



Volume 6, Number 5 September - December 1995

"JUST A FLY ON THE ELEPHANT"

Jewel van der Merwe

That is how any criticism or opposition to the "Toronto Blessing" is viewed.

"In the midst of wonderful outpouring of God's glory, there has been some limited opposition surfacing...It seems to me that the whole intent of that sort of opposition is to put the fear of deception into people so deeply that they will back away from the Blessing rather than be like the Bereans and seek more of God with an open mind. In an overview; the opposition to this move of God is becoming very much like a fly on an elephant." (John Arnott, SPREAD THE FIRE, May/June 1995, Vol. 1, Issue 3).

It isn't every day that one has the opportunity to view an elephant at such close proximity. As long as there is still a fly resident on the elephant, I would like to give you some of my "fly" observations from this awesome position. The view is actually far more revealing than previously imagined.

For instance, the above mentioned scripture regarding the Bereans in Acts 17:11, has taken an opposite meaning. The Bereans . "... *were more noble than those in Thessalonica; for they received the word with all readiness, daily examining the Scriptures if these things are so.* "

Two completely different views of the same scripture: (1) Be like the Bereans and seek more of God with an open mind; or (2) accept exactly what the scripture says. "...*received the word with all readiness, daily examining the Scriptures if these things are so.* "

During the weekend of October 13-14, 1995, I took opportunity to observe this "elephant" personally by attending the Metro Vineyard ("Kansas City Fellowship") in Grandview, MO.

They hosted a conference entitled, "Receiving The Father's Blessing." Key speakers were John & Carol Arnott, pastors of the Toronto Vineyard church.

Upon entering the Metro Vineyard, one heard very appealing music. This music, and the comments by the worship team, encouraged those in attendance to "come up higher." The repetitious phrases and subtle key changes produced a "spiritual effect," and seemed to move the audience from level to level. Women, in particular, were manifesting movements in dance and "worship" that demonstrated they were oblivious to their surroundings.

Stephen Strang, editor of CHARISMA magazine, was noted as being present with a young man introduced as Tom Fry. Tom came forward and testified of his "awesome experience" with the Lord. John Arnott (Toronto Airport Vineyard) called his wife to the platform in order to perform the soaking prayer on Tom. It was explained that this new (1) move of God comes in to the body through "soaking prayer" and lives are revolutionized by this process. While John Arnott gave his message, his wife, Carol, continued to "soak" Tom. Eventually Tom was doing "carpet time" which simply means lying flat on the floor.

The secretary of Mike Bickle (the pastor of Metro Vineyard) came forward and testified about her experience. Her "manifestation" had been that of her body being like a rotor-tiller. Each of these manifestations supposedly has a prophetic meaning. John Arnott told Jane, the secretary, that she had an IMPARTATION of power. It was very interesting to note that the word IMPARTATION was used many times. (This term was popularized by the Latter Rain Revival in the late 1940's.)

Impartation

From the archives of the Assemblies of God a letter from one of the major Latter Rain participants reveals some interesting similarities between what transpired in Canada in 1948 and what now is being experienced in Toronto.

After spending much time in fasting and prayer, the folk in North Battleford made a discovery:

"Soon we found that the familiar doctrines previously taught and the subjects studied had a strange sense of being REMOVED FROM US, as though they had become PAST TRUTH instead of PRESENT TRUTH." (Letter of George Hawtin, December 15, 1987 to Wayne Warner, Assembly of God Archives).

Step One to Deception - Departure from the Word of God.

Dr. Harold Carpenter in a recent discussion made this poignant point:

"Jesus described Himself: *'I am the way, the truth and the life'* I think the key issue here is the question of truth itself. There has to be a recognized body of truth which is absolute rather than subjective, or we really have no faith. Therefore, there has to be a set of propositional truths within Scripture that are foundational and fundamental. They cannot be varied and cannot be subject to differing interpretations. Therefore when the Bible speaks of 'the faith,' I think it is very clearly speaking of a set of truths that were announced by Christ and set forth in the New Testament by inspiration of the Holy Spirit. They were

well-known by the Early Church; they are absolute and not relative." (THE BULLETIN, Fall 1995, Contending for the Faith, The official magazine of Central Bible College).

Continuing with George Hawtin's letter: The "wonderful" day of February 12, 1948, arrived and Ernest Hawtin, George's brother, gave a prophecy of what was ahead:

"I will restore at this time to my church the nine gifts of the Holy Spirit and they will be restored by prophecy with the laying on of the hand of the presbytery. I will indicate from TIME to TIME certain ones who are ready to receive the gifts of My Spirit."

(Question: When were the nine gifts of the Holy Spirit taken away from the church?)

As the 1948 meeting developed, names were called out and prophecies were given to individuals. George Hawtin said regarding one young man. "We then with some trepidation laid our hands on him to impart to him that which the Lord had spoken." (Ibid.) (emphasis added)

This IMPARTATION became the hall mark of the "new teachings". The basic belief here is that the "anointing" as "Charismata" abides in human channels and can be IMPARTED or passed on. This is then accomplished by laying on of hands.

The "gift" of prophecy would identify people by name and then proceed to instruct those called out. This was considered to be certain and above any scrutiny. You did not question! Prophetic messages were transcribed and circulated. Remember, this was regarded as New Truth or New Revelation - beyond the Scriptures.

The determination of truth therefore rested on subjective inner intuition rather than on the objective written Word of God.

We cannot separate God away from His Word and into an "experience" that is channeled. It is only possible to receive from God by faith and that faith is in the Word of God. He only works in accord with what He has declared.

When the IMPARTATION occurs, people explain it as "feeling power", "feeling electricity" and "when you have this stuff, you have power".

What is so incredible in this regard is that you can be a total sinner, be "zapped" by IMPARTATION, fall flat on the floor and come up a Christian without hearing the gospel! This is a total contradiction to the Scripture:

"For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!... So then faith cometh by hearing, and hearing by the word of God." (Romans 10:13-15 & 17)

Toronto Blessing in Kansas City

The emphasis on "soaking prayer" came through very strongly as this was evidently how the IMPARTATION occurs. The purpose of doing "carpet time" is to feel the Love of God in an intimate way.

The message for that first evening was on the Love of God. John Arnott emphasized experiencing the Father's love.

He reiterated the thought that the Body of Christ was broken because of doctrine. Also, that we have had too much of an emphasis on the intellectual side in Western culture. (I would gather that this implies we should become more mystical as portrayed by the East).

