

Fr. Perozich comments —

Two articles are presented below which outline cultural and church problems. The first by Linda Kimball caught my attention initially, and then the one to which she refers by P. Andrew Sandlin.

Great power exists to change attitude, understanding, and behavior of men and women through the media, the government, the church, the education system, philosophy, religion, and on. Satan can use these to undermine Christian faith and life.

A movement exists to meld all religions, philosophies, behaviors, understandings, attitudes into a New World Order. Kimball and Sandlin point them out.

The Christian must know his role and be ready to suffer, to fight, to inform, to worship in order to promote the Kingdom of God against the forces which threaten it.

Enough Christians have promoted worldly values over the proclamation of Jesus, or have used His name to give authority to worldly values.

In our Catholic Church leaders meet in synods, conferences, congregations, councils where novel teachings emerge regarding liturgy, morality, doctrine, pastoral care. A new cooperation with the world, which is trying to absorb Catholicism into its new world order, is evident in the synodal documents and exhortations on caring for the planet, sexual license and gender definition, sacrament of matrimony.

A domineering authority emerges such as “no communion on the tongue”, failing to open churches, silencing of priests who preach Jesus and His transformation into the divine image away from sins of homosexuality, divorce, abortion, adultery, belittling these “sexual sins” and substituting ecological sins as much graver.

Kimball shows the fight between the dominion of Christ and the pantheistic world view which would include the Pachamama, man not as a bearer of the image of God, rather a product of evolution.

She also shows the merging of truth and falsehood through consensus, dialectic, synthesis, privileged groups, crises, constant dialoguing to get the new consensus, and the predetermined outcome.

I wonder how many synods had the predetermined outcome mostly written so that the process could be manipulated in dialogue, consensus to promote the new reality.

Each reader will come to his own conclusions from the exposition of the movements in the world and in the church.

Catholics and other Christians need to remember we bear the image of Jesus the Savior and are destined for eternal life beginning now with the proclamation of Jesus’ name and His act of salvation, and to be aware that others are trying to undermine Jesus and us with a new world order.

SATAN'S NWO BLUEPRINT AND CHRISTIAN CAPITULATION UNDER THE SERPENT'S CONSENSUS PROCESS

By [Linda Kimball](#)
May 23, 2020

“...it does not matter how accommodating and tolerant and intelligent and reasonable and respectable you are, if you oppose abortion and homosexuality and socialism and support individual liberty within God’s moral order and civil society and, in particular, the Lordship of Jesus Christ in all things, no amount of laudable personal qualities will protect you from Leftist sneers of your palpable ignorance, retrogression, and callousness.” On Backing Into Our Covid-19 Convictions, P. Andrew Sandlin, Culture Change

Eph. 2:1-10 tells us why tolerance, accommodation, and reasonable intelligent conversation have absolutely no effect upon the pantheist Progressive Left and Godless Democrats. It is this: our actions and words cannot change the inner person of spiritually dead sons and daughters of Adam who follow the worldview's of the nations and of Satan, powers, and principalities. And because they are energized by Satan, they are

'sleepless,' meaning filled with a relentless predatory compulsions.

Though they boast that they are autonomous they are under the influence and control of Satan and his minions, the unseen organizers of a Godless World Order.

Satan's NWO Blueprint

In 1947 Julian Huxley, the head of UNESCO, wrote a book entitled, "*UNESCO: Its Purpose and Its Philosophy.*" His book was a blueprint for an evolutionary mystical pantheist Godless World Order. It called for a single 'new' spirituality: a mixture of ancient wisdom traditions, occult science, mystical Eastern pantheism, evolution, reincarnation and karma together with international Gnostic Luciferian Masonry and Theosophy and other occult traditions. There would also be one language, and one way of thinking.

Huxley believed a global godless order could be brought about through the universal implementation of Hegel's Dialectic process:

"The task before UNESCO...is to help the emergence of a single world culture with its own philosophy and background of ideas and with its own broad purpose."

Huxley spoke of two antithetical worldviews or views of reality. **The first** is the two interfacing dimensions of matter, energy, and spirit, the worldview of the Word of God. In this view, **Reality is the eternally existing Triune God Who spoke creation (created reality consisting of two interfacing dimensions) into existence and upholds it providentially. Man in this view is God's image bearer.**

The second view is the ancient one dimensional, *mystical pantheist* view reaching back to Babylon. This view holds that behind the physical world is reality: a divine energy field from which emanate creative evolutionary energies. In this view, the physical world is Maya, an illusion. Man, in this view, is not the

image bearer of the Triune God but rather a product of evolution and reincarnation whose divine spark is constrained within evil physical matter.

