Global Religion For Global Governance

INTRODUCTION

There are three interlocking elements that are key to any society: Politics, economics and religion. The three are interdependent and cannot be “unhinged” into separate components. Every facet of human interaction is wrapped up in these three elements, meaning that there are no more than three elements.

This issue will answer the question,

“Do the global elite promote a religion that is complimentary and integral in purpose to their New World Economic Order and the World Governance?”

This is a slippery subject and hard to nail down. When this writer asked (from 1978-1981) members of the elitist Trilateral Commission if they had plans for a New World Political Order, they would say “Absolutely
not.” Rather, they would point to their mission statement, which clearly referred to a “New World Economic Order”. Upon closer examination, we showed the interlocks between corporate and foundation directorships and funding of non-governmental think-tanks and initiatives, that proved otherwise.

When one talks about a “New World Religion”, a similar analytical approach is necessary. While those in the global religious movement are quick to discuss global political governance issues, those in the global economic and/or global political world more often side-step religious questions as being “private issues”, and simply deny any goals of bringing about a unified, global religion of any sort.

As we examine this subject, one cannot help but note how the American court system is fanatically removing every semblance of Judeo-Christian symbolism from public places using the argument of “Separation of Church and State.” In spite of the fact that America’s heritage is deeply rooted in simple concepts like the Ten Commandments, these are now persona non grata. To the global elite however, there apparently is no “separation of church and state”... as long as it is their religion and their state: Neither of these welcome traditional evangelical Christianity.

The first example of religion in globalism is the Aspen Institute, formerly called the Aspen Institute for Humanistic Studies. Aspen is chosen because it is established, influential, substantive and very representative. There are many other organizations that comprise a loose network of common interests, but it is not necessary or possible to discuss each one.

To lay a proper groundwork for a modern look at Aspen, the following newsletter issue is reprinted in its entirety.

**HUMANISM: THE GLOBAL IDEOLOGY**

**Trilateral Observer Vol. 3, Issue 9, September, 1980**

The term “Humanism” is often erroneously thought of as humane-ism. Humanism is a secular, non-theistic (atheistic) religion that believes man is capable of self-fulfillment, ethical conduct and
salvation without supernatural intervention.

Roots of modern-day Humanism go back to at least fifth century B.C. to the Greek philosopher Protagoras who said, “Man is the measure of all things.”1 During the period of the Enlightenment, philosophers such as Jean Jacques Rousseau (1712-1778), Immanuel Kant (1724-1804), Georg Hegel (1770-1831) and slightly later Karl Marx (1818-1883), developed humanistic doctrines that have worked their way into the 20th century in the form of Humanism, Marxism, Socialism, Communism, Collectivism and Rationalism.

Rousseau wrote in Emile,

“Only through the individual’s participation in the ‘common unity’ can full personal maturity become possible... nature is still the norm, but one that has to be recreated, as it were, at a higher level, conferring on man a new rational unity which replaces the purely instinctive unity of the primitive state.”2

In Du Contrat Social he proposed a sort of civil religion or civic profession of faith to which every citizen after giving his free assent – must remain obedient under pain of death.3

Hegel coined the idea,

“Freedom is not something merely opposed to constraint; on the contrary, it presupposes and requires restraint.”4

Like Rousseau, he contended that the individual could be “free” even when he is being coerced into it, and even though he would not like being forced, he must follow the “public will.”

Karl Marx hated Christianity, Judaism and religion in general. He stated:

“Criticism of religion is the foundation of all criticism.”5

Even in his own lifetime Marx was known as a militant atheist. All of his writings were directed toward destroying the middle “bourgeois” class by means of the working class, which was to result in a
classless society.

At the turn of the century, Humanism was represented in the US by the American Ethical Union (The American Civil Liberties Union – ACLU – was the legal arm of the AEU.) In 1933 Humanist Manifesto I was published in The New Humanist, Vol. VI, No.3, and in 1973 Humanist Manifesto II appeared in The Humanist, Vol. XXXIII, No. 5.6

The following selected quotes from Humanist Manifesto II will give you a general idea of its content:

“As in 1933, Humanists still believe that traditional theism, especially faith in the prayer-hearing God, assumed to love and care for persons, to hear and understand their prayers, and to be able to do something about them, is an unproved and outmoded faith. . . Reasonable minds look to other means for survival... False ‘theologies of hope’ and messianic ideologies, substituting new dogmas for old, cannot cope with existing world realities... No deity will save us, we must save ourselves”.

