thereto devised by **human reason**...**Hence, whatever certain people have in superabundance is due, by natural law, to the purpose of succoring the poor** (emphases added).^{xiv}*

So, as Rome sees it, property is for common good. You may own it, but it is for common good. Whatever you have that is more than you need will be given to others. Does this mean in practical terms that if you own anything, you will be taxed to death so that the state may collect revenues to support those who have not?

Pius XI tells us this in his 1931 encyclical *Quadragesimo Anno*:

*Under Fascism, property owners may keep their property titles and deeds, but the use of their property is, as Leo XIII wrote, "common". Fascism is a form of socialism that retains the forms and trappings of capitalism, but not its substance. Under Fascism, property titles and deeds are intact, but **the institution of private property has disappeared**. Government regulations and mandates have replaced it. **For this***

distinction between legal ownership and actual use, the fascists owe a debt to the Roman Church-State (emphases added).^{xv}

According to Second Vatican Council document *Gaudium et Spes*, “The complex circumstances of our day make it necessary for public authority to intervene more often in social, economic and cultural matters.”^{xvi}

Fascism Today

In a video discussing the 2011 Annual Meeting of the World Economic Forum, Klaus Schwab, Founder and Executive Chairman of the World Economic Forum, says this:

*We are living in a **completely new reality**. So we want to know, what is this reality? What is different now after the [world economic] crisis from before the crisis? Because our assumption is that this crisis was a structural one. Many things have changed and **we should not go back to the old recipes**.*

***We [the World Economic Forum] want to make a strong contribution to the G20 process**. We are working together with the French Presidency. The G20 has become a major element of the global governments.*

***Business has to be integrated** into this process because the problems which we face cannot be solved by governments alone. **They need public-private partnerships**. They need the support of the business community and of civil society (emphasis added).^{xvii}*

If the combination of big business and big government makes fascism, then fascism is indeed happening today. Just like the feudal lords in the Middle Ages, today's big industry is working with the government to suppress the common workers and control their movements. People believe they are free, but they are not. Today's serfs—the working class—have no option but to make the rich richer.

One key aspect of fascism—the redistribution of wealth—is particularly popular with the Roman Catholic Church, and is being practiced today with alarming frequency.

Wealth Redistribution

One key element of fascist feudalism is the governmental control of property. Redistribution of this wealth to the poor is at the discretion of those in power, and crimes such as theft can be excused if a personal need is found.

Remember the words of Pope Pius XI:

Under fascism, property owners may keep their property titles and deeds, but the use of their property is, as Leo XIII wrote, "common"...Under fascism, property titles and deeds are intact, but the institution of private property has disappeared.^{xviii}

The Roman Catholic Church-State and Wealth Redistribution

John Robbins sums up the Papacy's views on wealth redistribution this way:

Whoever needs property ought to possess it. Need makes another's goods one's own. Need is the ultimate and only moral title to property. Neither possession, nor creation, nor production, nor gift, nor inheritance, nor divine commandment (with the exception of Roman Church-State property¹) grants title to property that is immune to the prior claim of need.^{xix}

Let's look at some papal statements that are particularly relevant to today's political and economic issues.

Pius XI says in his encyclical *Quadragesimo Anno* (1931) that the work of "picked men" to indoctrinate people and governments with Catholic economic views since the late 1800s, had a profound effect on 20th-century politics:

*Under the guidance and in light of Leo's encyclical was thus evolved a truly Christian social science, which continues to be fostered and enriched daily by **the tireless labours of those picked men** whom we have named the auxiliaries of the Church...**The doctrine of Rerum Novarum began little by little to penetrate among those who, being outside Catholic unity, do not recognize the authority of the Church; and these Catholic principles of sociology gradually became part of the intellectual heritage of the whole human race...**Thus too, we rejoice that the Catholic truths proclaimed so vigorously by our illustrious Predecessor [Leo XIII in 1891's *Rerum Novarum*], are **advanced and advocated not merely in non-Catholic books and journals, but frequently also in legislative assemblies and in courts of justice**" (emphasis added).^{xx}*



This key quote is proof that Roman Catholic policies, principles, and doctrine have penetrated secular venues to such an extent that individuals who otherwise have no allegiance to the Roman Catholic Church are promoting its agenda. How many of those individuals don't even know that they have been influenced to think as someone else would have them think?

These "picked men," "auxiliaries of the Church," can be none other than the Jesuits. They have sworn allegiance to the Pope, swearing to take any guise, even that of the Protestant, in order to achieve the Catholic Church's aims.

