President Kennedy's Speeches

Recently I was invited to speak at a dinner hosted by a Christian group at the Kennedy Museum in Dallas. They asked if I might speak about President John F. Kennedy and relate it to some of the issues we are dealing with today.

I began by asking them to imagine what might happen if we could bring President Kennedy in a time machine to our time and place. What would he think of what has happened in America?

Of course, we cannot accurately predict what he might think, but we do have his speeches that give us some insight into his perspective on the major issues in the 1960s. And as I re-read his great speeches, I think the audience concluded that they said more about the change in America than anything else.

I think it would be fair to say that President Kennedy's speeches illustrate what was mainstream (perhaps even a bit progressive) back in the 1960s. Today (with perhaps the exception of his speech on church/state issues) most of his ideas would be considered right wing. And if I might be so bold, I think it is reasonable to say that many of the leaders of his party today would reject many of the ideas he put forward more than forty years ago.

Foreign Policy

Let's first look at President Kennedy's perspective on foreign policy. One of his best known speeches is his inaugural address on January 20, 1961:

> *Let the word go forth from this time and place, to friend and foe alike, that the torch has been passed to a new generation of Americans—born in this century, tempered by war, disciplined by a hard and bitter peace, proud of our ancient heritage—and unwilling to witness or permit the slow undoing*

> *of those human rights to which this Nation has always been committed, and to which we are committed today at home and around the world.*
>
> *Let every nation know, whether it wishes us well or ill, that we shall pay any price, bear any burden, meet any hardship, support any friend, oppose any foe, in order to assure the survival and the success of liberty.*

In his day, the great foreign policy challenge was communism. The threat from the Soviet Union, as well as Red China, was his primary focus. And he made it clear that he would bring an aggressive foreign policy to the world in order to assure the survival and success of liberty.

Today the great foreign policy challenge is international terrorism (which is a topic that President Kennedy addressed in his day). And there are still threats to America and the need to address the issue of human rights that he talked about more than forty years ago. America still needs a foreign policy that aggressively deals with terrorists who would threaten our freedom and dictators who keep whole nations in bondage.

It may surprise many to realize that more than forty years ago President Kennedy understood the threat of terrorism. Here is what he said to the General Assembly of the United Nations on September 25, 1961:

> *Terror is not a new weapon. Throughout history it has been used by those who could not prevail, either by persuasion or example. But inevitably they fail, either because men are not afraid to die for a life worth living, or because the terrorists themselves came to realize that free men cannot be frightened by threats, and that aggression would meet its own response. And it is in the light of that history that every nation today should know, be he friend or foe, that the*

> *United States has both the will and the weapons to join free men in standing up to their responsibilities.*

Terrorism is with us in the twenty-first century, though the terrorists today are primarily radical Muslims. And President Kennedy rightly understood the threat terrorism posed to freedom. As we just saw, he proposed an aggressive foreign policy to deal with these threats. He knew that "free men cannot be frightened by threats."

President Kennedy also spoke to the issue of human rights. In his inaugural address on January 20, 1961, he quoted from the book of Isaiah to illustrate his point:

> *Let both sides unite to heed in all corners of the earth the command of Isaiah—to "undo the heavy burdens . . . and to let the oppressed go free."*
>
> *And if a beachhead of cooperation may push back the jungle of suspicion, let both sides join in creating a new endeavor, not a new balance of power, but a new world of law, where the strong are just and the weak secure and the peace preserved.*

He envisioned a future world where people were not enslaved by communism and held behind an Iron Curtain or Bamboo Curtain. When he spoke in West Berlin on June 26, 1963, he addressed the importance of freedom:

> *Freedom is indivisible, and when one man is enslaved, all are not free. When all are free, then we can look forward to that day when this city will be joined as one and this country and this great Continent of Europe in a peaceful and hopeful globe. When that day finally comes, as it will, the people of West Berlin can take sober satisfaction in the fact that they were in the front lines for almost two decades.*
>
> *All free men, wherever they may live, are citizens of Berlin, and, therefore, as a free man, I take pride in the words "Ich*

> *bin ein Berliner.”*

President Kennedy saw the day when men and women on both sides of the Berlin Wall would be free.