These two antithetical worldviews, said Huxley, confront each other from the West and the East and must be reconciled:

"Can these opposites be reconciled, this antithesis be resolved in a higher synthesis? I believe...this can happen...through the inexorable dialectic of evolution." (crossroad.to/)

The concept of dialectics has been around for a long time. In the American Dictionary of the English Language, 1828, Noah Webster defined dialectics as:

"That branch of logic which teaches the rules and modes of reasoning."

Simply stated, dialectics refers to 'position' versus 'opposition' or 'thesis' versus 'antithesis,' or 'truth' versus 'falsehood.' By the traditional rules of conduct, if thesis is correct then it follows logically that antithesis is incorrect. But Georg Hegel, a pantheist and master magician in the occult Hermetic tradition, discarded the rules and turned the concept upside-down **by equalizing thesis and antithesis resulting in New Truth. New Truth – a merging of truth and falsehood and/or evolutionary pantheism and supernatural Christian theism for example – is now found in something called 'synthesis,' or 'consensus,'** the favored vernacular of Godless Democrats and pantheist Progressive Leftists ('new' Gnostic pagan elites).

Hegelian Dialectic is a perfect example of what J. Budziszewski, the author of *"What We Can't Not Know"* terms the *"black magic spells of imposture and unraveling."* Hegel's form of dialectics is an impostor. **Its' devilish purpose is to deceptively unravel the Word of God and then replace His Word with 'new truth' which is yet another**

impostor. The goal is an evolutionary humanist (pagan) version of Christianity.

The Devil's Key Strategy

The foundation and key strategy of the consensus process is the knowledge that all people have an inherent fear of being alienated from the group. During sensitivity and diversity-training sessions, for example, skillful change-agents (facilitators) psychologically **manipulate this fear to herd selected victims toward a preplanned conclusion that induces them to compromise both conscience and position.** This is the consensus process in a nut shell, and when we hear Godless Democrats, Progressives, Liberals and Leftists calling for 'consensus,' they're really demanding that they be allowed to 'facilitate' the compromise of conscience which leads to the abandonment of the Word of God, Christian-based Western ideals, principles and traditions.

There are three steps to the consensus process: *"Unfreezing the present level, moving to the new level, and freezing group life on the new level."* In order to speed up the unfreezing phase, communists resorted to physical torture, shock 'therapy,' mind-altering drugs and other brutal techniques. In America, emotional pain, intimidation, and fear are precipitated by ridicule, shaming, threats of shunning and vicious psychological bullying in myriad forms: cruel character assassination, destructive criticism, accusations of stupidity and insanity; labeling (i.e., homophobe, bigot, anti-science idiot), spreading lies, and emotional blackmail. Until total control is achieved, psychological bullying will remain the preferred method.

There are four key elements necessary for a successful 'consensus process' operation. They are:

- 1. Multicultural and/or diverse empowered and **privileged groups**: LGBTQ+, people of color, illegals, and Muslims for

instance. Academia, Godless politicians, and the American Pravda (mainstream media) keep these groups fired up with hatred, resentment and envy — necessary for causing social conflict

2. A traditional religious, social or cultural **issue around which conflict can be created**. For example, so-called 'white privilege,' Genesis creation account, Christmas, traditional marriage, and male-female sex norms. These are demonized as social constructs, anti-science, 'unfair, insane, exclusionary, insensitive, intolerant, racist, homophobic, and hurtful' to diverse groups.

3. **The illusory dialoguing to consensus process.**

4. **The predetermined outcome.** For example: the Genesis account rejected in favor of evolutionary conceptions, Christmas parades successfully recast as "Festival of Lights" or "Winter Holiday;" sodomy, bestiality, pedophilia, pederasty, and incest recast as normal and worthy of being taught to our children; and the two created sexes male and female lost in an unfolding menu of evolving LGBTQ+ genders, and traditional marriage compromised by LGBTQ+ alternative unions.

