

9. To believe that all lifestyles are equal means that we must accept the idea that Christianity is no better or worse than Islam; that a monogamous marriage between one man and one woman is no better or worse than premarital sex or homosexuality; that Western culture is no better or worse than that found in Russia, China, or France.
10. To assert the opposite is said to be judgmental. When a person is criticized for holding judgmental views by those of the New Religion, they are not being judgmental—they are enforcing the law of the new moral code: “Thou shalt not be judgmental” is its second commandment. But the revolution is not only judgmental; it is severe on those who violate its first commandment.
11. According to the catechism of the revolution, the old Christian moral code that condemned sex outside of marriage and held homosexuality to be unnatural and immoral was rooted in prejudice, biblical bigotry, dogma, and barbaric tradition. That repressive and cruel Christian code was an impediment to human fulfillment and happiness and responsible for the ruin of countless lives, especially those of gay men and women.
12. The new moral code is based on enlightened reason and respect for all. When the state wrote the Christian moral code into law, it codified bigotry. But when we write our moral code into law, we advance the frontiers of freedom and protect the rights of persecuted minorities. The cultural revolution is not about creating a level playing field for all faiths; it is about a new moral hegemony.
13. After all the Bibles, books, symbols, pictures, commandments, and holidays have been purged from the public schools, these schools shall be converted into learning centers of the new religion.
14. A religion needs devils as well as angels. And much of what the new faith teaches stems from a hatred of what it views as a shameful, wicked, criminal past. To the revolution, Western history is a catalog of crimes committed by nations that professed to be Christian.
15. Deconstructionist Jonathan Culler says that the Bible must be understood “not as poetry or narrative but as a powerfully influential racist and sexist text.” Such sentiments are no longer rarities, but more and more the rule in higher education in the United States.



16. America and the West have been indicted on the Nuremberg charge of “crimes against humanity.” In moving this indictment, the revolution has complementary goals: to deepen a sense of guilt, to morally disarm and paralyze the West, and to extract endless apologies and reparations until the wealth of the West is transferred to its accusers.
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18. Equality is the first principle. Who sins against equality is “extra ecclesia”: outside the church. In the new dispensation, no religion is superior, no culture is superior, no civilization is superior. All are equal. It is “diversity,” the representation in society of all creeds, colors, and cultures in the multiethnic, multicultural nation to which we should aspire.
19. The current use by the present gaggle of the assumed illuminati in its opposition to Christianity is indicated by its use of the word “ecclesia,” which refers to a church. This is an Anglicized spelling of the Greek word for church which is defined as follows with the Greek spelling:
ἐκκλησία (*ekklēsia*), an assembly of the people. 1. To political assembly in the ancient Greek states, at which all free citizens could vote. 2. The members of a church; a congregation. 3. A church building.⁴
ἐκκλησία (*ekklēsia*). It was a common term for a congregation of the *ekklētoi*..., the called people, or those called out or assembled in the public affairs of a free state, the body of free citizens called together by a herald. In the New Testament, the word is applied to the congregation of the people of Israel. (Acts 7:38).
On the other hand, of the two terms used in the Old Testament, *sunagōgē* seems to have been used to designate the people from Israel in distinction from all other nations (Acts 13:43 [cf. Matthew 4:23; 6:2; James 2:2; Revelation 2:9; 3:9]). The Christian community was designated for the first time as the *ekklēsia* to differentiate it from the Jewish community, *sunagōgē* (Acts 2:47).

⁴ “*ecclēsia*,” Jean L. McKechnie, gen. supervisor, *Webster’s New Twentieth Century Dictionary of the English Language: Unabridged* (Cleveland: The World Publishing Co., 1962), 573.



The term *ekklēsia* denotes the New Testament community of the redeemed in its twofold aspect. First, all who were called by and to Christ in the fellowship of His salvation, the church worldwide of all times, and only secondarily to an individual church.