Economic Policy

President Kennedy proposed a significant cut in taxes. Here is what he said to the Economic Club of New York on December 14, 1962:

> *The final and best means of strengthening demand among consumers and business is to reduce the burden on private income and the deterrents to private initiative which are imposed by our present tax system—and this administration pledged itself last summer to an across-the-board, top-to-bottom cut in personal and corporate income taxes to be enacted and become effective in 1963.*
>
> *I’m not talking about a ‘quickie’ or a temporary tax cut, which would be more appropriate if a recession were imminent. Nor am I talking about giving the economy a mere shot in the arm, to ease some temporary complaint. I am talking about the accumulated evidence of the last five years that our present tax system, developed as it was, in good part, during World War II to restrain growth, exerts too heavy a drag on growth in peace time; that it siphons out of the private economy too large a share of personal and business purchasing power; that it reduces the financial incentives for personal effort, investment, and risk-taking. In short, to increase demand and lift the economy, the federal government’s most useful role is not to rush into a program of excessive increases in public expenditures, but to expand the incentives and opportunities for private expenditures.*

He so believed in the need to cut taxes that he focused whole

paragraphs of his 1963 State of the Union speech on the same topic. Here is one of those paragraphs:

> *For it is increasingly clear—to those in government, business, and labor who are responsible for our economy's success—that our obsolete tax system exerts too heavy a drag on private purchasing power, profits, and employment. Designed to check inflation in earlier years, it now checks growth instead. It discourages extra effort and risk. It distorts the use of resources. It invites recurrent recessions, depresses our Federal revenues, and causes chronic budget deficits.*

In the last few decades, many Democrat leaders have criticized President Reagan and President Bush for comparing their tax cut proposals to those of President Kennedy. But there are significant similarities. President Kennedy was not just proposing a quick fix or an economic "shot in the arm." He saw that taxes exert "a drag on growth" in the economy. If that was true in the 1960s when the taxes on the average American were lower than today, then it is even more true today.

Church and State

Church and state was a major issue in his campaign since he was Catholic. So he chose to speak to the issue in front of the Greater Houston Ministerial Alliance on September 12, 1960:

> *I believe in an America where the separation of church and state is absolute; where no Catholic prelate would tell the President—should he be Catholic—how to act, and no Protestant minister would tell his parishioners for whom to vote; where no church or church school is granted any public funds or political preference, and where no man is denied public office merely because his religion differs from the President who might appoint him, or the people who might elect him.*

> *I believe in an America that is officially neither Catholic, Protestant nor Jewish; where no public official either requests or accept instructions on public policy from the Pope, the National Council of Churches or any other ecclesiastical source; where no religious body seeks to impose its will directly or indirectly upon the general populace or the public acts of its officials, and where religious liberty is so indivisible that an act against one church is treated as an act against all.*
>
> *For while this year it may be a Catholic against whom the finger of suspicion is pointed, in other years it has been—and may someday be again—a Jew, or a Quaker, or a Unitarian, or a Baptist. It was Virginia's harassment of Baptist preachers, for example, that led to Jefferson's statute of religious freedom. Today, I may be the victim, but tomorrow it may be you—until the whole fabric of our harmonious society is ripped apart at a time of great national peril.*

We can agree with President Kennedy that religious leaders should not demand that a politician vote a certain way. But we live in the free society, so pastors should be free to express their biblical perspective on social and political issues.

That is one of the reasons Representative Walter Jones has sponsored legislation known as the "Houses of Worship Freedom of Speech Restoration Act" to make this possible. Back in 1954, then-Senator Lyndon Johnson introduced an amendment to a tax code revision that was being considered on the Senate floor. The amendment prohibited all non-profit groups—including churches—from engaging in political activity without losing their tax-exempt status. The bill by Representative Jones would return that right to churches and allow pastors and churches greater freedom to speak to these issues.