The call to the people that Friday night was to come forward to "feel" the Father's love. The cry was for intimacy with God.

However, the "love" expressed by John Arnott was not the intimate knowledge of God through His Word. It was likened to the intimate relationship shared in marriage. In fact, several times in the course of the meetings that October weekend. John Arnott described a man who asks a woman to marry him. She agrees to clean the house, work for him, be the perfect housewife, but not be intimate with him.

The ludicrousness of this type of arrangement was likened by Arnott to the present level of intimacy within the church with God. The implication was that we need to open ourselves to a deeper intimate contact with God, with much emphasis on physical manifestations being the sought after result.

With this objective in mind, Arnott explained that, in the past, it took extensive time to help people work through life's hurts with repentance and renewal. Now, the first steps toward this new level of intimacy could be done in a brief time, especially by utilizing the "soaking prayer" and doing "carpet time."

Next, one should go through steps of Inner Healing to obtain this relationship of new intimacy with the Father; the first of these steps being to forgive your mother and father for their performance.

Before proceeding with comments on Inner Healing, I wish to note that John Arnott explained that God had told him. "When I reveal my heart to someone, I become very vulnerable." Arnott went on to say, "Do you know I never thought of God as being vulnerable before. I only thought of Him in an intimate context and a passionate relationship with Him." A very interesting new concept of God...He is vulnerable or open to attack, injury, or assault?

Another Elephant - Inner Healing

In one service, John Arnott mentioned that ten years ago he had read "Seduction of Christianity" and he was depressed afterwards for three days. Then he realized that he would have to have more faith in God's ability to bless us than Satan's ability to deceive us.

Without a doubt, our faith is in a great God who gave us His Word to lead us into all truth. If we depart from His Word as our standard, we are wide open to deception.

A chapter in SEDUCTION OF CHRISTIANITY gives clear insight into Inner Healing as promoted by John Arnott and the Vineyard.

“...in the name of the latest psychology we are being led back onto primitive paganism/shamanism, which then enters the church because psychology is embraced as scientific and neutral. Tragically, this is often done by sincere Christian leaders who imagine that they are bringing revival to the church. Unaware that they are actually adopting psychologized shamanism in their concern to restore God's power in the experience of physical and emotional hearings, these men are creating a powerful New Age 'paradigm shift' that is changing the way thousands of pastors and future pastors view Christianity and the Bible...John Wimber writes:

'...at this date, January 1985, we have had in excess of 700 students take the course at Fuller Seminary school of World Missions. The results have been astounding. Better than 90 percent of the students have indicated a paradigm shift in which they are now ministering in an altered world view.' (John Wimber, Signs and Wonders and Church Growth (Vineyard Ministries International, 1985), Introduction).

John Wimber is very sincere in his desire to bring biblical teaching. It is the extra-biblical sources he and others draw upon and recommend that creates the major problem...more and more Christian leaders interpret Scripture through a grid of mysticism blended with Jungian psychology."

When there is any extra-biblical revelation, one must always determine its source and authenticity.

Dave Hunt continues:

"Imagination is the Creator of a whole new past, present, and future; and is somehow confused with revelation from God.

Some of the Vineyard Christian Fellowships, headed by John Wimber, are heavily involved in the use of imagination, visualization, and inner healing.

... Two major attitudes have opened the door to error in the church: 1) Experience is taken as self-authentication, so that the need for biblical authentication is considered to be marginal at best; and/or 2) psychological theories are accepted that provide the authentication of experiences and practices which cannot be justified from the Bible." (SEDUCTION OF CHRISTIANITY, Dave Hunt & T .A McMahon, Harvest House, 1985).

During this Friday evening service, there were manifestations occurring throughout the auditorium. Eerie laughter would break out sporadically during the message. Inhuman sounds (I do not say this lightly) were also manifest. A person in attendance at the meeting with me, who had been employed several years ago by the State of Michigan at the mental illness facility in Pontiac remarked that the sounds (the strange laughter and moaning, animalistic

sounds) were identical to those made by the patients at the facility. There was no discernible difference. During the time of personal ministry following the meeting, the woman seated ahead of us remarked (following some soaking prayer by those seated near her), "I feel Jesus. I feel your arms around me. I feel your embrace."

It is appropriate to mention at this point that, during one of the times of personal ministry that weekend. John Arnott advised those coming forward to receive this new thing should NOT pray, that it would serve to be a hindrance to their receptivity. When one considered the genre of the things going on, I would say, no doubt.

Needless to say, we left the service feeling quite confused. We sensed a sincerity and agreed with some things that were said, yet there was this strange dichotomy. What kind of "love" were they talking about? Was it agape, phileo or eros? Or was it the kind from "A Course in Miracles": "To open your heart Chakra, enabling you to become more capable of experiencing profound love." (Gateways To a Better life, Sales Magazine)

The same message John Arnott had ministered had been in a recent CHARISMA:

"It came as a tremendous revelation to me several years ago that the Christian faith is all about love, passion and romance. Before that time I thought Christianity was based on understanding the truth and getting our doctrine straight. Being in love with Jesus is more important than having perfect doctrine. As we grow with Christ and are led by the Holy Spirit, our doctrine will change - improving, we hope, and getting closer to the truth."
"CHARISMA, November, 1995, John Arnott, page 62.

During a panel discussion at Central Bible College, Dr. Stallman made the following observation:

"Pentecostals rightly desire to experience the sovereign move of God, calling sinners to salvation, Christians to wholeness, holiness and service, and churches to their Biblically defined mission. This passion reflects the heart of the Father, but we must never desire 'revival at the cost of compromising Scriptural truth!...' (THE BULLETIN, Fall 1995, Contending for the Faith, The official magazine of Central Bible College.)

Going to sleep later that same Friday evening, I quietly asked the Holy Spirit to lead us into the truth. It seemed to be more than just one elephant that we had lit upon - in actuality it was a whole herd of stampeding elephants with their ears flapping in the wind causing the ground to tremble.

Very early the next morning I awakened with the word "Bacchus" going over in my mind. Quickly running to the other room to a 1900 dictionary, I found that Bacchus, was also known as Dionysus (the god of wine).

"In Attica, the rural and somewhat savage cult of Bacchus underwent a metamorphosis, and reached its highest expression in the chonagic literary contests in which originated both tragedy and comedy, and for which were written most of the masterpieces of Greek Literature." (The Century Dictionary, Century Publications, 1900).

The worshipers at the Bacchus festivals were called bacchantes.