Fyodor Dostoyevsky puts the role of the Jesuits into perspective for us:

*The Jesuits...are simply the Romish army for **the earthly sovereignty** of the world in the future, with **the Pontiff of Rome for emperor**...that's their ideal...It is simple lust of power, of filthy earthly gain, of domination—something like **a universal serfdom** with them as masters—that's all they stand for. They don't even believe in God perhaps (emphasis added).^{xxi}*

According to Pope Benedict's most recent encyclical, *Caritas in Veritate*, Pope Paul VI's encyclical *Populorum Progressio* "deserves to be considered 'the *Rerum Novarum* of the present age'".^{xxii}

Rerum Novarum is one of the Roman Church-State's most influential statements on economic matters, in which it lays down "unerring rules for the right solution of the difficult problem of human solidarity."^{xxiii}

So what does *Populorum Progressio* have to say that is so pivotal for our day?

*...each man has therefore **the right to find in the world what is necessary for himself**. The recent [Vatican II] Council reminded us of this: "God intended the earth and all that it contains for the use of every human being and people. Thus, as all men follow justice and unite in charity, created goods should abound for them on a reasonable basis." All other rights whatsoever, including those of property and of free commerce, are to be subordinated to this principle (emphasis added).^{xxiv}*

Today's "unerring rules" for humanity are that every person should abound with manufactured goods, even at the expense of all other rights?

Here is a statement from Vatican II Council document *Gaudium et Spes*:

*if one is in extreme necessity he has the right to procure for himself what he needs out of the riches of others...Therefore, because **private property is immoral**, all men—individuals and governments—have **the moral obligation to redistribute goods held unjustly by property owners** (emphasis added).^{xxv}*

In this Vatican statement, stealing is clearly endorsed. And we are told by Pope Benedict that this document and its principles codified at Vatican II are to be considered today's definitive statement on social doctrine.

Pope John Paul II echoed this statement in 1981 and again in 1987:

[all men must have] access to those goods which are intended for common use: both the goods of nature and manufactured goods. ^{xxvi}

...the goods of this world are originally meant for all. The right to private property is valid and necessary, but it does not nullify the value of this principle. Private property, in fact, is under a 'social mortgage', which means that it has an intrinsically social function, based upon and justified precisely by the principle of the universal destination of goods. ^{xxvii}

In the same document, John Paul also wrote that in today's world "we are faced with a serious problem of **unequal distribution** of the means of subsistence originally meant for everybody" (emphasis added). ^{xxviii}

Redistribution of wealth is clearly being espoused here. But it gets worse. Covetousness and stealing are also a daily part of this Papacy-inspired lifestyle.

Theft, Needs, and Private Property

Because the goods of some are due to others according to Catholic natural law, it is not considered sinful for the poor take the goods of their neighbors. Thomas Aquinas, pivotal 13th-century Catholic philosopher, says this:

In cases of need, all things are common property, so that there would seem to be no sin in taking another's property, for need has made it common. ^{xxix}



Not only is such taking of another's property not a sin, it is not even a crime, according to Thomas:

...it is lawful for a man to succor his own need by means of another's property by taking it either openly or secretly; nor is this, properly speaking, theft and robbery...It is not theft, properly speaking, to take secretly and use another's property in a case of extreme need; because that which he takes for the support of his life becomes his own property by reason of that need...In a case of a like need, a man may also

take secretly another's property in order to succor his neighbour in need. ^{xxx}

According to this statement, your neighbor determines whether they need your stuff. And, according to Thomas Aquinas' article, it is even lawful for you to steal for your neighbor's need!

Stealing based on need is more than just the musings of a 13th-century mystic. Paul VI made the point quite clear in his 1967 encyclical:

...each man has therefore the right to find in the world what is necessary for himself. The recent Council [Vatican II] reminded us of this: "God intended the earth and all that it contains for the use of every human being and people. Thus, as all men follow justice and unite in charity, created goods should abound for them on a reasonable basis." All other rights whatsoever, including those of property and of free commerce, are to be subordinated to this principle.^{xxxii}

This principle is being espoused in government thought and policy around the world. In the late 1960s, American President Lyndon Johnson said this:

We are going to try to take all the money that we think is unnecessarily being spent and take it from the "haves" and give it to the "have nots" that need it so much.^{xxxiii}

Sustainability

One of the biggest movements in today's world is the drive towards sustainability. Under the banner of "caring for the earth," countless coalitions have been created, numerous actions legislated or legislated against, and even basic rights foregone.

Of course, it is humanity's mandate in Scripture to rule over the earth and care for it, but the current "green" frenzy is turning Earth into a god and drawing the nations together in a war against ourselves.



One leader in this movement is Britain's Prince Charles. In 1990, the Prince of Wales founded the International Business Leaders Forum (IBLF), which is "an independent, not-for-profit global organisation working with companies on innovative solutions to sustainable development challenges."^{xxxiii}

IBLF's 1990 organizational meeting in Charleston was called "Stakeholders: The Challenge in a Global Market." Over one hundred CEOs from major multinational organizations attended.