The serpents consensus process has been so successful at unraveling and diminishing the West's traditional Christian based culture that here in America for example, anti-creation evolutionary conceptions now dominate our culture at every level of society and are increasingly embraced by compromising theologians. Prayers have been banned from government on all levels as well as from schools and increasingly from public areas. **Faithful Christians have been sued into poverty, lost their jobs, been jailed, and their children harassed and even suspended for daring to express their Christian beliefs in any way**

The devil's serpent-powered human tools concur:

"We have battled in America since the century's turn to bring to nothing...all Christian influences and we are succeeding. You must work until officials of city, county, and state will not think twice before they pounce upon religious groups as public enemies. (there must) be a...foaming hatred of religion...a belief that Christian practice is vicious, bad, insanity causing, publicly hated and intolerable." (Red Communist Textbook on Psychopolitics, Laventi Beria, Stalin's right-hand man)

To come under the sleepless predation of Satan's human tools can be likened to coming under the burning lidless gaze of Sauron. Sauron drives his enflamed predatory tools ever onward, setting traps, digging pits, laying down snares for prey. Thus we must always be vigilant while we keep in mind that the devil and his tools of evil are already defeated. Their end is known. In the meantime the faithful are reminded not to be:

"...surprised at the fiery trial when it comes upon you to test you, as though something strange were happening to you. But rejoice insofar as you share Christ's sufferings, that you may also rejoice and be glad when his glory is revealed. If you are insulted for the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you." 1 Peter: 12-14

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*Linda writes on worldview and related subjects.
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CORONAVIRUS AND CULTURE

BY [P. ANDREW SANDLIN](#) POSTED ON

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A large crowd wearing masks commutes through Shinagawa Station in Tokyo, Tuesday, March 3, 2020. The Japanese government has indicated it sees the next couple of weeks as crucial to containing the spread of COVID-19, which began in China late last year. (AP Photo/Jae C. Hong)

A long-time friend and trustee of the [Center for Cultural Leadership](#) requested that I conclude my recent COVID-19 interview series with a post about the virus and culture. Here are the previous entries:

[COVID-19 and Legality: An Interview with Jeffery J. Ventrella](#)

[COVID-19 and Economics: An Interview with David L. Bahnsen](#)

[COVID-19 and Theology: An Interview with Brian G. Mattson](#)

COVID-19 and Technology: An Interview with Kevin D. Johnson

To make the present post manageable, I listed and answered several questions I consider most germane to the cultural dimension of the crisis. I claim no expertise in epidemiology, virology, medicine, statistics, law, economics, or technology. I do, however, claim a modicum of knowledge in **cultural theology**, to which I have largely devoted my public life and ministry.

How has Coronavirus become a cultural phenomenon?

COVID-19 is not an aspect of creation (or nature) but rather a poisonous element introduced into it. It's a part of a fallen culture, and therefore isn't normative. I agree with **Martin Luther** that all such plagues are demonic and that a task of Christians must be to fight and conquer them. Coronavirus is anti-creational. Since Jesus is mediator of creation just as much as he is of redemption (Col. 1:12–20), our fight against a fallen creation is no less vital than our fight for lost souls. This assessment springs from a Christian worldview, which isn't what our society currently embraces, to put it mildly.

COVID-19 is more a religious and cultural than a health and medical phenomenon inasmuch as the overwhelming social and political response to it has been contra-Christian: hysteria; fear; ecclesial timidity; and political bumbling, overreach, and deceit (notably from China). Viruses have no doubt been around since almost the Fall (even if humanity didn't know what they were), and the most rapacious of them have wreaked havoc. As virology has progressed, scientists have

learned that hygienic and social practices, as well as vaccines, have mitigated their effects. Smallpox is one example of a virus that has been virtually eliminated due to vaccine. The medical and health responses to virus have progressed. This is a blessing of God's common grace in the world.

But sociopolitical responses have not paralleled this. **Modern politics (and much of the populace) is driven by fear and power rather than faith and obedience.** Because unbelieving man doesn't live in light of eternity, but is generally naturalistic, he will at all costs — even draconian, depraved costs — **attempt to preserve present life, which is all there is for him.** He pits life against liberty, because in **his unbelief he values security more than liberty-loving obedience.** The lengths to which modern statisticians (and their citizen acolytes) will go to preserve their anti-Christian naturalism are harrowing.

Make no mistake: Every loss of life due to COVID-19 is tragic. So is every loss of liberty. Liberty is not less important than life, and to argue that a single life is worth the deprivation of liberty and the impoverishment and economic savaging of millions, including the poorest and least fortunate among us, undermines everything the U.S., seeded in implicit Christian truth, was founded to create. According to the Declaration of Independence, governments are established to secure the God-given, unalienable rights of life, liberty, and the pursuit of happiness. You don't get to choose one and trash two.

Hysteria and statism have been two obvious (and depraved) cultural responses to Coronavirus. The cultural consequences have been more injurious than the health consequences.

How has Coronavirus already changed our culture?

The virus itself hasn't changed our culture much, but our responses have. Here are several ways.

Information Revolution

First, the West was already deep within the Information Revolution, but “virtual” reality has escalated during the virus. Instantaneous communication that doesn't require corporeal presence wasn't invented by the Internet (remember telegraphs and telephones?), but the ease with which one can live almost his entire communicative life without corporeal contact with another human being is now routine — and further routinized by our cultural reaction to the virus.