"They appear in a state of intoxication, and are the bacchantes in a delirium." (Ibid.)

Another reference described the Bacchus festivals (known as Bacchanalia) as:

"feasts in honor of Bacchus, or Dionysus, characterized by licentiousness and revelry and celebrated in ancient Athens. In the processions were bands of Bacchantes of both sexes, who, inspired by real or feigned intoxication, wandered about rioting and dancing [emphasis added]. They were clothed in fawn skins, crowned with ivy, and bore in their hands thyrsi, that is, spears entwined and having a pine cone stuck on the point. These feasts passed from the Greeks to the Romans, who celebrated them with greater dissoluteness till the Senate abolished them in B.C. 187." (Standard American Encyclopedia, Cuneo Press, 1937.)

The Church's latest revival also started with laughter which resulted from the "New Wine," (The source of that wine is still to be determined.) Prominent ministers have partaken when commanded to "drink, drink, drink" and have belied up to the bar which has been called "Joel's Place".

While everyone was having a jolly good time laughing, resistance was down and something has since come in to the church unlike anything that has ever been experienced before. The unguarded back door provided a wonderful opportunity for the thief to slip in unawares. Why does the Word of God warn us, (1) to give the more earnest heed to the things that we have heard lest at any time we should let them slip, (2) to build "*up yourselves on holy faith*", and, (3) to "*earnestly contend for the faith which was once delivered unto the saints.*" (Heb. 2:1; Jude 1:20; Jude 1:3)

With the mind open, and in a mood of hilarity, all caution is thrown to the wind. The Holy Spirit is reduced to a rotor-tiller, dog, chicken or whatever manifestation.

Undoubtedly, there is a Paradigm Shift of Integration taking place.

"Integration, then, would seem to mean the natural mystical experiences brought under the control of the intellect. At the same time the rational principle finds itself extended by its marriage with the unconscious. Instead of being in opposition, now each nourishes the other. Evil, then, in the psyche is the separation of the rational from the instinctive, the conscious from the unconscious. Only when the two are functioning in harmony can we realize the Kingdom of God within us; for a house divided against itself cannot stand. Integration represents an advance on man's path toward his final goal." (MYSTICISM, R.C. Zaehner, Oxford University Press).

Is this a scriptural understanding? No, it is a New Age understanding. The "laughing revival" with all its attendant manifestations - drunkenness, animalism, and now the new emphasis on experiential intimacy with God, had its precedence in myth rather than in Scripture, so therefore it is a solely "mystical" experience. But, somehow, this had to be justified to make it acceptable in church circles. One of the conduits became the Vineyard; as "prophets" had prepared the ground for a "world-wide revival".

“Concerning current trends identified with the Toronto experience, we see at least three problems. First, anointing comes through the Holy Spirit, who is a 'he', not an 'it.' One cannot grieve an 'it.' Today in 'catch the fire' style frenzy we see people counseling others who seek the 'blessing' to find someone who has 'it' to lay hands on them.

Secondly, the Torah regards as an abomination any attempt by someone to give his anointing to another. Moses was told it was grave sin even to mix the oil of one's anointing in the same measure for another, and anyone who puts it on a person not so designated was to be cut off (Exodus 30:33). The Hebrew text says that the oil is mekudesh lacha, literally 'set apart', or 'sanctified specifically unto you.'

We see this prohibition in evidence on the occasion when Elisha asked Elijah for his mantle. Elijah told his protégé it was not his to give. Elisha was told to wait and see if the lord would place it on him (2 Kings 2:10). Again, how contrary is so much of the teaching we see today to the biblical example. As an example of current practice, pro-Toronto Pentecostal minister David Shearman on a very popular Bible-teaching video invites a procession of Pentecostal pastors led by Assembly of God leader Bruce Miller to come forward to kneel down and touch the hem of his garment to get 'a double portion of the prophetic anointing of the Holy Spirit from him.'

Thirdly, since the Holy Spirit is a 'he,' what is the quality that Toronto proponents are always on about? If one person's anointing cannot be transferred to another by the laying on of hands, and if the anointing is with the Holy Spirit himself (who as we saw earlier is not an 'it'), whatever is being transferred it clearly cannot be an anointing.

... The real issue is whether or not there is a biblical basis for the Toronto 'blessing', since neither the Bible's teaching on anointing nor the scriptural principle of laying on of hands can validate it." (PROPHECY TODAY, Volume 11, No.6, Is the 'Toronto Blessing' a Hands-On Experience? November 1995, Jacob Prasch).

...Continued next issue

SIGN OF THE TIMES
Evangelicals and New Agers Together
Warren Smith

The star which the world is awaiting though it does not as yet know its name... this star cannot be other than that very Christ in whom we hope.

Teilhard de Chardin Hymn of *the Universe* (1)

I stared again at the material that had been sent to me by a radio listener. In a program aired last summer, I had been talking about the deceptiveness of the New Age and how it was working its way into the fabric of the church. The information in front of me, if true, was very disturbing. Jay Gary, a veteran in the Christian missions field, and the author of a heavily

endorsed, recently released book entitled *The Star of 2000*, had apparently invited prominent New Age leader Robert Muller to be a key advisor for his Christian organization. Compounding the matter, Gary seemed to be openly recommending a book written by Muller.

A Gary publication, *Bimillennial Research Report*, dated March/April 1992, featured a "Bimillennial Book List" that included former assistant Secretary-General of the United Nations Robert Muller's book *The Birth of A Global Civilization*. The book was listed at \$9.95, and Gary described it as "an inspiring look at our emerging global system, including new global human rights, global networking, global core curriculum, and global celebrations culminating in the year 2000."⁽²⁾ I was stunned. Why would a Christian leader be aligned in any way with such an obvious New Age figure as Robert Muller?

I immediately flashed back in my mind to 1982. Still deeply involved in the New Age movement, I was attending a meeting of local New Age leaders in my Northern California community. I remember the excitement we all felt when one of the presenters excitedly announced that a high ranking official at the United Nations was now "on board." She described a New Age conference she had recently attended, at which high-ranking U.N. official Robert Muller, had been one of the speakers. She played a tape of Muller's talk. His deep commitment to New Age principles radiated throughout his message. He spoke enthusiastically about an emerging global spirituality and how networking would be the key to attaining the spiritual transformations that could ultimately save the world.