IBLF aims to work with members and partners towards these ends:

1. *Demonstrate that business has an essential and creative role to play in the prosperity of local communities as partners in development, particularly in economies in transition;*
2. *Raise awareness of the value of corporate responsibility in international business practice;*

3. *Encourage partnership action between business and communities as an effective means of promoting sustainable economic development.*^{xxxiv}

The Scary Side of Sustainability

It may sound like a good thing that Prince Charles and CEOs around the world are trying to protect the planet. But what many of us are failing to realize is that sustainability means control.

In order to make the planet and its resources sustainable, there must be a global system to control the use of those resources. Already, we have seen government and big business going into partnership—the very definition of fascism according to former Congressman John Hall—to take control of food, power, and water supplies.

Who will do the controlling? It seems that the United Nations is the only entity prepared for such a task. And as we have seen, the UN is already "building the foundation for a new world order,"^{xxxv} under the watchful eye of the Papacy.

A report on sustainable development from the United Nations World Commission on Environment and Development (also called the Brundtland Commission) makes this admission:

*If needs are to be met on a sustainable basis the Earth's natural resource base must be conserved and enhanced. **Major changes in policies** will be needed to cope...It is part of our **moral obligation** to other living beings and future generations (emphasis added).*^{xxxvi}

Global Warming or Global Control?

Is the state of the environment really as apocalyptic as leaders like Al Gore are making it out to be? If so, will the current thrust towards "green living" actually solve the problem?

Over thirty thousand scientists have signed a document stating that global warming is a ruse—that the environmental changes we see are not human-made. The petition states that in fact, the actions proposed in the Kyoto Accord, "would harm the environment, hinder the advance of

Petition

We urge the United States government to reject the global warming agreement that was written in Kyoto, Japan in December, 1997, and any other similar proposals. The proposed limits on greenhouse gases would harm the environment, hinder the advance of science and technology, and damage the health and welfare of mankind.

There is no convincing scientific evidence that human release of carbon dioxide, methane, or other greenhouse gases is causing or will, in the foreseeable future, cause catastrophic heating of the Earth's atmosphere and disruption of the Earth's climate. Moreover, there is substantial scientific evidence that increases in atmospheric carbon dioxide produce many beneficial effects upon the natural plant and animal environments of the Earth.

John T. ...
Please sign here

Please send more petition cards for me to distribute.

My academic degree is B.S. M.S. Ph.D. in the field of PHYSICS

science and technology and **damage the health and welfare of mankind**" (emphasis added).^{xxxvii}

The environmental "crisis" is simply a scare tactic created to coerce people into giving up their rights and freedoms. For example, when the importance of caring for the earth eclipses the importance of individual human lives, population reduction and control seems less like totalitarian Nazism and more like a viable and important safety measure.

In 1992, the United Nations Conference on Environment and Development (UNCED) was held in Rio de Janeiro, Brazil. The outcome of the conference was Agenda 21—the United Nations' global action plan on sustainability.

According to journalist Joan Veon, Agenda 21 is proof of the UN's drive towards global control:

*Agenda 21 sets up the global infrastructure needed to manage, count, and control **all of the world's assets, pastures, rangelands, farmers' fields, oceans and inland waterways, marine environment, marine life, cities, housing, sewer and solid wastes, methods of production, air, pollution, biotechnology—every aspect of living—farming, production and manufacturing, research and medicine, etc., along with you and me.***

As a result of advanced technology through computers and satellites—the Geographic Information System (GIS)—the management, count and control is being done...

(1) The Convention on Biological Diversity (which puts holism into practice).

(2) The Convention on Desertification.

(3) The Convention on climate Change. These conventions will change the freedoms we have known and our ability to choose what we think is best for our family and business.^{xxxviii}

Part of the UN's sustainability policy was taken from the Socialist Constitution of the USSR of 1977:

In the interests of the present and future generations, the necessary steps are taken in the USSR to protect and make scientific, rational use of the land and its mineral and water resources, and the plant and animal kingdoms, to preserve the purity of air and water, ensure reproduction of natural wealth, and improve the human environment.^{xxxix}

Doesn't Agenda 21 sound like the perfect framework on which to build global control and the redistribution of wealth? Consider this definition of sustainable development from the UN Brundtland Commission:

Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs. It contains within it two key concepts:

** the concept of 'needs', in particular the essential needs of the world's poor, to which **overriding priority should be given**; and*

** the idea of limitations imposed by the state of technology and social organization on the environment's ability to meet present and future needs (emphasis added).^{xl}*

Is it just coincidence that the UN's economic plans are identical to the doctrines of the Roman Catholic Church? Is it possible that one sprung out of the other?