Social Issues

One issue that surfaced during Kennedy's presidency was the subject of school prayer. In 1962, the Supreme Court issued its decision in *Engel v. Vitale*. This was President Kennedy's response:

> *We have in this case a very easy remedy, and that is to pray ourselves. And I would think it would be a welcome reminder to every American family that we can pray a good deal more at home, we can attend our churches with a good deal more fidelity, and we can make the true meaning of prayer much more important in the lives of our children.*

At the time, this may have seemed like an isolated and even necessary action by the Supreme Court. Few could have anticipated that this would be the beginning of the removal of prayer, Bible reading, and even the Ten Commandments from the classrooms of America.

So how would John F. Kennedy stand on the issue of abortion? Well, we simply don't know, since abortion was not a major policy issue in 1963.

We do know that as a Catholic, he and the other Kennedys valued life. In the 1968 election, Robert F. Kennedy was asked about the subject of contraception. The Supreme Court handed down its decision on contraception in the case *Griswold v. Connecticut* in 1965, and so Bobby Kennedy was asked about his views on the subject. Kennedy at that time had ten children. He used the Kennedy wit and turned the question into a funny line. He replied, "You mean personally or as governmental policy?"

We do know that President Kennedy did nominate Byron White to the Supreme Court. It's worth noting that he and Justice Rehnquist were the only two dissenting votes in the case of *Roe v. Wade*.

By the way, when Justice White left the court and President Clinton nominated Ruth Bader Ginsberg, you didn't hear anyone in the media talk about the court shifting to the left. Byron York, writing for *National Review*, did a Lexis-Nexis search and did not find one major media outlet that talked about this shift. By contrast, he found sixty-three times in which the media lamented the potential shift of the court to the right with the nomination of Judge Samuel Alito.

As we have looked at some of President Kennedy's speeches, it is amazing how much of the political dialogue has moved. But to be more precise, it is America that has moved.

It reminds you of the story of a middle-aged man and wife. One day as her husband was driving the car, she began talking about how it used to be when they first dated. They always held hands, they had long talks, and they used to sit next to each other as they drove along the countryside. Finally, she asked her husband, "Why don't we ever sit together anymore when we drive?" He glanced over and said to her, "I'm not the one who moved."

Reading President Kennedy's speeches remind us that America has moved. Maybe it's time to get back to where we belong.

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The Clash of Civilizations

Introduction

In the summer of 1993, Samuel Huntington published an article entitled "The Clash of Civilizations?" in the journal *Foreign Affairs*. The article generated more controversy than any other

article in the journal since the 1940s. And Huntington says it stirred up more debate than anything else he wrote during that time.

Three years later Samuel Huntington published a book using a similar title. *The Clash of Civilizations and the Remaking of World Order* came on the market in 1996 and became a bestseller, once again stirring controversy. Given the events of the last year, it seems worthy to revisit his comments and predictions, since in many ways he seems as accurate as an Old Testament prophet.

His thesis is fairly simple. In the future, world history will be marked by conflicts between three principal groups: western universalism, Muslim militancy, and Chinese assertion.

Huntington says that in the post-Cold War world, "global politics has become multipolar and multicivilizational."{1} During most of human history, major civilizations were separated from one another and contact was intermittent or nonexistent. That pattern changed in the modern era (around 1500 A.D.). For over 400 years, the nation states of the West (Britain, France, Spain, Austria, Prussia, Germany, and the United States) constituted a multipolar international system that interacted, competed, and fought wars with each other. During that same period of time, these nations also expanded, conquered, and colonized nearly every other civilization.

During the Cold War, global politics became bipolar, and the world was divided into three parts. Western democracies led by the United States engaged in ideological, political, economic, and even military competition with communist countries led by the Soviet Union. Much of this conflict occurred in the Third World outside these two camps and was composed mostly of nonaligned nations.

Huntington argues that in the post-Cold War world, the principal actors are still the nation states, but they are

influenced by more than just power and wealth. Other factors like cultural preferences, commonalities, and differences are also influential. The most important groupings are not the three blocs of the Cold War, but rather the major world civilizations.