Deprivation of liberty

Second, the “lockdown” and deprivation of individual liberty is unprecedented in the U.S. While one may argue that this deprivation is warranted in extraordinary times, he can't credibly argue that it is anything short of historically breathtaking — just as its economic consequences have been breathtaking. “A shocking 16.8 million people filed for U.S. unemployment benefits in the last three weeks as the country shut down to stop the spread of the novel coronavirus,” reports **Reuters**. These numbers are utterly staggering, patently unsustainable, and socially catastrophic. No government can print enough money to counter massive unemployment. Political edicts that upend 16+ million lives in 3 weeks border on the malign, even if well-intentioned.

Economic implications

Third, The Federal Reserve is committed to **unlimited checkbook funds** to mitigate the economic collapse fostered by the politically coerced lockdown (euphemistically labeled “sheltering”). One can make a case that in the present advanced state of market economics some national entity like

the Fed is necessary precisely for times like this, if not for other times. But this unprecedented level of cash production and infusion means that the Fed will be the largest player in the market. Can this still be a free market?

Will the consequences of the sociopolitical responses to Coronavirus permanently find their way into our culture?

Let's certainly hope not, at least for the most part. This crisis may have creditably sensitized us to more frequent hand washing and caution in bodily contact, but aside from that, we had better pray and hope that the responses to the virus are totally temporary and atypical.

Politicians have learned how swiftly and deftly they can seize liberty-crushing power in a crisis, and the most power-hungry among them might look for — or create — new crises in which to flex their coercive muscles again. Over the last 100 years biblical Christians and other sociopolitical conservatives have lamented the nearly inevitable tendency of politicians to grasp more government power during a crisis (war is an example) that they rarely relinquish long after the crisis had passed (remember when the TSA was instituted?). Draconian political decisions that seem “obvious” and “reasonable” in the heat of crisis usually end up as massive oppressive power grabs when evaluated in subsequent cold reality.

The question is not whether the state has the authority to protect life, especially during times of contagion. The question is whether the state in constitutional republics like ours has the authority to so deprive liberty in the pursuit of protecting life that it threatens both liberty and life. This is not a

Coronavirus question. This is a constitutional (and biblical) question.

Will the church in particular be permanently molded by the Coronavirus phenomenon?

That would be a tragedy. Crowds compound contagion. Corporate worship entails crowds. Many churches understandably canceled public worship during the times of (alleged) high contagion. It is uncertain how many canceled due to political edicts forbidding assemblies.

While each of us should be cautious that legitimate church decisions in extraordinary times not become legitimate habits in ordinary times, it's the responsibility of local church leadership to make decisions about whether temporarily to cancel public Lord's Day worship. Local shepherds are charged to know and act on what's best for their flock. They likely know slightly better than faraway secular politicians do.

The Ekklesia

Whatever our view about the advisability of canceling Sunday worship during the Coronavirus situation, however, it's imperative to remember the following:

The biblical *ekklesia* is inherently a gathered community. We often hear the expression, "Christians are the church wherever they are"; and while this assertion can be correct, it can also be quite incorrect. Had you told the apostles that it was possible for the church to exist for a protracted time without weekly corporeal, flesh-and-blood communal worship, they would've looked at you as if you were a pagan. Ecclesial decisions we make in extraordinary times must not shape normative ecclesiology.

Civil disobedience?

In addition, in times of patent political overreach, it's understandable that Christians begin to talk of civil disobedience. It's imperative to understand that the Bible posits the civil magistrate as God's minister (Rom. 13), even if he is far from Christian, and, by implication, it places strict limits on civil disobedience.

The Bible is deeply anti-revolutionary, but one of the great blessings of living in a constitutional republic, even a faltering one like ours, is that we can submit under protest, and we can work within a dynamic political system for responsible Christian change.

What we see playing out before our eyes is a response of rival religions to a lethal virus.

The rub comes when the state's edicts rub against the church's biblical obligations. Christians must steer a biblical course between religious rebellion ("The church doesn't have to obey the state") and obsequious quietism ("The church must always obey the state without protest"). The state has a vested interest in protecting human life within its jurisdiction, but it has an equally vested interest in protecting liberty, including religious and political liberty.

The church has a vested interest in protecting its God-required exercise of public Lord's Day worship, but it has an equally vested interest in protecting its

members' health, including physical health. Each of these two spheres, the state and the church, should exercise its own protection prerogatives while respecting those of the other one.