Those of us listening to Muller's taped presentation that day sensed the significance of Muller's commitment to the New Age cause. This was definitely a major victory for "our side." We could all sense that the tide was turning. "Old age" ideologies were falling. A New Age really was on the horizon. At last, someone with position in the world was championing New Age ideas.

Shortly after the 1982 meeting, I remember a friend giving me a copy of Muller's book *New Genesis: Shaping a Global Spirituality*. The book was not only a declaration of Muller's own eclectic New Age spirituality, but was also his invitation to the religions of the world to begin working together, under the general auspices of the UN. I remember being fascinated that New Age spirituality was moving into the political arena. Suddenly world peace didn't seem so far off. *New Genesis* introduced the hope that one day the United Nations would implement the spiritual vision that we in the New Age so desperately desired for the earth; all religions coming together as one, love rather than fear ruling the affairs of mankind, peace and brotherhood pervading the planet.

To reacquaint myself with Muller, I found my research copy of Muller's book *New Genesis*. In Chapter 6, entitled "Prayer and Meditation at The United Nations," Muller outlined his basic beliefs.

Hindus call our earth Brahma, or God, for they rightly see no difference between our earth and the divine. This ancient simple truth is slowly dawning again upon humanity. Its full flowering will be the real, great new story of humanity, as we are about to enter our cosmic age and to become what we were always meant to be: the planet of God.⁽³⁾

Then in Chapter 17, entitled *The Reappearance of Christ*, was the heart of Muller's call for New Age ecumenism. He wrote,

The world's major religions in the end all want the same thing, even though they were born in different places and circumstances on this planet. What the world needs today is a convergence of the different religions in the search for and definition of the cosmic or divine laws which ought to regulate our behavior on this planet. World-wide spiritual ecumenism, expressed in new forms of religious cooperation and institutions, would probably be closest to the heart of the resurrected Christ. (4)

Remembering how passionately I too, once believed all those things, I closed the book and thought to myself - Muller's "broad way" world-wide spiritual ecumenism, no matter how well intentioned, is not close to the heart of Christ. Jesus did not talk of world ecumenism. He warned that the path of truth was a "narrow" way and that few would find it. He tells his followers, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat" (Matt. 7:13-14).

And it was right after His warning about the dangers of the "broad way" that Jesus told his disciples to "beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." (Matt. 7:15). He later reiterated his warning by saying, "And many false prophets shall rise, and shall deceive many." (Matt. 24:11)

Robert Muller is without question one of the chief false prophets of our time. Because he seems so "positive" and "spiritual" and works so tirelessly for the cause of peace, it's often hard for people to discern the danger of the doctrine he brings with him. While describing himself as "Catholic," Muller's definition of Christ comes not from the Bible, but from the unscriptural teachings of people like occultist Alice Bailey, mystical Catholic Teilhard de Chardin, and New Age leader Barbara Marx Hubbard. Because of his declared allegiance to their extremely unbiblical teachings, Muller's identification with "Catholicism" and "Christianity" is ultimately empty and very deceptive.

So while an undiscerning world sees Muller as a very pleasant and agreeable "Christian" statesman, he is in reality a New Age esotericist. Because of his particular devotion to Bailey and Chardin, Muller's references to "Christ" have to be taken in their New Age context. Bailey and Chardin's "Cosmic Christ" is not the Christ of the Bible. As a matter of fact, Muller's chapter heading, *The Reappearance of Christ*, that I had just seen in *New Genesis*, was taken directly from Alice Bailey's book of the same name. Those familiar with Bailey's work know that her books were all directly channeled from the spirit world through a "Tibetan" spirit-guide named "Djwhal Khul."

So why was an "evangelical" Christian leader like Jay Gary involved with a New Age leader like Robert Muller? In an effort to better understand the relationship between Gary and Muller, I started accumulating some of their books and materials. And as I started reading through this material I could see that the predominant bond between these two men was the year 2000. Muller, long an advocate for Bimillennial celebrations, had apparently been drafted by Gary to help him with his own efforts to celebrate the year 2000.

In 1991, Gary founded the Bimillennial Global Interaction Network (B.E.G.I.N.). Gary describes B.E.G.I.N. in his promotional literature as "...a global network of groups and

individuals who are working together to insure that the 2000, is celebrated as a planetary jubilee by the whole human family." And though it was hard to believe, there was Robert Muller prominently listed as one of the organization's three "key people." Jay Gary was described as the Executive Director of "Celebration 2000" and was listed as one of the other two 'key people' for B.E.G.I.N. Paul Guest, the head of a group in England called "World Association for Celebrating the year 2000" was third.

Listed under the "key people" were a number of what Gary called "key words". They were *Bimillennial/Future Civilization /Networking /Solidarity /Global and /Anniversaries, mega*. Still dumbfounded that Gary was involved with one of the world's most powerful New Age leaders, I was intrigued that he also seemed to be using Muller's vocabulary.

I wondered how Gary had rationalized his way past the scriptures that warn us not to become "a friend of the world" (James 4:4) and to become "unequally yoked together with unbelievers". (2 Cor 6:14) But Gary, instead of having, "no fellowship with the unfruitful works of darkness" and "reproving" them (Eph 5:11), was having fellowship and even *recommending* them. Jesus had no problem in befriending sinners, but he never furthered their works. For an Evangelical leader like Gary to be "unequally yoked" with a New Age leader, and even selling his book, was *not* exactly what Jesus had in mind when he told his disciples to "go ye into all the world." (Mark 16:15)

Star of 2000

Reflecting on Gary's unbiblical involvement With Robert Muller, I picked up my copy of Gary's book, *The Star of 2000*. I looked at the names of the twenty-one Christians who had endorsed his book. They included some very well known names in the Christian establishment, from Bill Bright (President of Campus Crusade) and David Bryant (president of the Concerts of Prayer), to Joe Aldrich (President of Multnomah College) and Paul Cedar (president of The Evangelical Church of America). The President of The National Religious Broadcaster Association, the Chaplin of the United States Senate, and even Graham Kerr, the *Gallopig Gourmet*, had endorsed his book!

Paul Eshleman (The JESUS Project), another one of the book's endorsers, proclaimed in his endorsement that "A global celebration of unparalleled magnitude is about to begin." Gary Clad (American Baptist Church) wrote, "this positive message of the all glorious Jesus supersedes the doom and gloom prognosticators of this decade." Pastor Clarice Fluitt (Eagle's Nest Church) wrote, "This is an incredibly prophetic book... [Gary] declares that the church must prepare a celebration, a festival for, about and with Jesus our honored guest and royal Bridegroom." Dr. Joe A Harding (Vision 2000, United Methodist Church) wrote, "Not since the publication of *Megatrends 2000* has a book grasped the awesome potential of the year 2000. Jay Gary has a global vision which surpasses denominational racial and national barriers."