The Spiritual Side of Sustainability

The environmental movement is supported by national and international political powers, but the movement is more than just political. In the past century, New Age worship of the planet has become popular, providing another reason to accept the sustainability paradigm. Here are several of the ways Earth worship is being propagated:

The Gaia Hypothesis

In the 1960s, scientist Dr. James Lovelock formulated the Gaia Hypothesis, a theory suggesting that Earth and its physical components are a living system that work together in harmony. Lovelock says this:

You may find it hard to swallow the notion that anything as large and apparently inanimate as the Earth is alive. Surely, you may say, the Earth is almost wholly rock, and nearly all incandescent with heat. The difficulty can be lessened if you let the image of a giant redwood tree enter your mind. The tree undoubtedly is alive, yet 99% of it is dead.^{xli}

The Gaia hypothesis...suppose(s) that the atmosphere, the oceans, the climate, and the crust of the Earth are regulated at a state comfortable for life because of the behavior of living organisms. Specifically, the Gaia hypothesis said that the temperature, oxidation state, acidity and certain aspects of the rocks and waters are at any time kept constant, and that this homeostasis is maintained by active feedback processes operated automatically and unconsciously by the biota. Solar energy sustains comfortable conditions for life. The conditions are only constant in the short term and evolve in synchrony with the changing needs of the biota as it evolves. Life and its

environment are so closely coupled that evolution concerns Gaia, not the organisms or the environment taken separately.^{xlii}

Lovelock's Gaia Hypothesis completely contradicts the truth about the planet as written in Genesis 1. Gaia supports the theory of evolution, as well as suggesting that the earth is dominant over humanity, instead of the Biblical paradigm of God giving humankind the right and responsibility of dominating the planet.

Gaia has sparked many Earth-worshipping groups and events, such as Gaianism and sacred evolution, the Gaian Mind Summer Festival, Gaian Voices, and Gaian Tarot.

As journalist Joan Veon tells us, the Gaia hypothesis has even come to popularity in world politics:

In 1992, what the United Nations did was, they perverted, inverted, that truth, and they basically said man was no longer dominant over the earth, but the earth was dominant over man. They said that we, as men, as living human beings, were equal to the plants and the animals. And so, what Gaia really is, is paganism. So, we now have the United Nations espousing a pagan religion and they are trying to make it equal for each one of us and therefore stamp out the validity and personhood of Jesus Christ as the Son of God and the savior of the world.^{xliii}

UNCED, also called the earth Summit, was an unveiling of the philosophical shift from the Judeo-Christian world view to Gaia...With the adoption of sustainable development at UNCED, man was demoted to the same level as a plant or animal.^{xliv}

The United Nations is working towards not only a global government, but also a global religion: the New Age, which is espoused perfectly in the Earth-worship involved in the sustainability movement.

Humanism

The increasingly popular doctrine of humanism agrees with Lovelock's Gaia hypothesis:

First: Religious humanists regard the universe as self-existing and not created.

Second: Humanism believes that man is a part of nature and that he has emerged as the result of a continuous process..

Man is at last becoming aware that he alone is responsible for the realization of the world of his dreams, that he has within himself the power for its achievement.^{xlv}

Corliss Lamont, in his book *The Philosophy of Humanism*, says this:

For his great achievements man, utilizing the resources and the laws of Nature, yet without Divine aid, can take full credit. Similarly, for his shortcomings he must take full responsibility. Humanism assigns to man nothing less than the task of being his own saviour and redeemer.^{xlvi}

UNCED and The Earth Charter

In 1992, the UN Conference on Environment and Development (UNCED) was held in Rio de Janeiro, Brazil. According to historian David Livingstone, the Conference included many elements of New Age Earth worship:

The summit was described by Time magazine as a "New Age carnival."

On the eve of the UNCED, a midnight-to-dawn homage to the "Female Planet" was held on Leme Beach. After dancing all night, the worshipers followed a Brazilian high priestess to the water's edge, where they offered flowers and fruits to the Voodoo mother goddess.^{xlvii}

Baha'i believer Maurice Strong, UNCED's Secretary-General, was instrumental in the creation of The Earth Charter, which came to fruition in 2000. He made it clear that there is a spiritual agenda in the environmental movement:

Maurice Strong hinted at the overtly pagan agenda proposed for a future Earth Charter, when in his opening address to the Rio Conference delegates he said, "It is the responsibility of each human being today to choose between the force of darkness and the force of light." And, he said, "We must therefore transform our attitudes and adopt a renewed respect for the superior laws of divine nature." According to Strong, "The real goal of the Earth Charter is that it will in fact become like the Ten Commandments."^{xlviii}

Joan Veon tells us that New Age leaders Alice Bailey and Helena Blavatsky often used the terms "force of darkness" and "force of light."

Their writings state that the "force of darkness" are those who adhere to the "out-dated" Judeo-Christian faith; those who continue along their "separative" paths of the one true God.

The "force of light" (Lucifer), in their view, is the inclusive new age doctrine of a pagan pantheistic New World Religion. In the New Age of Aquarius there will be no room for the "force of darkness" and "separativeness."^{xlix}

It's clear that sustainability and environmentalism are not only about caring for the earth, but about political control and New Age spirituality.