To put it simply, the line has moved. For 45 years, the Iron Curtain was the central dividing line in Europe. "That line has moved several hundred miles east. It is now the line separating the peoples of western Christianity, on the one hand, from Muslims and Orthodox peoples on the other."{2}

So in this article we are going to describe and analyze Samuel Huntington's worldview of global politics in order to understand better the profound changes taking place in the 21st century.

Worldviews of Global Politics

In essence, Huntington is proposing a new worldview in the area of foreign policy. He argues that "worldviews and causal theories are indispensable guides to international politics."{3}

Huntington says that the post-Cold war world is a different world with a different set of issues and conflicts. "In this new world the most pervasive, important, and dangerous conflicts will not be between social classes, rich and poor, or other economically defined groups, but between people belonging to different cultural entities."{4} World history, he believes, will be marked by conflicts between three principal groups already mentioned: western universalism, Muslim militancy, and Chinese assertion.

Huntington's worldview stands in contrast to four other prominent perspectives that have been proposed to understand global politics. The view of Francis Fukuyama sees world events culminating in what he calls "the end of history." He

believes that we may be witnessing the end point of mankind's ideological evolution and the acceptance of western liberal democracy as the final form of human government. Although first proposed at the end of the Cold War when a harmonious globalism seemed likely, there is little evidence that the war of ideas and ideologies is coming to an end as the events of the last year clearly demonstrate.

A second view is one of *us versus them*. "People are always tempted to divide people into us and them, the in-group and the other, our civilization and those barbarians. Scholars have analyzed the world in terms of the Orient and the Occident, North and South, center and periphery. Muslims have traditionally divided the world into *Dar al-Islam* and *Dar a-Harb*, the abode of peace and the abode of war."{5}

A third perspective could be called "184 states, more or less." According to this view, nation states are the primary (even the sole) actors on the world stage. Each state seeks power and wealth in the midst of anarchy. And while this is a somewhat accurate view of the world, it does not provide any model for understanding global politics.

A fourth and final view is one of chaos. This perspective is illustrated by the book titles "Out of Control" by Zbigniew Brzezkinski and "Pandaemonium" by Daniel Patrick Moynihan. Recent history is replete with examples of the breakup of states, the loss of governmental authority, and numerous regional conflicts. But, as a model, this view provides little predictive value and also does not completely match reality. The world stage may be full of chaos but its not totally without order and direction.

Samuel Huntington's worldview, I believe, provides a better perspective on the world of the 21st century.

Major Contemporary Civilizations

Let’s dedicate our attention to what separates these civilizations. The first is the Chinese civilization which dates back to at least 1500 B.C. He describes this as a Sinic civilization in order to describe not only China and Chinese civilization, but also the Chinese communities in Southeast Asia and related cultures of Vietnam and Korea.

The second is Japanese to separate it from the Chinese culture. Most scholars recognize it as a separate entity that was an offspring of China, emerging between 100 and 400 A.D.

The third civilization is Hindu, which has existed on the Subcontinent since at least 1500 B.C. This is also referred to as Indian, Indic, or Hindu. One scholar says that Hindu is “more than a religion or a social system; it is the core of Indian civilization.”{6}

The fourth is a distinct Islamic civilization which originated in the Arabian peninsula in the seventh century A.D. Islam rapidly spread across North Africa and the Iberian peninsula and also eastward into central Asia, the Subcontinent, and Southeast Asia.

A fifth civilization is a separate Orthodox civilization, centered in Russia and separate from western Christendom as a result of its Byzantine parentage. It also has limited exposure to the Renaissance, Reformation, Enlightenment, and other central western experiences.

Western civilization would be a sixth entity dated as emerging about 700-800 A.D. Scholars generally view it as having three major components (Europe, North America, and Latin America).

A seventh civilization would be Latin America, which has a distinct identity even though it emanates from the West. It has had a corporatist, authoritarian culture and has been primarily Catholic.

Two other civilizations could be added to this list. These would be an African civilization in the south of the continent. The north and east coasts belong to Islamic civilization, but some scholars recognize a distinct African culture on the rest of the continent.