But I was still asking myself-who is Jay Gary? From reading the introduction to an earlier Gary book, entitled *The Countdown Has Begun*, I could see by his credits that he had been very active in Christian leadership for years.⁽⁵⁾ Although his name is not one that most Christians would recognize, he has worked intimately with a number of high profile Christian organizations. He served as the coordinator of the AD 2000 Global Service Office, worked as

a research consultant for Campus Crusade's *Worldwide Student Network*, and had been a Program Director for Billy Graham's Lausanne movement, Leadership '88, as well as serving as an assistant to Lausanne's International Director.

He had been the consultation director for the AD 2000 and Beyond's Global Consultation on World Evangelization held in Singapore in January 1989. He served as the executive editor for World Christian Magazine (YWAM) and was the person responsible for developing the popular *Perspectives* Study Program that has been used world-wide by thousands of Christian students. Most recently, he served as state Coordinator for the Colorado *March For Jesus*. Gary was obviously no stranger to the Christian establishment, and with so many Christian leaders having worked with him, and now endorsing his book, it seemed that Gary was not only highly regarded but somehow, in some way, was also speaking for them.

In introducing *The Star of 2000*, Gary tells us that as the star shone over Bethlehem at the time of Jesus' birth, so there is a star hanging over the year 2000. He says that "like a magnet in time" the year 2000 reaches out to humanity as a symbol of hope. Recognizing that the world is gearing up for a massive bimillennial celebration, Gary proposes that Christians seize the moment by encouraging the world in a multitude of ways to focus their celebration on Jesus' 2000th birthday.

In making the case for his "jubilee" birthday celebration, Gary describes the bimillennial energy that seems to be building as we near the year 2000. He begins his book by describing the Disney spectaculars designed by Disney mastermind Bob Jam. Gary writes of Jam's secret dream of using his Disney skills to help prepare the world for the 2000th anniversary of the birth of Jesus. Gary says that even though Jam died prematurely, "His dream to celebrate the 2,000th birthday of our Lord is spreading to the hearts of millions. (6)

Gary also cites the dream of a young dental student in the San Francisco Bay Area in 1984. Dr. George Heiner is quoted as saying. "It must have been about 4 a.m. when I awoke from the most powerful dream of my life. I was in a room filled with angels singing praises...I got up quickly, sat at my desk, and wrote down these words: 'There is going to be a celebration in the year 2000 of song and praise celebrating faithfulness in Jesus Christ'."(7)

Inspired by the dream, Heiner founded an organization to help launch this celebration for Jesus through art, drama, television, and music. Heiner's strategy was to link various groups together as they planned for the year 2000. "'The celebration I am involved in planning,' claims Heiner, 'is not limited to Christians by any means.'"(8)

Dr. Heiner is so convinced of the authenticity of his dream and the message of Gary's book, that he has started his own "Club 2000." He includes Gary's book as part of a "smile savers package" that he advertises in local papers and on Christian radio. For \$35.50 you get a dental exam, prophylaxis, X-Rays, and *The Star of 2000* book. (9)

Gary says that in Jesus' honor the year 2000 should be the most important celebration in the history of civilization. He describes with great enthusiasm how "Bimillennial tributes to Jesus will fill our cities, churches, theaters, libraries, museums and stadiums."(10) He even describes the 90's as a "decade of destiny." He said that in the late 1980's as a conference planner for Billy Graham's Lausanne movement, he began to notice how the church's agenda began to

shift toward AD 2000. He said that leaders around the world "were joining bands to fulfill the great commission by the year 2000."(11)

Gary wonders if we as Christians have missed our witness to the world by being too confrontational. He said that rather than confrontation, perhaps what the world is waiting for is an invitation to come to the Lord's banquet table. The idea of a "common meal" being shared by the world in the year 2000 seems to be the centerpiece of Gary's proposed bimillennial birthday celebration. With tremendous optimism, Gary contends that AD. 2000 will be the most meaningful Christmas in 2000 years. He believes that as a result of the jubilee celebration "...the whole world will experience a new awakening in light of the new millennium. "(12) Gary says that the year 2000 could offer us "everything. " He says, "What better culmination to the bimillennial than to have the guest of honor, the Lord Jesus, personally arrive to usher in His Kingdom?" (13)

Gary's enthusiasm about the year 2000 fills his book. From his description of artist Andy Lakey painting 2000 angel paintings by the year 2000, to the 25 ways you can light a candle for Christ, Gary seems to know everything that's being planned for the bimillennium. He says that the bimillennial will be "...the world's biggest birthday party in honor of the world's greatest leader."(14) Yet as he chronicled the Disneyland spectacles, CNN specials, and the "Jesus Christ Superstar" type musicals that he envisions surrounding this event, there were no warnings about possible deception. The only two times the New Age was mentioned in his book they were, by their context, favorable, rather than warning references. One of them was a quote from Robert Muller. (15)

Gary writes in *The Star of 2000* that UN leaders have talked for almost 20 years about celebrating the year 2000 as a year of world "thanksgiving." He says that UN observers have predicted, that after the UN celebrates its 50th "jubilee" anniversary this summer, it will then proclaim the year 2000 to be a jubilee year for all mankind.

Gary then describes how former UN Assistant Secretary-General Robert Muller has written a novel detailing suggestions on how the UN should prepare for this landmark bimillennial event. Gary tells his readers how Muller's book *First Lady of the World* begins in the year 1992 with the installation of Lakshmi Narayan, the first female Secretary-General at the UN. She is described by Gary only as an "Indian diplomat."

Gary describes how Narayan "...becomes an advocate for worldwide celebrations of the year 2000, preceded by unparalleled thinking, inspiration, and planning for the achievement of a peaceful and happy human society on earth."(16) Gary quotes Muller's description in the novel of the projected events preceding the advent of the much anticipated *New Age*.

The year 2000 was an incredible event. Ever since the UN General Assembly recommended to hold this world-wide celebration, ideas, visions, programs, projects, movements, institutions, awards and publicity campaigns for the year 2000 and the advent of the third millennium sprang up all over the world. It was a universal outbidding of enthusiasm, inspiration, imagination, discussions, and conferences on the expected New Age. (17)

Why Gary quotes Muller for the better part of two pages with no qualifying remarks about his New Age reference is truly a mystery.