David Livingstone sums it up this way:

The environmental movement, while helping to advance the cause of the oil industry, is an extension of the Aquarian conspiracy, incepted by Alice Bailey, designed ultimately to foster the acceptance a one-world-religion, based on the occult, or the New Age, as it is called.^l

The Earth Charter

The Earth Charter Initiative is a global network of influential people working to promote environmental awareness and sustainability.

The Earth Charter Initiative's international Council includes these global leaders, among others:

- Buddhist environmentalist **Steven C. Rockefeller**, a Planned Parenthood and population control advocate.^{li}
- Swedish Social Democrat **Barbro Holmberg** who works for the Ministry of Foreign Affairs.
- Chinese World Bank consultant **Song Li**, who "represented China at negotiations for global environmental conventions and at the Rio Conference on Environment and Development in 1992."
- **Alexander Likhotal**, President of Mikhail Gorbachev's environmental organization Green Cross International.^{lii}



In 2000, the Earth Charter was formulated to call the world to action on environmentalism. But the Charter is promoting much more than simply taking care of our planet:

*The Earth Charter is a declaration of fundamental ethical principles for building a just, **sustainable and peaceful global society** in the 21st century. It seeks to inspire in all people a new sense of global interdependence and shared responsibility for the well-being of the whole human family, the greater community of life, and future generations...the Earth Charter encourages us to search for common ground in the midst of our diversity and to **embrace a new global ethic.**^{liii}*

The spiritual, economic, and political intentions of the United Nations are mirrored by the Earth Charter. Note these themes from the Earth Charter, as exemplified by

the direct quotes from the introduction and Charter itself listed below (all emphases added):

A New Global Government under UN Control

We must join together to bring forth a sustainable global society founded on respect for nature, universal human rights, economic justice, and a culture of peace...

The choice is ours: form a global partnership to care for Earth and one another or risk the destruction of ourselves and the diversity of life. Fundamental changes are needed in our values, institutions, and ways of living...

The partnership of government, civil society, and business is essential for effective governance...

In order to build a sustainable global community, the nations of the world must renew their commitment to the United Nations, fulfill their obligations under existing international agreements, and support the implementation of Earth Charter principles with an international legally binding instrument on environment and development...

A New Global Economic order: The UN's control and redistribution of the world's resources

Manage the use of renewable resources such as water, soil, forest products, and marine life in ways that do not exceed rates of regeneration and that protect the health of ecosystems...

Manage the extraction and use of non-renewable resources such as minerals and fossil fuels in ways that minimize depletion and cause no serious environmental damage...

Promote the equitable distribution of wealth within nations and among nations...

The New Age Worship of the Earth

Humanity is part of a vast evolving universe. Earth, our home, is alive with a unique community of life. The forces of nature make existence a demanding and uncertain adventure, but Earth has provided the conditions essential to life's evolution. The resilience of the community of life and the well-being of humanity depend upon preserving a healthy biosphere with all its ecological systems, a rich variety of plants and animals, fertile soils, pure waters, and clean air. The global environment with its finite resources is a common concern of all peoples. The protection of Earth's vitality, diversity, and beauty is a sacred trust...

*The spirit of human solidarity and kinship with all life is strengthened when we live with reverence for the mystery of being, gratitude for the gift of life, and **humility regarding the human place in nature...***

Recognize and preserve the traditional knowledge and spiritual wisdom in all cultures that contribute to environmental protection and human well-being...



Population Control

An unprecedented rise in human population has overburdened ecological and social systems...

Adopt patterns of...reproduction that safeguard Earth's regenerative capacities, human rights, and community well-being...

*Ensure universal access to health care that fosters reproductive health and **responsible reproduction...***

A New Global Education System involving spiritual and environmental teaching

Integrate into formal education and life-long learning the knowledge, values, and skills needed for a sustainable way of life.

- a. Provide all, especially children and youth, with educational opportunities that empower them to contribute actively to sustainable development.*
- b. Promote the contribution of the arts and humanities as well as the sciences in sustainability education.*
- c. Enhance the role of the mass media in raising awareness of ecological and social challenges.*
- d. Recognize the importance of moral and spiritual education for sustainable living...*

Recognize that peace is the wholeness created by right relationships with oneself, other persons, other cultures, other life, Earth, and the larger whole of which all are a part...

In 1992 Maurice Strong was the Secretary General of the historic United Nations Earth conference in Rio (UNCED). He said, "The real goal of the Earth Charter is that it will in fact become like the Ten Commandments."^{liv} Strong was not the only one to think this way. Consider these words from Mikhail Gorbachev:

Do not do unto the environment of others what you do not want done to your own environment...My hope is that this charter will be a kind of Ten Commandments, a "Sermon on the Mount," that provides a guide for human behavior toward the environment in the next century.^{lv}

Do we want this Charter given the same authority as the Ten Commandments? Do the principles espoused here really offer a better way to live, or just another means for global religious and political control?