But the decision about whether the church will meet for worship when the state has forbidden it to meet is a decision that only church leaders can (and must) make. They are responsible before God for their flock under their care, just as the civil ministers are responsible to God for the citizens under their care.

Fortunately, sweeping political edicts prohibiting public worship **are meeting resistance.** The Alliance Defending Freedom is **filing a lawsuit** on behalf of Temple Baptist Church, Greenville, Mississippi, challenging the mayor's order prohibiting even drive-in church services (how, pray tell, could a *drive-in* service compound contagion?). This legal pushback by churches against political overreach is not just biblical, which is the most important thing. It's also good for the republic, which requires institutional checks and balances. **Sphere sovereignty** means church and state each has its own respective role and jurisdiction. When those jurisdictions rub up against each other, conflict ensues. That conflict is healthy.

Romans 13 does not give the state *carte blanche* authority to trample individual and ecclesial and economic liberty, even — perhaps especially — in times of crisis. And I do pity Christians who invoke that text to argue that the state trumps every other authority — they haven't read the rest of their Bibles. In rendering to Caesar what is his, we dare not rob God what is His.

How should Christians respond culturally to the phenomenon, both now and after it recedes?

While Christian and non-Christian share the created reality and objective facts of the cosmos, they never encounter that reality and facts in a neutral way. There are no “private facts,” but there are no un-interpreted facts, either. Whether encountering Coronavirus or anything else, a Christian worldview encounters reality in submission to God’s revelation, and a non-Christian worldview does not. Of course, neither Christians nor non-Christians are entirely consistent, but the notion that all rational people will naturally arrive at the same conclusion when assessing this virus or anything else is itself a reflection of a dangerously non-Christian worldview.

Henry Van Til once defined **culture** as “**religion externalized,**” and ***what we see playing out before our eyes is a response of rival religions to a lethal virus.***

Politicization and reductionism

Angelo Codevilla’s **The Character of Nations** argues that politics and law gradually shape (or reshape) human thinking and behavior and in time an entire nation develops a character in line with its politics and law. A nation’s politics and law create a particular kind of person. Modern Americans have been culturally conditioned in recent decades by a radical anti-Christianity, and this conditioning is reflected in the present Coronavirus culture, from politicians to populace. Joseph Boot, moreover, has **called attention** to the reductionist character of the pervasive naturalistic reactions:

We are dealing with this virus threat as though the harm from the disease *can be measured primarily in immediate biological terms* i.e. how many people get infected. But the great danger is that this reductionist perspective on human well-being creates a broader health and well-being disaster. Human beings are more than bio-chemical organisms. Our lives participate in a rich tapestry of created aspects, all of which affect our health and wellbeing.

The Christian worldview is inherently non-reductionistic. It refuses to reduce any assessment (virological or otherwise) to only one or two aspects of man's being in God's creational order. Christians are often accused of narrowness by secularists and neo-pagans. Precisely the opposite is true: alert Christians embrace a robust view of reality, while non-Christians are constantly reducing — and twisting — reality.

Media leftism

Most Christians, further, are aware of the pervasive Leftism of the modern media (and population), but the present Coronavirus hysteria highlights their even deeper and more pernicious defect. As non-Christians, their unbelief, anxiety, and pessimism ooze out of their journalistic fingertips. They don't believe in a sovereign God; they don't believe in the power of prayer; they don't believe in the advancement of Christ's kingdom in history. They are

unwitting Satanic tools in fierce opposition to Jesus Christ's gospel and the kingdom. The point is not that they can never speak the truth (of course they can, by God's common grace), but **they will *tend* always to skew reality in terms of their anti-Christian presuppositions.** Always remember that the deepest problem with major Western media is not its Leftism, which is bad enough. **Their major problem is their wicked heart of unbelief.**

Therefore, any declamation on the Coronavirus and its effects and the human responses to them that specifically excludes God's sovereign activity in history, the Bible as the final arbiter for action or inaction, the habit of Jesus Christ to reverse historical "trends," and the power of prayer to make a dramatic difference in the situation is anti-Christian at its very core. This is true whether the declamation is politically liberal or "progressive" or conservative or libertarian. This doesn't mean, as I noted above, that people holding anti-Christian presuppositions can never utter helpful things. It means that their entire framework is singularly unhelpful — and dead wrong.

We don't have the luxury of being hard-core Christians in good times and soft-core humanists in bad times.

Jesus Christ is the risen Lord of the cosmos, and Christians' calling is to press his kingdom (including fighting against Coronavirus and mistaken and sinful responses to it) and steward the earth for his glory until he returns and joins us in the new heaven on earth, wherein no sins — or viruses — dwell.

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