Muller's occultism and New Age involvement are never brought to the reader's attention. Gary's reporting style keeps the reader focused on the bimillennium rather than the spiritual motives of some of the people Gary is quoting.

Muller, Chardin and Gary

Robert Muller, currently the Chancellor Emeritus of The University for Peace in Costa Rica, continues to be active in U.N. affairs. He also oversees several Robert Muller Schools. These schools are based on a World Core Curriculum that Muller authored in its skeletal form. The World Core Curriculum is now being uniformly introduced into public schools throughout the world. In preface to *The Robert Muller School World Core Curriculum Manual* the reader is told, "the underlying philosophy upon which The Robert Muller School is based will be found in the teachings set forth in the books of Alice A. Bailey by the Tibetan teacher, Djwhal Khul." (18) Bailey's *Education in the New Age* is also quoted in the preface.

The purpose of the curriculum is to provide students with a "global education" so they can assume their "correct place in the universe" as "true planetary citizens." The World Core Curriculum Manual assures teachers that "...humanity is slowly but surely finding the ways, limits and new codes of behavior which will encompass all races, nations, religions, and ideologies. (19) In *My Testament to the UN* Muller writes, "I thank God and the UN who permitted me to develop this world curriculum." (20)

In reading through Muller's numerous books I discovered that his conversion to a more spiritual way of life came at the UN while working under the Buddhist Secretary-General, U Thant. In *New Genesis*, Muller wrote about his former boss and mentor. He said, "I would like the whole world to benefit from my experience and to derive the same enlightenment, happiness, serenity and hope in the future as I derived from my contact with U Thant. I would never have thought that I would discover spirituality in the United Nations!" (21) Muller, in writing about what he called his Teilhardian enlightenments," mentioned U Thant as one of those who exposed him to the teachings of Chardin.

Muller a thirty-eight year veteran of leadership positions within the United Nations is still an important presence at the U.N. and often represents them at significant gatherings. At the World Parliament of Religions held in Chicago in 1993. Muller gave a plenary address entitled "Interfaith Understanding." In his address Muller emphasized his New Age philosophy. He said. "There is one sign after the other, wherever you look, that we are on the eve of a New Age which will be a spiritual age." He went on to say that "...we are entering an age of universalism... The whole humanity is becoming interdependent, is becoming one...So we are on the eve of a new spiritual renaissance." Muller substantiated his claim of a coming renaissance by referring to an article he had recently read in the Dalai Lama bulletin citing the predications of astrologers that 1993 would be a turning point in human history. (22)

Jay Gary had highlighted what was then the upcoming Parliament of World Religions in his *Bimillennial Research Report* dated March-April 1992. His article about the Parliament gathering was positive and gave no hint of the underlying New Age agenda that would dominate the inter-faith meeting. The notice about the Parliament ran alongside a short article

that mentioned Robert Muller's book, *The Birth of a Global Civilization*, and Muller's call for a world-wide celebration in the year 2000.

In my reading I found out that Robert Muller's fondness for New Age Catholicism is most clearly revealed in his outspoken regard for Catholic mystic Teilhard de Chardin. In *The Birth of a Global Civilization*, Muller said that this "...archeologist and theologian, after a lifetime of study of the past of our planet and of the human species concluded that humanity would enter a New Age of evolution and metamorphose itself into a higher, peaceful, more responsible, super conscious, and spiritual global species."(23)

In *New Genesis: Shaping a Global Spirituality*, Muller said he often heard himself being described as a "Teilhardian." He admitted that "...now after a third of a century of service with the UN I can say unequivocally that much of what I have observed in the world bears out the all encompassing, global, forward-looking philosophy of Teilhard de Chardin."(24) Muller's unabashed identification with Chardin should have put Gary on immediate alert. Instead he seems oblivious to the dangers of Muller's doctrine. Perhaps because of his contact with Muller and others, even his own writing seems to have an underlying Teilhardian quality.

Gary had apparently so imbibed Muller's fondness for Teilhard's writings that one of Gary's chapter subtitles, "Hymns of the Universe." is the actual title of one of Teilhard de Chardin's most mystical books about the Cosmic Christ! (25) And wouldn't Gary find it curious that in Chardin's Book this mystical godfather of the New Age also talks about a star that the world is waiting for - a star that heralds the coming of the Cosmic New Age Christ.

The star which the world is awaiting though it does not as yet know its name... this cannot be other than that very Christ in whom we hope. To look with longing to the Parousia of the Son of Man we have only to allow to beat within our breasts - and to christianize - the heart of the world. (26)

The Muller/Chardin/Gary connection takes an even more curious twist when one realizes that in the section immediately preceding the "Hymn of the Universe" subtitle, Gary footnotes a statement he makes on a book about evolution entitled *The Universe Story* by Brian Swimme and Thomas Berry. (27) Swimme and Berry, as it turns out, are both cosmic evolutionists with a great affection for Teilhard de Chardin. Berry, a New Age priest, recently retired as the President of the American Teilhard Association. Berry's co-author, Brian Swimme, is a colleague of New Age "Catholic" Matthew Fox, another outspoken proponent of Chardin's Cosmic Christ. Fox and Swimme wrote a book together entitled *MANIFESTO! For a Global Civilization*. (28) Their work, of course, bears an uncanny resemblance to *The Birth of a Global Civilization*, the Muller book already recommended by Gary.

Gary's apparent fascination for Teilhard's teachings becomes even more evident in a Gary video entitled "The Power of AD 2000."(29) In commenting on Swimme and Berry's *Universe Story* in that message, Gary said, "I think there is no way we can back away from the great reappraisal the year 2000 will bring in our popular culture and our intellectual life of our planet. We as Christians have a dynamic theology of redemption, but a very *static* theology of creation right now, and this is one of the challenges in terms of trends 2000 will bring to us."(30) Interestingly, in that same video Gary recommends a book entitled *Wild Hope*, by Christian author Tom Sine. Sine, in giving definition to the word "hope" at the beginning of his book, quoted Teilhard de Chardin as saying, "the world belongs to those who offer it

hope."⁽³¹⁾ Is it a coincidence that Gary seems to be so intrigued by people who hold Chardin in such seemingly high regard?