Also, a Buddhist culture could be defined. Although it did not survive in the country of its birth, it has been exported to other countries and regions in the East.

Samuel Huntington argues that in this post-Cold War world, people will identify themselves in terms of their ancestry and heritage. Ultimately they define themselves according to their civilization.

Culture and Civilizations

Samuel Huntington argues that in this new era as people identify themselves in terms of their ancestry and heritage, it will create a clash of civilizations. He says, “In the post-Cold War world, the most important distinctions among peoples are not ideological, political, or economic. They are cultural. Peoples and nations are attempting to answer the most basic question humans can face, who are we? And they are answering that question in the traditional way human beings have answered it, by reference to the things that mean most to them. People define themselves in terms of ancestry, religion, language, history, values, customs, and institutions. They identify with cultural groups: tribes, ethnic groups, religious communities, nations, and at the broadest level, civilizations.”{7}

This is not surprising. We all tend to identify ourselves according to our culture, which includes our political, cultural, and religious heritage. In previous centuries, the major world civilizations were separated from each other. Contact was either non-existent or intermittent. Our global society has put us in contact with each other in ways never

before experienced in our history. Cultural differences, therefore, should have a profound effect on how we interact.

Samuel Huntington says, “In the post-Cold War world, culture is both a divisive and unifying force. People separated by ideology but united by culture come together, as the two Germanys did and as the two Koreas and the several Chinas are beginning to. Societies united by ideology or historical circumstance but divided by civilization either come apart, as did the Soviet Union, Yugoslavia, and Bosnia, or are subjected to intense strain, as is the case with Ukraine, Nigeria, Sudan, India, Sri Lanka, and many others.”{8}

We should note that cultures and civilizations are not static but do change and evolve. And nations rise and fall. Most go through somewhat predictable stages and respond to challenges and opportunities.

Nation states will still remain important actors in global politics, but their interests and conflicts will become increasingly shaped by cultural forces and interactions between the major contemporary civilizations.

Samuel Huntington provides a compelling worldview for understanding the future of global politics as well as understanding the philosophical and spiritual interaction and conflict between Christianity and Islam. I believe that Christians need to begin to understand the implications of this major shift in countries and civilizations as we move into the 21st century.

Implications for Christians

The implications of this perspective on missions is profound. In the past, countries that were closed to the gospel tended to be communist countries. Even so, there was still a significant amount of Christian growth in countries behind the Iron Curtain and Bamboo Curtain. With the collapse of the

Soviet Union, many of these countries are more open to the gospel than ever before. Meanwhile, persecution of Christians remains in China.

But a new phenomenon has emerged. Muslim countries are now the most resistant to the message of Christianity. Mission work is limited or even non-existent in many of these Muslim countries. This, I believe, represents the greatest challenge for missions in the 21st century: reaching the Muslim world for Christ. Already there are a billion Muslims in the world, making Islam the second largest religion in the world and one of the fastest growing.

A second implication is related to the first. Samuel Huntington predicts a growing conflict between western universalism and Muslim militancy. In other words, the conflict is between liberal western democracies and their cultures and Muslim countries.

This presents a major challenge for Christians trying to reach Muslims. When they see the West with its immorality and decadence, they reject it and Christianity. After all, they reason, these are Christian countries and this is what they produce.

As Christians, I believe it is crucial that we make a distinction between Christianity and western society. The political conflict may be between western democracies and Muslim militancy, but the spiritual battle is between Christianity and Islam. The two are not the same.

I have found it helpful to agree with Muslims about many of these criticisms of western culture. It is disarming, and also provides an opportunity to explain that many western countries (especially in Europe) are anything but Christian countries. Instead, I choose to focus the discussion on the Bible and Jesus Christ as a contrast to the Koran and Muhammed.

Whether we are missionaries overseas or missionaries in our

backyard, we need to begin to understand the nature of Islam and bring the message of the gospel to the Muslims we meet. I believe Samuel Huntington is correct in his analysis, and we should begin to understand the changing world around us so that we can be more effective for Christ. I hope that this article and the other materials on the Probe Web Site will be helpful to you in that regard.