“Ethics is autonomous and situational, needing no theological or ideological sanction.”7 [Authors’ Note: This gave birth to the phrase, “if it feels good, do it.”]

“In the area of sexuality, we believe that intolerant attitudes, often cultivated by orthodox religions and puritanical cultures unduly repress sexual conduct”.8

“We deplore the division of humankind on nationalistic grounds. We have reached a turning point in human history where the best option is to transcend the limits of national sovereignty and to move toward the building of a world community in which all sectors of the human family can participate. “

“We believe in the peaceful adjudication of differences by international courts and by the development of the arts of negotiation and compromise. War is obsolete. So is the use of nuclear, biological and chemical weapons. “
“The problems of economic growth and development can no longer be resolved by one nation alone; they are worldwide in scope.”

“Technology is the vital key to human progress and development.”

“We urge that parochial loyalties and inflexible moral and religious ideologies be transcended. Destructive ideological differences among communism, capitalism, socialism, conservatism, liberalism, and radicalism should be overcome.”

“[Humanism]... transcends the narrow allegiances of church, state, party, class or race in moving toward a wider vision of human potentiality. What more daring a goal for humankind than for each person to become, in ideal as well as practice, a citizen of a world community.”

Corliss Lamont is one of the most prolific writers on Humanism, and is literally “Mr. Humanism” in regard to awards, mentions, etc. in humanistic circles. Lamont authored The Philosophy of Humanism (1977) and noted “A truly Humanist civilization must be a world civilization.”

He further wrote:

“Humanism is not only a philosophy with a world ideal, but is an ideal philosophy for the world... surmounting all national and sectional provincialisms, provides a concrete opportunity for overcoming the age-long cleavage between East and West. It is the philosophic counterpart of world patriotism”

“The principle around which the United Nations and the International Court of Justice are organized is that the scope of national sovereignty must be curtailed and that nations must be willing to accept, as against what they conceived to be their own self-interest, the democratically arrived at decisions of the world
There is an extraordinary parallelism between Humanists and Marxists. Among the more obvious are:

- the necessity for subordination of the individual to state and the community
- catchwords of both Humanism and Marxism are “democracy, peace and high standard of living”
- individual rights and beliefs are non-existent
- collectivism is supreme.

**CORLISS LAMONT AND THE MORGAN FINANCIAL GROUP**

Corliss Lamont (previously quoted as a prime source of humanist philosophy) is the son of Thomas W. Lamont.

Let’s go back to the First World War.

Thomas W. Lamont (1870-1948) was one of the original organizers of the Round Table group cited by Quigley in *Tragedy and Hope*.13

Lamont’s autobiography is appropriately entitled *Across World Frontiers*. He was not only a senior partner in J.P. Morgan & Co., but was also a director of Guaranty Trust Company, International Harvester Co. (with its Trilateral directors today) and the law firm of Lamont Corliss & Co. Thomas Lamont was a key figure in the Morgan financial group.

(For further information and extensive documentation on the links between J.P. Morgan and the development of the early Soviet Union, see *Wall Street and the Bolshevik Revolution* by Antony C. Sutton.)

Mrs. Thomas Lamont was a member of several unusual organizations:

- Federal Union
- American-Russian Institute (on the Attorney General’s subversive list)
• National Council of American-Soviet Friendship
• American Committee for Friendship with the Soviet Union…

and numerous others. (See above citation for full list.). In short, the Lamont family epitomizes the links between:

• Humanism
• Communism
• New York financial interests

THE ASPEN INSTITUTE FOR HUMANISTIC STUDIES

Humanism today is being “taught” throughout the business world by the Aspen Institute, particularly to the multinational corporation community. The major financiers of Aspen also are the major financiers of Trilateralism, and no less than seven members of the Trilateral Commission also serve at the Aspen Institute.

The Aspen Institute was founded in 1949 by Professor Giuseppe Borgese, Chancellor Robert M. Hutchins (both of University of Chicago) and Walter Paepcke, a Chicago businessman. In 1957, Robert O. Anderson became chairman, and has been its guiding force ever since. In 1969, chairmanship switched to Joseph E. Slater, a member of the Council on Foreign Relations and formerly of the Ford Foundation.