Muller's Global spirituality

In *The Birth of a Global Civilization* Robert Muller writes. "...we need a *global or cosmic spirituality*. Religious leaders must get together and define before the end of this century the cosmic laws which are common to all faiths. They have been cosmic experts and interpreters of the heavens for a long time. They should tell the politicians what the cosmic laws are what God or the gods, of the cosmos are expecting from humans."⁽³²⁾ One wonders what went through Gary's mind when he read Muller's "vision" at the end of this same book that he has recommended to his readers.

And God saw that all nations of the Earth, black and white, poor and rich, from North and South, from East and West and of all creeds were sending their emissaries to a tall glass house on the shores of the River of The Rising Sun, on the island of Manhattan, to study together, to think together and to care together for the world and all its people. And God said: that is good. And it was the first day of the New Age of the earth. ⁽³³⁾

In a chapter entitled "Beyond Globalism" in *The Birth of a Global Civilization*, Muller describes his novel, *The First Lady of the World* - the book that Gary quoted from so extensively in his own book, *The Star of 2000*. Muller tells us that while *First Lady of the World* is a fictional account, it nevertheless encapsulates the heart of his political plans for a New World Order.

...we need a new global political system. The world is a political disaster, a museum of political antiquities. It is high time that we recognize it and do something about it I deal with it in Chapter 13 and in a novel, *First Lady of the World*, in which a woman who becomes Secretary-General of the UN has the courage of proposing ways to a new political world order to take us out of the present chaos. ⁽³⁴⁾

Muller's political savior is Lakshmi Narayan, the first woman to ever be appointed Secretary-General of the United Nations. Narayan is simply described by Gary in *The Star of 2000* as "an Indian diplomat." What Gary fails to mention to his readers is that Muller's ideal global head is an outspoken Hindu devotee who worships Hindu "gods" at a UN altar, and that her spiritual "Master" is an in-house Hindu guru named Sri Chinmoy. ⁽³⁵⁾

In the novel, when first meeting with her staff after being appointed Secretary-General, Lakshmi tells them. "We have only a few years left to the year 2000. Let us work day and night to change the course of history and to prepare a third millennium of planetary peace, cooperation and human fulfillment."⁽³⁶⁾

Later when her chief of staff suggests that she immediately meet with all of her top colleagues she answers, "I have a slightly different priority. For me first comes God, spirituality and my right place in the universe and in time. I hear that there is a Hindu guru at the UN. I will need him for my spiritual guidance. Please ask him to come and see me."⁽³⁷⁾ Sri Chinmoy comes to her office. After he bows down before her she responds by saying,

Om shanti, Master. I know why you are here in this house. I know what brought you here from far away India and I am delighted that you came. Our western brothers may not understand your mission. They might even take you for a strange, mysterious fellow. But I thank you for the inspiration and spirituality you gave to many young staff members, all considered to be among the best, as I have heard. I am asking you to be my guru, my teacher, my cosmic inspirer in the pure Auroville tradition in which you were trained. I will be subjected to such enormous pressures from western materialism and intellectualism that I need your help to keep me in union with the universe. What would be your advice on this first day master? (38)

THE STAR OF 2000 makes no mention of the extreme Hindu occultism that underlies everything that Muller proposes in his novel for the new millennium. And there is no hint in Gary's book of the disdain Muller has for biblical Christianity. In FIRST LADY OF THE WORLD, Lakshmi marries an American capitalist and converts him to Hinduism. After meeting with an Indian psychic, the capitalist partakes in a ritualistic Hindu wedding, where as part of the ceremony he surrenders himself to various Hindu gods.

At one point in Muller's novel Lakshmi's husband reflects on the emptiness of his own western spiritual experience and his gratitude to Lakshmi for introducing him to Hinduism.

He had never been a religious or spiritual person and as a youth he had listened to his religious instructors only with a distant, uninterested ear. But here was a person, deeply anchored in the most cosmic philosophy ever devised on this planet by the sages of her country over thousands of years. This was not life and spirituality but spirituality as life, matter and life being particular forms of the invisible cosmic energy that pervades the universe, of the immense body and constant new manifestations of the godhead. (39)

In his novel Muller portrays himself in the person of a learned Frenchman, Louis Parizot.

Parizot is an experienced UN insider who advises Lakshmi Narayan. Muller's New Age ideals are continually presented within the framework of the novel-through Parizot and many of the other characters. Having come out of the New Age I am extremely concerned when I read about such out front New Age maneuvering through the offices of the UN. Muller seems to be almost telegraphing his plans for the year 2000. The more I read Muller's work the more I was amazed Gary had gotten involved with on any level.

The second epistle of John was really straightforward. It said, "whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds." (2 John 9-10)

CELEBRATING THE COSMIC CHRIST

One day in the midst of my reading of Muller and Gary, I went to the local drugstore to get a few things. Standing at the checkout counter I picked up a copy of the current NEW AGE JOURNAL and started reading. Having just read chapter 8 in Gary's book that footnoted cosmic evolutionists Thomas Berry and Brian Swimme, I was amazed when the article I was

reading, "Glory Be to Gaia" made reference to both of these men. Phil Catalfo, a contributing editor for NEW AGE JOURNAL was reporting on the celebration of a "Planetary Mass" that he had recently attended at San Francisco's Grace Episcopal Cathedral.

He wrote that the Planetary Mass had been inspired by "maverick priest" Matthew Fox, "...as well as by the 'new creation story' propounded by the likes of theologian Thomas Berry and cosmologist Brian Swimme." (40) It was interesting to see Swimme and Berry's names prominently featured so soon after reading their names in Gary's book. Both men are colleagues of Fox. Swimme's endorsement on the back of Fox's book, THE COMING OF THE COSMIC CHRIST, called Fox's book "the eight wonder of the world".

The Planetary Mass was described by Catalfo as a cosmic celebration. He reported that a cross-section of young people, largely recruited from local clubs and environmental groups, were among the roughly 300 people that gathered at the cathedral last October. Fox's all encompassing, multi-media celebration of the earth and coming Cosmic Christ had the full blessing of regional California Episcopal Bishop William Swing.

Amidst the multimedia slides and strobe lights and avant-garde music, Fox told those gathered that "Our species got so excited about texts that we associated 'the word of God' with books, and we forgot something ancient: that as Meister Eckhart said, Every creature is a word of God" (41) Fox, who just a few years ago was echoing Chardin's complaint that no one was paying attention to the cosmic Christ, (42) was now at the vanguard of New Age Christianity. Fox proclaimed to those in attendance that they were now learning how to play with "more dancing and fewer books." Old age theology and stuffiness was out and New Age experiencing and celebration was in.