Sunagōgē, though used in the early church as a synonym for *ekklēsia* (James 2:2), quickly went out of use for Christian assembly, except in sects which were more Jewish than Christian.⁵

20. Logically it follows that any candidate who would rally a constituency on the idea that Western civilization and culture are superior, and Christianity is the one true faith is a heretic and a menace.
21. As equality is its core principle, the cultural revolution teaches that the real heroes of history are not the conquerors, soldiers, and statesmen who built the Western nations and created the great empires, but those who advanced the higher cause—the equality of peoples.
22. As equality is a first principle, one-person, one-vote democracy is the highest form of government and the only truly legitimate form.
23. This debased form of equality traces its paternity to the French, not the American Revolution; to nineteenth-century socialists, not to eighteenth-century American patriots. Indeed, as all men are endowed with gifts, talents, and virtues, the only way to achieve equality of result is tyranny.
24. Darwinist David Dennett [in *Darwin's Dangerous Idea*, 1995, p. 516.] warns Creationists: “You are free to preserve or create any religious creed you wish, so long as it does not become a public nuisance. Those who will not accommodate, who will not temper, who insist on keeping only the purest and wildest strains of their heritage alive, we shall be obliged, reluctantly, to cage or disarm.”
25. Like any religion, the new dispensation has its own catalog of moral crimes.
26. The major targets of this satanic assault are Western culture, Christian theology, and traditional morals. The end result is referred to by Patrick J. Buchanan as the New Religion. This is an excerpt of chapter three of his book, *The Death of the West*: “Catechism of a Revolution,” pp. 51–52:

⁵ “ἐκκλησία,” Spiros Zodhiates, gen. ed.; rev. ed. *The Complete Word Study Dictionary: New Testament* (Chattanooga: AMG Publishers, 1993), 541–42).



What does this new religion hold and teach? First, this new faith is of, by, and for this world alone. It refuses to recognize any higher moral order or moral authority. As for the next world, it will happily yield that to Christianity and traditional faiths, so long as they stay out of the public square and public schools.

As for the old biblical stories of creation, Adam and Eve, the serpent in the garden, original sin ...—believe all that if you wish, but it is never again to be taught as truth. For the truth, as discovered by Darwin and confirmed by science, is that our species and world are the remarkable results of eons of evolution.

The new gospel has as its governing axioms: there is no God; there are no absolute values in the universe; the supernatural is superstition. Each society establishes its own moral code for its own time, and each man or woman has a right to do the same.

In the moral realm the first commandment is “All lifestyles are equal.” All voluntary sexual relations are permissible, and all are morally equal. This principle is to be written into law, and those who refuse to respect the new laws are to be punished. To disrespect an alternative lifestyle marks one as a bigot. Homophobia, not homosexuality, is the evil that must be eradicated.

4. The Process of the Inversion of Thought

1. To believe that all lifestyles are equal means that we must accept the idea that Christianity is no better or worse than Islam; that a monogamous marriage between one man and one woman is no better or worse than premarital sex or homosexuality; that Western culture is no better or worse than that found in Saudi Arabia, China, or France.
2. To assert the opposite is said to be judgmental. When a person is criticized for holding judgmental views by those of the New Religion, they are not being judgmental—they are enforcing the law of the new moral code.
3. Through the impact employed by these institutions, the doctrines of the new morality have replaced the Judeo-Christian ethic held sacrosanct by our Founders.



4. Those who hold fast to the traditions of our forefathers and the theology of Protestant Christianity find themselves increasingly at odds with the gatekeepers of the new religion.
5. Those who do not walk a very narrow line draw the attention of the New Religion's enforcers, the Ivy-League-trained corps of legal lions who prowl about looking for someone to devour.
6. The legal precedents established over the past 75 years and the thinking behind the inversion of our culture can be tracked back to the writings of Karl Marx and a group East Europeans who transformed Economic Marxism into Cultural Marxism.
7. The thinking of these men was found either in the philosophy or on the faculty of the Institute for Social Research located at Frankfurt University in Germany. Their institute later became known simply as the Frankfurt School.

5. **The Frankfurt School: The Satanic Academy's Main Campus:**

1. If the Satanic Academy of Cosmic Didactics had a main campus during the twentieth century the Frankfurt School would have to be heavily considered for that location.
2. There are several men we are about to discuss who either influenced the teachings at that school or were actually on its faculty. It is important that we meet each and learn a little about his background. Here are a few bios from the *New Encyclopaedia Britannica: Micropaedia*, 15th edition (2010).
 1. **György Lukacs (lū-kách)** (1885-1971): Hungarian Marxist philosopher who joined the Hungarian Communist Party in 1918. Lukách for a short period of 1930–31, at which time he attended the Marx-Engels Institute in Moscow. In 1933 he left Berlin and returned to Moscow to attend the Institute of Philosophy. Luckách wrote 30 books and hundreds of essays and lectures. Among his other works are *Soul and Form*(1911), a collection of essays that established his reputation as a critic. (NEB, 7:554)
 2. **Antonio Gramsci (gräm'-she)** (1891-1937): During World War I he studied Marxist thought and in 1921 formed the Italian Communist Party. During World War I, he studied Marxist thought and became a leading theoretician. He formed a leftist group within the Socialist Party and in January 1921, he founded the newspaper, *The New Order*. He became head of the Socialist Party (April 1924), in May 1919, but was arrested and imprisoned. Released 11 years later he died in a Roman hospital. His book, *Prison Letters*, was published posthumously. (NEB, 5:411–12)