In the past the editors have reported the connections between the Rockefeller Family and the University of Chicago and also between the Ford Foundation and the Trilateral Commission.

The two leading foundations contributing to Aspen are Atlantic-Richfield (ARCO) and the Rockefeller Foundation.

Moreover, the largest single institutional shareholder in ARCO is Chase Manhattan (4.5%) and the largest individual shareholder is Robert O. Anderson, who is also on the board of directors of Chase Manhattan Bank.
The *Markle Foundation* (a substantial Aspen backer) is less well known but leads us back to New York banks — in this case to the Morgan Guarantee group. Markle Foundation chairman is Charles F. Biddle, also chairman of the credit policy group of Morgan Guarantee Trust. Walter H. Page is president of Morgan Guarantee Trust and president of J.P. Morgan. Another director, William M. Rees, is a director of First National City Bank.

In short, it seems *the private financing for the Aspen Institute comes from the international banks in New York City*, and more specifically, from foundations controlled by Rockefeller and Morgan interests.

Donors support activities which reflect their objectives!

### FUNDING OF ASPEN INSTITUTE FOR HUMANISTIC STUDIES - 1979 COLORADO

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<th>Foundation</th>
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<tr>
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<td>Rockefeller Foundation</td>
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<td>To “bring together integrated and emerging leaders from all sectors of society to discuss and help shape policy by recommendations on contemporary issues.”</td>
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<td>Rockefeller Foundation</td>
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<td>“Cost of executive seminar on women and men in a changing society.”</td>
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<td>“Arms control and international security.”</td>
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<td>Carnegie Corporation</td>
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SEPTEMBER 1, 1980 - WASHINGTON D.C

NEW YORK
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<td>Comparative study of state judicial systems</td>
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<td>“Developing the CEO: educating the integrative leader”</td>
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**PUBLIC FINANCING OF ASPEN**

In Brzezinski’s book, *Between Two Ages: America’s Role in the Technetronic Era*, he wrote in reference to a proposed constitutional convention,

“The needed change is more likely to develop incrementally and less overtly... in keeping with the American tradition of blurring distinctions between public and private institutions.”

A prime Trilateral objective is to blur the distinction between “private” and “public” operations so as to divert public funds into private projects set up by Trilaterals to achieve Trilateral objectives.

A *Freedom of Information Act* request for information on public financing granted to Aspen was submitted to the *National Endowment for the Humanities*,

We received the following list of NEH grants:

Ad-20009-80-1434  
PI: Stephen P. Strickland  
Title: Aspen Institute/ United Way Bicentennial Project  
Amount: $350,000 G&M (to date $90,000)

AP-00132-79-1297  
PI: Robert B. McKay
Title: Development of the Justice Program  
Amount: $15,000 outright  
Grant Period: 11-1-76 to 6-30-80

CA-28286-77-0616  
PI: Stephen Strickland/Aspen Institute  
Title: Challenge Grant  
Amount: $645,000  
Grant Period: 11-1-76 to 6-30-80

SUMMARY OF ASPEN INSTITUTE FUNDING

In brief, Aspen Institute has been funded from the following sources, taking 1979 as a representative year:

<table>
<thead>
<tr>
<th>Source</th>
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<td>U.S. Taxpayer (via National Endowment for the Humanities)</td>
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<td>Markle Foundation (Morgan financial interests)</td>
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<td>Other Foundations</td>
<td>97,000</td>
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<td>$2,856,000</td>
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The key point to note is the heavy representation of donations that have also financed Trilateralism: these include Weyerhaeuser, Rockefeller, Ford and Kettering.

THE ASPEN EXECUTIVE SEMINAR PROGRAM

While central offices of Aspen are in New York City, it has “centers of activity” (i.e. seminar and housing facilities) in Washington, D.C., Cambridge, Princeton, New Haven, Boulder, Hawaii, Tokyo and Berlin.
According to an Aspen publication:

“The idea behind the Aspen Institute has three essential ingredients: to gather thoughtful men and women around the table, not across the table; to explore the power of ideas in great literature stretching from ancient to contemporary time, and to translate ideas into policies and actions that meet the challenge of our age.