Notes

1. Samuel Huntington, *The Clash of Civilizations and the Remaking of World Order* (New York: Simon & Schuster, 1996), 21.

2. Ibid., 28

3. Ibid., 30

4. Ibid., 28

5. Ibid., 32

6. Fernand Braudel, *On History* (Chicago: University of Chicago Press, 1980), 226.

7. Huntington, 21.

8. Ibid., 28.

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Globalism and Foreign Policy

A small but powerful group of internationalists is bent on bringing every aspect of our world society under one, universal political system. The philosophy behind this

movement is known as globalism. In this article we will be looking at the subject and describing how it has been promoted by the Bush and Clinton administrations. First, I would like to begin by looking at the goals of globalists. Though they are a diverse and eclectic group of international bankers, politicians, futurists, religious leaders, and economic planners, they are unified in their desire to unite the planet under a one-world government, a single economic system, and a one- world religion. Through various governmental programs, international conferences, and religious meetings, they desire to unite the various governments of this globe into one single network.

Although this can be achieved in a variety of ways, the primary focus of globalists is on the next generation of young people. By pushing global education in the schools, they believe they can indoctrinate students to accept the basic foundations of globalism. According to one leader of this movement, global education seeks to "prepare students for citizenship in the global age." They believe that this new form of education will enable future generations to deal effectively with population growth, environmental problems, international tensions, and terrorism.

But something stands in the way of the designs of the globalists. As a result, they have targeted for elimination three major institutions whose continued existence impedes their plans to unite the world under a single economic, political, and social global network.

Three Institutions Under Attack

The three institutions under attack by globalists today are: the traditional family, the Christian church, and the national government. Each institution espouses doctrines antithetical to the globalist vision. Therefore, they argue, these institutions must be substantially modified or replaced.

The traditional family poses a threat to globalism for two reasons. First, it is still the primary socializing unit in our society. Parents pass on social, cultural, and spiritual values to their children. Many of these values such as faith, hard work, and independence collide with the designs of globalists. Instead, they envision a world where the norm is (1) tolerance for religion, (2) dependence on a one-world global community, and (3) international cooperation. Because these values are not generally taught in traditional American families, the globalists seek to change the family.

Second, parental authority in a traditional family clearly supersedes international authority. Children are taught to obey their parents in such families. Parents have authority over their children, not a national or international governmental entity. Globalists, therefore, see the traditional, American family as an enemy not a friend.

Well-known humanist and globalist Ashley Montagu speaking to a group of educators declared that, “The American family structure produces mentally ill children.” From his perspective, the traditional family which teaches such things as loyalty to God and loyalty to country is not producing children mentally fit for the global world of the twenty-first century.

One of the reasons globalist educators advocate childhood education begin at earlier and earlier ages is so that young children can be indoctrinated into globalism. The earlier they can communicate global themes to children, the more likely they are at breaking the influence of the family.

The Christian church, because of its belief in the authority of the Bible, is another institution globalists feel threatens their global vision. Most other religions as well as liberal Christianity pose little threat. But Christians who believe in God, in sin, in salvation through faith in Jesus Christ alone, stand in the way of globalist plans for a one-world government

and a one-world religion.

The coming world religion will merge all religions and faiths into one big spiritual amalgam. Hinduism and Buddhism are syncretistic religions and can easily be merged into this one-world religion. But orthodox Christianity cannot.

Jesus taught that “I am the way, and the truth, and the life; no one comes to the Father, but through Me” (John 14:6). Globalists, therefore, see Christianity as narrow, exclusive, and intolerant. Paul Brandwein even went so far as to say that, “Any child who believes in God is mentally ill.” Belief in a personal God to which we owe allegiance and obedience cannot be toleratedif globalists are to achieve their ultimate vision.

National governments also threaten globalism. If the goal is to unite all peoples under one international banner, any nationalism or patriotism blocks the progress of that vision. Globalist and architect, Buckminster Fuller once said that, “Nationalism is the blood clot in the world’s circulatory system.”