3. **Theodor Adorno (ä-dōr'-nō)** (1903-1969): German Philosopher and music critic.⁶ He taught at the Frankfurt School from 1931-33, at Oxford, 1934-37, at Princeton, 1938-50, and then back to the Frankfurt School from 1950-69. He was influenced by Georg Hegel (hay' gel) and Karl Marx.

Adorno was among the co-authors of, *The Authoritarian Personality*, the most influential book published by the Frankfurt School. It was the workbook later used in the United States to deconstruct the four divine institutions. (NEB, 1:99)

- 4) **Herbert Marcuse (mär-kü'-zah)** (1898-1979): A German political philosopher whose analyses of mid-twentieth-century U.S. society were very popular among student radicals. He was co-founder of the Frankfurt Institute of Social Research.

Marcuse fled to Geneva in 1933 as Hitler rose to power, then went to the U.S. in 1934, where he taught at Columbia University and became a naturalized citizen in 1940. An intelligence analyst for the Army during World War II, he headed the Central European Section of the Office of Intelligence Research after the war.

Marcuse returned to teaching in 1951 at Columbia and Harvard to 1954, Brandeis University (1954-65), and the University of California at San Diego from 1965-70.

In his work he examined what he considered to be the repressive character of contemporary society and suggested the need for revolutionary changes both in social institutions and in the attitudes and goals of men. Among his books are *Eros and Civilization* (1958) and *One-Dimensional Man* (1964). In both he attempts to merge the theories of Karl Marx and Sigmund Freud into a formula that would produce a Utopian society. (EB, 7:829-30)

3. These men and their associates are the architects of what has come to be known as cultural Marxism. Frustrated by the failure of economic Marxism in Russia, several of these men came together to establish the Frankfurt School at Frankfurt University in Frankfurt, Germany.
4. They concluded the reason economic Marxism didn't work either in Russia or in Europe was because when the revolutions began, the workers rather than uniting against the establishment joined the military to protect their respective homelands.

⁶ Adorno was a well-known music critic. He realized that the Beatles were so popular that he ensconced himself into the group, primarily with John Lennon. His knowledge of music and his Marxist training enabled him to influence the lyrical portions of the group's extensive canon.



5. An excellent analysis of the events that led to the establishment of the Frankfurt School is provided below by Patrick J. Buchannon:

On August 4, 1914, the Social Democrats stood in the Reīchstag (Rīkh'-shtāt) [the German Parliament] and, to a man, voted the kaiser's war credits, joining the orgy of patriotism as the armies of the Reīch smashed in Belgium. Marxists were stunned.

They had confidently predicted that when war came, the workers would rise up and rebel against their rulers rather than fight fellow workers of neighboring nations. But it had not happened. As the horrors of the western front unfolded, they waited.

But even the Battles of Ypres (ē' per) and Passchendaele (pásen-dáh-lay) [in Belgium], and the Somme [in France], where hundreds of thousands of British soldiers went to their death over a few yards of mud, did not cause the workers to rise up in the homeland of the Industrial Revolution. Neither the French nor the German working class broke at Verdón.

After the Russian Revolution, Communist coups were attempted in Budapest, Munich, and Berlin. But the workers failed to rally to the revolutions launched in their name.

Nothing the Marxists had predicted had come to pass. Their hour had come and gone. The workers of the West, the mythical proletariat, had refused to play the role history had assigned them. How could Marx have been so wrong?

Two of Marx's disciples now advanced an explanation: Marx had been wrong. Capitalism was not impoverishing the workers. They had not risen in revolution because their souls had been saturated in two thousand years of Christianity, which blinded them to their true class interests. Unless and until Christianity and Western culture, the immune system of capitalism, were uprooted from the soul of Western Man, Marxism could not take root, and the revolution would be betrayed by the workers in whose name it was to be fought. Waging everything on the working class, the Marxists had bet on the wrong horse.