Charles: Prince or Pawn?

Prince Charles is one of the key leaders in the environmental movement. Many people believe that Prince Charles is in fact the Antichrist, the power working behind the scenes who will soon become the global leader. Let's examine the evidence to determine the truth about where the power really lies.

Charles said this during his investiture as Prince of Wales on July 1, 1969:

I, Charles, Prince of Wales, do become your liege man of life and limb and of earthly worship, and faith and truth I will bear unto thee to live and die against all manner of folks.

Liege means "lord." As Prince of Wales, Charles has his own royal crest. This is what Tim Cohen says about the meaning of Charles' crest:

Reading the motto and symbols from right to left, the following message is possibly conveyed: Ich, the Black Prince, Dien the Red Dragon (I, the Black Prince, serve the Red Dragon).^{lvi}

Some say that Prince Charles is the Antichrist. However, the Biblical descriptions of the Antichrist make it clear that it is a system, rather than a single man. Biblical prophecy also defines the Antichrist as a power that reigns for 1260 years, changes God's laws, uproots three kingdoms, and even survives a fatal wound. It's impossible for Charles to reign for over a millennium, and he has not died from a wound only to be resurrected.

Like Al Gore, Obama, and even Queen Elizabeth II, Prince Charles is simply a pawn being used by the Roman Catholic political system to obtain global domination.



Why Environmentalism?

The book of Revelation tells us that in the end times, a confederacy will rise up and seek to gain control of the nations:

*And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which **go forth unto the kings of the earth and of the whole world, to gather them** to the battle of that great day of God Almighty (Revelation 16:13-14, emphasis added).*

This confederacy, led by Satan, will attempt to turn the whole world away from God in preparation for the final battle. The world is already being drawn into unity under the Papacy. But how will the nations be convinced to give up their rights and accept the fascist regime the confederacy has in mind?

The Papacy's Plan

Rome is a strong supporter of sustainable development and the environmental movement.

*In his address to diplomats from more than 170 nations accredited to the Vatican, **Pope Benedict expressed concern about the failure to reach agreement on climate change at the Copenhagen summit last month.***

*Pope Benedict considers safeguarding the environment **a moral issue**. He has been dubbed **the "green pope"** for his increasingly vocal concern about protecting the environment. He told the diplomats that in order to cultivate peace, one must protect creation.^{lvii}*



Why is the Pope such a big fan of environmentalism? Global warming and climate change have been the perfect platform on which to build a global regime. The impending doom taught by environmentalists has frightened citizens into handing over their rights.

In a 2007 letter to Archbishop of Constantinople Bartholomew I, Pope Benedict XVI called attention to the "grave" issue of climate change:

*Preservation of the environment, promotion of **sustainable development** and particular attention to **climate change** are matters of **grave concern** for the entire human family...*

*Your Holiness, the international and multi-disciplinary nature of the symposium attests to the need to seek **global solutions** to the matters under consideration. I am encouraged by the growing recognition that the **entire human community**—children and adults, **industry sectors, States and international bodies**—must take seriously the responsibility that falls to each and every one of us (emphasis added).^{lviii}*

In August 2009, Benedict also reminded the world that it must join together with the Roman Church in promoting environmentalism in order to "protect mankind from self-destruction."^{lix}

But fear is not the only emotion being called upon to build support of the global regime under environmentalism. Green Peace and other organizations have also succeeded in making sustainability and "green" living fashionable. Businesses and individuals are under pressure from their peers to make earth-friendly choices.

Amidst the fear and excitement climate change has caused, few seem to notice the diminishing freedom and increased global control.

How should we respond to this news? Is there any hope?

The Environmental Agenda: What Now?

It is true that the earth is in bad shape. Romans 8 even says that creation groans, waiting to be freed of the corruption and pain. God is redeeming earth, and will one day cleanse the planet of its deepest issue—sin.

Sin is the real reason the earth is in shambles, and the environmental movement can do nothing to change that. The emphasis on human effort in "saving the planet" is making humanity its own saviour. But it will take more than human initiatives, legislation, and UN intervention to set creation free. Christ is the only one who can, and will, truly redeem the earth.



While it is true that we should be taking care of the earth as its stewards and occupants, we must also realize that this truth has been twisted and used to bring humanity under papal control. Sustainable development is not really about the planet at all—it's merely another front for a global agenda.

Scripture warns us that things are going to get much worse before they get better. But God didn't send us the prophets so that we would live in resigned fear of the devil's plans.

God gave us prophecy to show us that we have a decision to make: for Him or against Him. If we choose to join the Lord's camp, we can be encouraged knowing that God has never left us, and that these terrible times will end.