Among nations, the United States stands as one of the greatest obstacles to globalism. The European community has already acquiesced to regional and international plans, and other emerging nations willingly join the international community.

By contrast, the United States remains independent in its national fervor and general unwillingness to cooperate with international standards. Until recently, Americans rejected nearly everything international; be it an international system of measurements (metric system) or an international agency (such as the United Nations or the World Court).

The globalists’ solution is to promote global ideas in the schools. Dr. Pierce of Harvard University speaking to educators in Denver, Colorado, said, “Every child in America who enters schools at the age of five is mentally ill, because

he comes to school with allegiance toward our elected officials, toward our founding fathers, toward our institutions, toward the preservation of this form of government." Their answer is to purge these nationalist beliefs from school children so they will come to embrace the goals of globalism.

All over the country programs on Global Education, Global History, and Global Citizenship are springing up. Children are being indoctrinated into a global way of thinking. Frequently these programs masquerade as drug awareness programs, civics programs, environmental programs. But their goal is just the same: to break down a child's allegiance to family, church, and country. And to replace this allegiance to the globalist vision for a one-world government, a one-world economic system, and a one-world religion.

New World Order

The term "New World Order" has been used by leading establishment media and think tanks. These groups advocate a world government, a merging of national entities into an international organization that centralizes political, economic, and cultural spheres into a global network.

Those promoting this idea of a new world order are a diverse group. They include various political groups, like the Club of Rome, the Council on Foreign Relations, and the Trilateral Commission. The concept has also been promoted by foreign policy groups, secret societies, and international bankers.

Historically internationalists have used the term to describe their desire to unite the world political, economically, and culturally, and it is hardly a recent phenomenon. After World War I, President Woodrow Wilson pushed for the world's first international governmental agency: the League of Nations. Yet despite his vigorous attempt to win approval, he failed to get the United States to join the League of Nations.

But by the end of World War II, the world seemed much more willing to experiment with at least a limited form of world government through the United Nations. President Harry Truman signed the United Nations Charter in 1945, and a year later John D. Rockefeller, Jr., gave the U.N. the money to purchase the eighteen acres along the East River in New York City where the U.N. building sits today.

For the last forty years, globalists have tried to use the U.N. and other international organizations to birth this new world order. Yet most of their actions have been to no avail. Except for its peace-keeping action during the Korean War, most of the time the U.N. has been nothing more than an international debate society.

Although the U.N. has not provided internationalists with much of a forum for international change, that does not mean they have not been making progress in their desire to unite the world. Through political deals and treaties of economic cooperation, internationalists have been able to achieve many of their goals.

How these goals fit within the current political context is unclear. But we already have an emerging world order in Europe through the European Economic Community. This European Community is more than just a revised Common Market. Europeans are beginning to speak of themselves as Europeans rather than as Germans or as English. They have developed various cooperative arrangements including a common European currency.

Even more surprising is talk of a United European Community that stretches from the Atlantic to the Eastern end of the former Soviet Union. In his book *Perestroika*, Mikhail Gorbachev proposed a United Europe stretching “from the Atlantic to the Urals.” And Pope John Paul II, during a mass held in Germany, appealed for a United Europe “from the Atlantic to the Urals.”

Other signs of a change in thinking came when former President Bush delivered his September 1990 speech to a joint session of Congress when he referred four times to a "new world order." Supposedly the reason for all of this talk of a new world order is a changing world situation. Lessening tensions in Eastern Europe and increasing tensions in the Middle East are the supposed reason for President Bush talking about a new world order. But, as we have already noted, this term precedes any of the recent world events.

Notice how *Newsweek* magazine described the genesis of President Bush's vision of the new world order: "As George Bush fished, golfed and pondered the post cold-war world in Maine last month, his aides say that he began to imagine a new world order."

It went on to say that "It is a vision that would have chilled John Foster Dulles to the marrow: the United States and the Soviet Union, united for crisis management around the globe." Perhaps it would have surprised former government leaders, but it is noteworthy that nearly all secular media and most politicians seem ready to embrace the concept of a new world order.