“In view of the rapidly increasing worldwide activities of the Institute, its international Board of Trustees and key staff act on the Institute’s long-standing principle to maintain absolute control over the selection of individual participants and their mix in all its meetings, the locations at which its meetings are held, as well as the subjects to be discussed. “16

At these meetings, a hotchpotch of corporate executives, military people, intellectuals and media personages “mingle” and become “educated,” typically for a period of two weeks at a time. This subtle form of brainwashing on global affairs is coupled with the breaking down of hard line principled positions through peer pressure. As Wilbur Mills once said, “To get along you have to go along.”

This is quite successful. For example, Newsweek reports that Bill Moyers (a special adviser to Aspen Institute) has drawn more than ten of his Public Broadcasting Service programs from contacts and ideas developed at Aspen.17 PBS is supported by many of the same foundations that support the Aspen Institute and Trilateralism in addition to large amounts of public money (Corporation for Public Broadcasting, etc.). Once again we observe a “blurring” of institutions where elitists combine their money with public financing to achieve their own ends and spread their global propaganda.

THE FUND FOR GOVERNANCE

According to the Institute’s A Brief Overview:

“…the Institute is undertaking a sustained examination of crucial issues of Governance: how societies and their governments and
institutions, public and private, national and international, can better respond to the often conflicting pressures for social justice, fairness, efficiency and individual freedom.

Under this broad theme of Governance, the Institute focuses on such subjects as Financing the Future; Human Rights; The Corporation and Society; Energy; A Challenge to Governance; Tradition and Modernization; The First 20 Years of Life; Ethics; Religion and Governance; Work, Industrial Policy and Society; and Structures for Peace.

While these issues of Governance will be pursued throughout the year and around the globe, the preeminent setting for the dealing with Governance questions is the Institute’s newly acquired Wye Plantation outside of Washington, D. C. 

Why should the Aspen Institute undertake this program? It merely quotes from Edmund Burke,

“The only thing necessary for the triumph of evil is for good men to do nothing.”

Apparently the Institute equates itself with the “good men.”

The Institute proposes to raise about $15 million for operating capital for this project. An annual budget of at least $1.2 million will provide a staff of senior fellows and consultants (about $450,000 per year) with workshops, seminars and consultative sessions and publications costing about $600,000 a year.

The Atlantic Richfield Company provided the first grant of $1 million and it is anticipated that another $3 million will be raised from corporations and foundations. As much as $6 million could come from public funds – either congressional appropriations or through the National Endowment for the Humanities grants.

Some of the participants in this program will not surprise you: Harlan Cleveland, John Gardner, Trilateral Henry Kissinger, Marion Doehoff and Pehr Gyllenhammar.
Without question, this Aspen program is a well-funded attack on Constitutional America.

**CONCLUSIONS**

Humanism is a man-centered, atheistic religion inconsistent with and indeed utterly opposed to traditional Christianity, Biblical theology or Orthodox Judaism.

The philosophy has been nurtured and promoted by the same group of globalists that nurtures and supports communism.

Humanism is intimately connected with Trilateralism, and calls for the elimination of nationalism and nationalistic boundaries.

Trilateral-style Humanism is procreated primarily by The Aspen Institute, and is funded by taxpayers’ money as well as by private foundation and corporate funds.

[END OF ORIGINAL TRILATERAL OBSERVER NEWSLETTER]

**THE ASPEN INSTITUTE TODAY**

Little has changed in 25 years. Aspen has since expanded its influence by several times over, providing humanistic training to tens of thousands of corporate executives.

With regard to funding, 2004 saw major support from globalist-oriented foundations.

<table>
<thead>
<tr>
<th>Foundation</th>
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<td>John S. and James Knight Foundation</td>
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<td>Charles Stewart Mott Foundation</td>
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<td>David and Lucile Packard Foundation</td>
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<td>Rockefeller Brothers Fund</td>
<td>$550,000</td>
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The current directors of the Aspen Institute continue to be drawn from the same upper echelon of global elitists:

<table>
<thead>
<tr>
<th>Name</th>
<th>Position/Role</th>
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<tr>
<td>William N. Joy</td>
<td>Founder &amp; chief scientist of Sun Microsystems, designer of the Berkeley version of UNIX that became the backbone of the Internet.</td>
</tr>
<tr>
<td>Walter Isaacson</td>
<td>President &amp; CEO of Aspen Institute; formerly chairman &amp; CEO of CNN and managing editor of Time Magazine. Author of <em>Kissinger: A Biography</em></td>
</tr>
<tr>
<td>Yotaro Kobayashi</td>
<td>Chairman, Aspen Institute Japan; chairman of Fuji Xerox, director of Xerox Corporation; Pacific Asia chairman of the Trilateral Commission; advisory council member of J.P. Morgan's International Council</td>
</tr>
<tr>
<td>Madeleine K. Albright</td>
<td>Former Secretary of State under Bill Clinton; director of the Council on Foreign Relations.</td>
</tr>
<tr>
<td>Gerald M. Levin</td>
<td>Former chairman and CEO of Time Warner, Inc.</td>
</tr>
<tr>
<td>John P. McNulty</td>
<td>Senior director of Goldman Sachs &amp; Co.</td>
</tr>
<tr>
<td>Philip Merril</td>
<td>President and chairman of the Export-Import Bank of the United States</td>
</tr>
<tr>
<td>Elaine Pagels</td>
<td>Harrington Pear Paine Professor (of religion) at Princeton University</td>
</tr>
<tr>
<td>Frederic B. Whittemore</td>
<td>Partner, managing director of Morgan Stanley and Company; member of the Council on Foreign Relations</td>
</tr>
<tr>
<td>Mortimer B. Zuckerman</td>
<td>Chairman and Editor-in-chief of U.S. News &amp; World Report; member of J.P. Morgan National Advisory Board; member of the Council on Foreign Relations</td>
</tr>
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</table>

Aspen also maintains a *Council of Honorary Trustees* that consists of former board members or prominent individuals who have been elected to the Council by a majority of the board membership.

Trilateral Commission members on the council include: **John Brademas, William T. Coleman, Jr., Umberto Colombo, Robert S. Ingersol, Henry Kissinger, Paul Volker** and **Robert McNamara**.

**HAS ASPEN CHANGED ITS MISSION?**

According to the 2005 “Letter From the President” on Aspen’s web site,
Walter Isaacson writes:

The original goal of the Aspen Institute, in the words of one of its earliest mission statements, was,

“for American business leaders to lift their sights above the possessions which possess them, to confront their own nature as human beings, to regain control over their own humanity by becoming more self-aware, more self-correcting and hence more self-fulfilling.”

...But our core mission remains the same. We seek to foster enlightened leadership and open-minded dialogue. Through seminars, policy programs, conferences and leadership development initiatives, the Institute and its international partners seek to promote nonpartisan inquiry and an appreciation for timeless values. [Emphasis added]

We help people become more enlightened in their work and enriched in their lives. Together we can learn one of the keys to being successful in business, leadership and life: balancing conflicting values in order to find common ground with our fellow citizens while remaining true to basic ideals.20

Religious buzzwords seen above include self-aware, self-correcting, self-fulfilling, enlightened leadership, open-minded dialogue, timeless values, balancing conflicting values, etc. Some readers may equate these terms to New Age Enlightenment, and that would be correct. Humanists, by definition, do not limit themselves to one “tradition”. In fact, as successful as Aspen Institute has been in achieving its goals, even it recognizes that the world is not going to be converted to Secular Humanism.

Rather, a more likely scenario is to take the existing religions of the world and gather them together under a single umbrella of leadership and a common framework that all can agree upon. The best current example of such an effort is seen with the United Religions Initiative (URI).
UNITED RELIGIONS INITIATIVE AND THE QUEST FOR WORLD RELIGION

URI was founded in 1993 by William Swing, Bishop of the Episcopal Church Diocese of California, as an Interfaith organization that seeks to bind religions of the world into one common organization. The concept of interfaith organizations is nothing new, but few have made much headway in this conflict-ridden world.

By contrast, URI has grown at a spectacular rate, up to 100% per year. In his newly released book, *False Dawn*, Lee Penn writes,

“In 2002, New Age author Neale Donald Walsch said that the URI is ‘more global in scope, and more universal in reach’ than other interfaith organizations, adding that ‘I am not sure that any other interfaith organization casts that wide a net.’”