As we take a step back and study God's Word, we can see that everything He said would happen is starting to happen. Therefore, we can trust Christ's promise that He will return, defeating Satan and making all things new.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

He that overcometh shall inherit all things; and I will be his God, and he shall be my son (Revelation 21:4-7).

Is the Pope a King?

Journalist Joan Veon states that the Pope and the British Queen are the most powerful monarchs in the world:

The Papal See is considered by the world's oldest authority on royalty, the Almanach de Gotha, to be the oldest monarchy in the world. Therefore, that makes the pope a king, with the cardinals of the church considered to be equal to the sons of kings, the head of a world religion, and the ruler of a recognized country, the Vatican. The queen comes from the world's second oldest monarchy, is the head of the Anglican Church, and is the ruler of Britain, as her title shows that the army, navy, and air force of the United Kingdom report to her. They are literally "Her Majesty's Army," "Her Majesty's Navy," and "Her Majesty's Air Force."^{ix}

Is Veon right? Is the Papacy a monarchy, and if so, who has more power—the Queen or the Pope? Both the recent and distant past give us insight about these rulers.

We may be surprised to discover that the Queen, and therefore the British Empire, are actually subservient to a higher power. Could England—the defender of Protestantism since the Reformation—have been taken over?

The Pope and the Archbishop

In 1982, Pope John Paul II visited the United Kingdom. He kissed the ground at Gatwick airport as a sign of authority. Where did that authority come from? BBC tells us of his visit:

John Paul II became the first pontiff ever to visit the UK when he made the six-day tour of the country.



He visited Canterbury Cathedral on 29 May to say prayers with the then [Anglican] Archbishop of Canterbury Robert Runcie. Streets were lined by 25,000 people and the Pope told the congregation it was a day "which centuries and generations have awaited"...

The Pope and Dr Runcie knelt in silent prayer at The Place of the Martyrdom, the spot where St Thomas-a-Becket was murdered in 1170.

Derek Ingram-Hill, an honorary canon at the cathedral...said: "It was a very moving moment to see the Pope and the Archbishop of Canterbury praying on the very spot where the most famous of all archbishops, Thomas-a-Becket, had fallen so many centuries ago."^{ixi}

What is so monumental about Thomas Becket's death?

Who is Thomas Becket?

Thomas Becket, also known as Thomas-a-Becket or Thomas à Becket (1118-1170), was the Archbishop of Canterbury from 1162 to 1170 AD. Remember that this occurred before the Protestant Reformation, meaning that the Catholic Church was the only Church. The Archbishop of Canterbury was Catholic, as Anglicanism did not yet exist.

At that time, King Henry II of England (1133-1189) wanted to decrease the power of the Roman Catholic Church in his kingdom. Henry wrote 16 constitutions to this end, but Becket refused to ratify them.

According to the *New World Encyclopedia*, "Henry was characteristically stubborn and on 8 October 1164, he called the Archbishop, Thomas Becket, before the Royal Council. However, Becket had fled to France and was under the protection of Henry's rival, Louis VII of France.

"The King continued doggedly in his pursuit of control over his clerics, to the point where his religious policy became detrimental to his subjects. By 1170, the Pope

was considering excommunicating all of Britain. Only Henry's agreement that Becket could return to England without penalty prevented this fate."^{lxii}

When Becket returned, he began to excommunicate his opponents in the Church, frustrating more of King Henry's plans. In a moment of anger, the king said something along the lines of, "Who will rid me of this meddlesome priest?" And unfortunately for Thomas Becket, four of Henry's devout knights overheard the king's complaints and decided to answer the King's call by ruthlessly murdering Becket in 1170.^{lxiii}

The Fallout

Becket's murder caused more stress than relief for King Henry II, who had to smooth things over with the Papacy:

Just three years later, Becket was canonized and revered as a martyr against secular interference in God's church; Pope Alexander III had declared Thomas Becket a saint...The Compromise of Avranches in 1172 marked the reconciliation of Henry II of England with the Catholic Church after the murder in 1170 of Thomas Becket. Henry was purged of any guilt in Becket's murder, but he agreed that the secular courts had no jurisdiction over the clergy, with the exceptions of high treason, highway robbery and arson:

The murder had far-reaching consequences for England, but the immediate result was that Henry II had to make peace with the Church. He did this four years later by performing penance at Canterbury Cathedral. He was beaten by eighty monks while wearing sack cloth and ashes and spent the night in vigil at Saint Thomas Becket's tomb. The Church had wasted no time and had canonized Becket in 1173. He (Henry II) also had to promise to raise money for the Crusades and to either mount a Crusade or make a pilgrimage. He did neither. There was enough to do at home.^{lxiv}

It's clear from these stories that the true power behind the British throne in those days was the Pope. In fact, the Pope dominated the entire continent—Catholicism reigned as the only Christianity for 1260 years in Europe.