When President Bush addressed the joint houses of Congress, this is how he expressed his vision: "The crisis in the Persian Gulf, as grave as it is, also offers a rare opportunity to move toward an historic period of cooperation. Out of these troubled times, our fifth objective—a new world order—can emerge; a new era, freer from the threat of terror, stronger in the pursuit of justice, and more secure in the quest for peace. An era in which the nations of the world, east and west, north and south, can prosper and live in harmony."

Recently President Clinton has proposed a variation of this idea. He describes it as global multilateralism. When the Clinton foreign policy team took office, they wanted to extend

President Bush’s ideal of a new world order. Dedicated to the rapid expansion of U.N.-sponsored “peace keeping operations,” the Clinton team began developing agreements to deploy American troops to hot spots around the globe. The goal was to upgrade the professionalism of the U.N. troops and placement of American troops under U.N. commanders using U.N. rules of engagement.

All seemed to be going well for the Clinton policy until U.S. troops in Somalia got cut down in an ambush, and Americans discovered that the operation was led by a Pakistani General. Suddenly, American fathers and mothers wanted to know why their sons’ lives were put at risk by placing U.S. troops in harm’s way and by placing them under U.N. command.

The Clinton policy of global multilateralism attempts to honor the U.N. request for a standing rapid deployment force under the secretary-general’s command. But what it ends up doing is calling for American servicemen to risk life and limb for ill-defined causes in remote places under foreign leaders with constrained rules of engagement. The loss of American sovereignty and the undermining of strategic interests of the United States is significant.

What’s the solution? We need a foreign policy based upon American interests, not the ideals of the globalists.

Practical Suggestions

We must challenge the goals and vision of globalists. In an effort to unite all peoples under a one-world government, one-world economic system, and one-world religion, globalists will attack the traditional family, the Christian church, and the American government. We, therefore, must be willing and able to meet the challenge. Here are some important action steps we must take to prevent the advance of globalism in our communities.

First, we must become informed. Fortunately a number of books have been written which provide accurate information about the goals and strategy of globalism.

Second, find out if globalism is already being taught in your school system. Materials from groups like the Center for Teaching International Relations at the University of Denver are already being used in many school districts. Look for key words and names that may indicate that global education is being used in your district.

Other names for global education are: International Studies, Multicultural International Education, Global R.E.A.C.H. (Respecting our Ethnic and Cultural Heritage), Project 2000, Welcome to Planet Earth, and World Core Curriculum. Key buzzwords for globalists include: global consciousness, interdependence, and new world order.

Third, express your concerns to educators and leaders in your community. Often educators teaching globalism are unaware of the implications of their teaching. Globalism in attempting to unite nations and peoples will have to break down families, churches, and governments. Educate them about the dangers of globalism and its threat to the foundations upon which your community rests. Encourage them to be better informed about the true goals of globalists and the danger they pose to our society.

Fourth, Christians should be in prayer for those in government. We are admonished in 1 Timothy 2 to pray for leaders and others in authority. Pray that they will have discernment and not be lead astray by the designs of globalists.

Finally, I believe Christians should question the current interest many of our leaders have in developing a new world order. What are our leaders’ calling for us to do? Are they proposing that the United States give up its national

sovereignty? Will we soon be following the dictates of the U.N. Charter rather than the U.S. Constitution?

These are questions we should all be asking our leaders. What does President Clinton intend with his policy of global multilateralism? What role will the United States play? Aren't we merely being moved towards the globalists' goal of a one-world government, a one-world economy, and a one-world religion?

Moreover, what will this new world order cost the American taxpayer? From the operations of Desert Storm to the more recent military actions in Somalia, Bosnia, and Haiti we can see a trend. American troops do the fighting and the American people pay the bill. If we do not re-evaluate our foreign policy, it may end up costing the American taxpayer plenty.

If you have concerns, I would encourage you to write or call and express your thoughts. Congress and the President need to know that you have questions about current attempts to move us into a new world order.

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