The people (and the organizations they represent) who have drawn close to URI is striking; to name a few,

- World Economic Forum
- Earth Charter movement
- Ted Turner
- Ford Foundation
- Dee Hock (inventor of the VISA credit card, founder and former CEO of VISA International)
- Maurice Strong (Canadian billionaire)
- Bill Gates (Microsoft founder),

...among others. The URI is also closely allied with the United Nations. At least two URI summit conferences have been held at Stanford University. Carnegie-Melon University in Pittsburgh hosted the 2000 conference.
In 2000, URI co-sponsored the World Millennium Peace Summit of Religious and Spiritual Leaders, held at the United Nations in New York City. The Secretary-General of the meeting was Bawa Jain. After the conference, Jain was interviewed by James Harder of Insight On The News as saying,

“What we need to engage in is an education factor of the different religious traditions and the different theologies and philosophies and practices. That would give us a better understanding, and then I think [we have to deal with] the claims of absolute truth – we will recognize there is not just one claim of absolute truth, but there is truth in every tradition. That is happening more and more when you have gatherings such as these.”

The religions represented at the summit included Hinduism, Buddhism, Zoroastrianism, Confucianism, Ba’hai, Christianity, Indigenous, Judaism, Shinto, Jainism, Sikhism, Islam and Taoism, among others. Note the heavy representation of eastern religions.

Ted Turner, who gave a keynote address at the Summit, denounced his childhood Christian faith because “it was intolerant because it taught we were the only ones going to heaven.”

What does URI have to do with anything other than religion? Its preamble statement declares,

We unite in responsible cooperative action to bring the wisdom and values of our religions, spiritual expressions and indigenous traditions to bear on the economic, environmental, political and social challenges facing our Earth community. [emphasis added]

The United Religions Initiative is certainly not the exclusive effort of the global elite, but it is perhaps the best example of the character and nature of what they are attempting to achieve.

**THE EARTH CHARTER INITIATIVE**

The Earth Charter was created in 1994 by Maurice Strong and Mikhail Gorbachev. Some view Earth Charter as being a prototype constitution
for the New World Order. Although closely associated with the United Nations, Earth Charter indoctrination is meant to take place through education and religion, which is one reason that it is strongly supported by URI.

NOTE: Much could be said about the Marxist-like doctrine of Earth Charter, URI, and others, but the purpose of this newsletter is to answer the question,

“Do the global elite promote a religion that is complimentary and integral in purpose to their New World Economic Order and the World Governance?”

So, we must leave the nature of that religion for another issue.

The principal spokesman for Earth Charter, and its U.S. Chairman and Commissioner, is little known Steven C. Rockefeller, son of the late Nelson A. Rockefeller.

Steven Rockefeller is the religious link to the New World Order being promoted by organizations like the Trilateral Commission. This Rockefeller received his Master of Divinity from the very liberal Union Theological Seminary in New York City, and his Ph.D. in the philosophy of religion from Columbia University, also very liberal. He is Professor emeritus of Religion at Middlebury College in Vermont, and also served as Dean of the College. Most importantly to this discussion, he was Chairman of the Earth Charter International Drafting Committee.

Steven Rockefeller is also chairman of the Rockefeller Brothers Fund (RBF). David Rockefeller, his uncle, is also a director of RBF.

CONCLUSIONS

- The global elite have a religious agenda.

- It is funded by the same people & organizations who fund global political and economic policies.

- It is specific in its beliefs and methodologies of envelopment.
• It is unquestionably set against Biblical Christianity and Bible-believing Christians because the Bible makes specific claim to exclusivity regarding entrance into Heaven, for instance, John 14:6 states, “I am the way, the truth, and the light: no man comes to the Father except through Me.”

ENDNOTES

1. Protagoras, Protagoras IV, 51.


3. —, Du Contrat Social.


5. Ibid.,

6. Both of these Manifestos are available from Prometheus Books, 923 Kensington Avenue, Buffalo, New York 14215.


8. Ibid., p. 17, 18.

9. Ibid., p. 21-23.


11. Ibid., p. 282, 283.

12. Ibid., p. 257, 258.

13. Ibid.


21. Lee Penn, False Dawn, p. 43

22. James Harder, U.N. Faithful Eye Global Religion ;
http://www.insightmag.com/media/paper441/news/2000/10/02/World/