In the early 1200s, King John of England (1166-1216) had no better luck in keeping the Pope happy.

Concessions that Changed the World

In 1207, Pope Innocent III installed Stephen Langton as Archbishop of Canterbury. King John of England had another candidate in mind, and refused to acknowledge

Langton, which according to Pope Innocent III was an act of "impious persecution."^{lxv} Innocent eventually excommunicated King John for his stubbornness—in effect barring him from God's forgiveness—causing John to write a concession that would change the course of history:

*As a result, the pope laid on England an interdict (1208-14), a sort of religious "strike", wherein no religious service be performed for anyone, guilty or innocent. When this didn't work, the king, himself, was excommunicated. Caving-in under that pressure, John wrote a letter of concession to the pope, hoping to have the interdict and the excommunication lifted (1213). **John's concession which, in effect, made England a fiefdom of Rome**, worked like a charm. The satisfied pope lifted the yoke he had hung on the people of England and their king (emphasis added).^{lxvi}*

John's Concession was a charter outlining the terms of the fiefdom. If these terms were not met, according to the charter, the crown of England would be surrendered to the Roman Catholic Church forever.



Soon after writing the concession, King John couldn't keep up with the necessary payments to Rome. So, in 1215 he broke the concession by signing the Magna Carta. At that time, Pope Innocent took official ownership of the crown:

*King John broke the terms of this charter by signing the Magna Carta on June 15, 1215. Remember; the penalty for breaking the 1213 agreement was **the loss of the Crown (right to the kingdom) to the Pope and his Roman Church**. It says so quite plainly. To formally and lawfully take the Crown from the royal monarchs of England by an act of declaration, on August 24, 1215, Pope Innocent III annulled the Magna Carta; later in the year, he placed an Interdict*

*(prohibition) on the entire British empire. **From that time until today, the English monarchy and the entire British Crown belonged to the Pope** (emphasis added).^{lxvii}*

Only three of the original clauses in Magna Carta are still law. One defends the freedom and rights of the English church, another confirms the liberties and customs of London and other towns, but the third is the most famous:

No free man shall be seized or imprisoned, or stripped of his rights or possessions, or outlawed or exiled, nor will we proceed with force against him, except by the lawful judgment of his equals or by the law of the land. To no one will we sell, to no one deny or delay right or justice.

...it has resonant echoes in the American Bill of Rights and the Universal Declaration of Human Rights.^{lxviii}

The Papacy has never given up this authority, and to this day is still the legal power ruling Great Britain. So when the Archbishop of Canterbury and the Pope knelt at the murder scene of Thomas Becket, it was a reminder to Britain that the Papacy still rules.

Is there other proof that Rome owns the crown of England and Ireland?

The Pope's Knights

The Roman Catholic Church uses military-like orders or societies to carry out their aims and protect the Church. Using these societies as a secret army to do the Church's bidding protects it from scrutiny and bad press. For example, in the Middle Ages, the Knights Templar was an order that fought in the crusades on behalf of the Papacy. Templar Knights were given the ability to ignore many laws, taxes, and authorities, but had to obey the Pope.^{lxix}

Although we don't see the Knights Templar in their original form, there are many new versions of the Order, such as the Knights of Malta, Freemasons, and the various Orders of knights in Britain. European and North American political leaders are often members of these Orders.

If the Order is subservient to the Pope alone, and the British Queen and American President are members of the Order, who really rules the Western world?



The Knights of Malta

One Order of particular interest is the Knights of Malta. According to the *Catholic Encyclopedia*, the Order of the Knights of Malta is, "The most important of all the military orders, both for the extent of its area and for its duration. It is said to have existed before the Crusades and is not extinct at the present time."^{lxx}

The Knights of Malta wore similar costumes to the Knights Templar before them.

The stylized cross we see on their uniforms is known today as a Maltese cross.



The Maltese cross is a common feature of the Pope's garments, reminding us that he is the head of these Orders.

A Protestant branch of the Knights of Malta is the Order of St. John of Jerusalem. Queen Elizabeth II is the Sovereign Head of the Order of St. John,^{lxxi} as we can see from her costume in the photograph.

The Queen's participation in this Order, which brings with it required obedience to the Pope, is an example of how King John's ancient concession of the crown to the Papacy is still in effect today.

America

The United States is also under the rule of the Papacy. Most American presidents have been involved in Freemasonry, which is an outwardly Protestant secret society that is actually controlled by Catholic Jesuits.

Presidents and other American leaders also have strong blood connections to British royalty, and many have been initiated into Knighthood in the Order of the Bath under the Queen. American leaders give their allegiance to the Queen, and the Queen is subservient to the Pope, which is just another way that the Papacy controls America.

The Order of the Bath, the Knights of Malta, and the Knights Templar are all the same. Behind the elaborate pomp of these orders sits the same power—the same people calling the shots.

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