After the Sanctus chant that celebrated billions of years of "cosmic evolution" came the communion. The ex-Catholic New Age reporter accepted the wafer as "the body of Christ." Echoing the New Age philosophy of Fox and Chardin, he said "...by taking Communion, I was partaking of the life force that fuels Creation; able to perceive of myself as part of the divine Body of the universe receiving the energy of the 'cosmic Christ'."(43)

Catalfo described the planetary Mass as emphasizing original blessing rather than original sin. He summarized his experience by saying, "The Planetary Mass is a reformulation of traditional Christian worship," or as he called it "the Mass reborn for a new millennium." (44) The New Age Journal reporter expressed surprise that the service took place at what he called "a mainstream Christian denomination." He said at the end of his article "Had there been a Planetary Mass in my parish twenty-five years ago, I realized, I might never have left the Church. (45)

As I drove home from the store I kept thinking about Catalfo's words. The New Age Journal reporter had confided to his readers that if there had been Planetary Masses when was younger, he might never have left the church. Fox's cosmic celebration had apparently convinced at least one New Ager that his New Age spiritual needs could be met at what he called a "main-stream Christian denomination." Catalfo witnessed to his readers that in and through communion he had experienced the life force of the Cosmic Christ. Sadly, he had no idea that the "Christ" he experienced was not the real Jesus, but rather a false Christ that Jesus warned would come in His name. (Matt: 24:4-5)

As I weaved my way along a quiet country road, I was very subdued. Catalfo was probably much like myself when I was in the New Age. Eager. Sincere. Wanting to experience the reality of Christ's Spirit. I could see so clearly how the dangers of where the world's celebrations might be beading. The New Age Christ was now offering himself as an experience to those who took communion with him in New Age "christian" settings - like Matthew Fox's Planetary Mass.

Teilhard de Chardin wrote that all major religions would eventually converge in the person of the Cosmic Christ. And Matthew Fox's Planetary Mass was now a working prototype for worship and communion with this Universal Cosmic Christ. Interestingly, Matthew Fox, Blain Swimme, and Barbara Marx Hubbard all received significant grant money from Laurence Rockefeller to complete their cosmic evolutionary books on "Christ" and the Universe. Hubbard writes that Rockefeller's "intuition about the Christ of the 21st century" deeply inspired her. (46) When Gary says we need a "new vision of Christ" for the year 2000, he could be walking the Church into some very dangerous territory. There is nothing in scripture to indicate that we need a "new" vision of Jesus. The Bible says, "Jesus Christ the same yesterday, and today, and forever." (Heb. 13:8) And right after that it says, "Be not carried about with diverse and strange doctrines." (Heb. 13:9)

I recently found out that Gary has removed Robert Muller's name from his list of "key people." But questions about Muller, the UN, and other New Age issues still remain. With a false Christ already active in the world, it will be important to watch how Gary deals with the subject of New Age in the future. If Gary comes to terms with the reality of New Age deception, he could be in a good position to help a lot of people. But if he persists in only focusing on Jesus bimillennial celebrations that play into New Age agendas, he could lead many people astray. I pray that he does not find himself sitting in some Planetary Mass in the year 2000, singing Happy Birthday to Jesus as he raises his communion cup in thanksgiving to the Cosmic Christ.

1 New York 1961, Teilhard de Chardin, Hymn of the Universe, Harper & Row: P.149

2 Jay Gary, Bimillennial Research Report (Mar/Apr 1992): Colorado Springs, Co.

3 Robert Muller, New Genesis, Doubleday & Co.: Garden City, NY, 1982, P. 49

4 Ibid, P. 126

5 Jay and Olgy Gary, The Countdown Has Begun, AD 2000, Global Service Office: Rockville, Va., 1989

6 Jay Gary, The Star of 2000, Bimillennial Press: Colorado Springs, Co., 1994, P. 22

7 ibid, P. 23

8 ibid,

9 West Livermore Potpourri, Jan. 18, 1995 (paid advertisement on front page)

10 The Star of 2000, P. 25

11 ibid, P. 26

12 ibid, P. 27

13 ibid, P. 66

14 ibid, P. 129

15 ibid, pp. 90-91

16 ibid, pp. 89-90

17 ibid, P. 90

- 18 The Robert Muller School World Core Curriculum Manual, 1986
- 19 *ibid*, P. 7
- 20 Robert Muller, My Testament to the UN, World Happiness and Cooperation, Anacortes, WA, 1992, P.125
- 21 New Genesis, P. 171
- 22 Christian Research Journal, Fall 1993, pp. 11-12
- 23 Robert Muller, The Birth of a Global Civilization, World Happiness and Cooperation, Anacortes, WA, 1991, P. 4
- 24 New Genesis, P. 160
- 25 Teilhard de Chardin, Hymn of the Universe, Harper & Row; New York 1961
- 26 *ibid*, P. 149
- 27 Brian Swimme and Thomas Berry, The Universe Story, Harper Collins: San Francisco, 1992
- 28 Matthew Fox and Brian Swimme, Manifesto! Bear & Co.: Santa Fe, N.M., 1982
- 29 Jay Gary, The Power of AD 2000 Adopt-A-People Clearinghouse, Colorado Springs, Co.
- 30 *ibid*,
- 31 Tom Sine, Wild Hope, Word Publishing: Dallas, TX., 1991, P. 11
- 32 The Birth of a Global Civilization, p. 114
- 33 *ibid*, p. 134
- 34 *ibid*, p. 114
- 35 Sri Chinmoy is an actual person and he has been affiliated with the UN for several decades.
- 36 Robert Muller, First Lady of the World, World Happiness and Cooperation, Anacortes, WA, 1991. p. 9
- 37 *ibid*. p. 10
- 38 *ibid*. p. 11
- 39 *ibid*. p. 135
- 40 New Age Journal, Feb. 1995, "Glory Be To Gaia," Phil Catalfo, p. 63
- 41 *ibid*, p. 65
- 42 Matthew Fox, *The Coming of the Cosmic Christ*, Harper Collins: San Francisco, 1988, p.77
- 43 New Age Journal, Feb. 1995, p. 130
- 44 *ibid*, p. 131
- 45 *ibid*.
- 46 Barbara Marx, Hubbard, The Revelation, The Foundation For Conscious Evolution, Greenbrae, CA, 1993, p. 340

Reprinted by permission from the SCP Journal. SCP Journals and published materials are available by subscription.

SCP, Inc.
PO Box 4308
Berkeley, CA 94704