

Globo-Homo or Global Fascism?

Neo-Colonialism, Queer-Hating, and the Next Wave of Spiritual Warfare

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“The Church in the colonies is the white people's Church, the foreigner's Church. She does not call the native to God's ways but to the ways of the white man, of the master, of the oppressor. And as we know, in this matter many are called but few chosen.”

- Frantz Fanon

Introduction

The phrase “mirror propaganda” is often used to describe the fascist rhetorical strategy of accusing their enemies of doing what they themselves have done or intend to do to others. While the description is apt, it loses out on the critical observation that, for your average fascist, this is not a conscious ploy, but a subconscious act of projection. From rank-and-file up to top-level leadership, the anxieties of the contemporary American fascist — white replacement, indoctrination in schools, Judeobolshevik infiltration of the so-called “deep state,” dissolution of the nuclear family, the “war” on Christianity, etc — are little more than inversions of things that either their own colonial ancestors already did do or things that they desire to do to others today. There are few examples more obvious, more egregiously ironic, more profoundly out of touch with reality, than the fascist conspiracy theory of “GloboHomo.”

Disciples of the “GloboHomo” “theory” believe that a secret cabal is promoting a “degenerate” culture of genderless free-love in order to gradually convert the population into rootless slaves of consumerism. In truth, the “traditional” forms of family, sex, and gender they take for granted were already constructed for essentially the same purpose (reproducing atomized producer-consumer cells). The modern “individual” at the heart of the liberal’s utopia is, just as much as the heterosexual family man, a modern construction of capitalist enslavement. Especially throughout the African and American colonies, the colonizers utilized cultural genocide and various institutions of cultural production and indoctrination in order to expedite the subjugation of the colonized; this subjugation specifically included restructuring their native family, sex, and gender forms. Not only is “GloboHomo” a complete inversion of actual history, but a global network of shadowy subversives really does exist — on the side of Christo-Fascism! Indeed, rather than “globohomo” what we really have is Global Fascism, an unholy alliance of wealthy, highly connected Christians involved in attacks on women and sexual minorities everywhere from here in the USA, to South America, Africa, Eastern Europe, and elsewhere.

1: Swarthy Faggots: A Perverse (and Profitable) Fantasy of the Straight White Man

The development of gender as a caste was not merely supplemental, nor was it an incidental byproduct of colonialism. However, it does not suffice to say that gender is merely a “social construct.” In much the same way that modern notions of race were developed by colonial authorities and imposed through state-sanctioned violence, with the “social” reinforcement gradually emerging as a secondary stage of subjugation, that which we call “gender” was built first and foremost by those who really needed it. In other words, while gender is socially reinforced, the concept itself is the brainchild of specific parties who benefited from a specific form of hierarchical, class society, and who enforced it through terrorizing those who were either unconcerned with it or already had their own competing conception of it.

In *Toward a Decolonial Feminism*, Maria Lugones explains that “Turning the colonized into human beings was not a colonial goal.” We should not assume this statement is as self-evident as it first appears. As Lugones elaborates, this was not a matter of dehumanization, but a process of creation for the colonizers, who had to conjure an enemy which was, from the outset, not human, because it was not the colonizer: “The process of colonization invented the colonized & attempted a full reduction of them to less than human primitives, satanically possessed, infantile, aggressively sexual & **in need of transformation.**”

For Lugones, gender is at the very core of the colonial project: “The gender system is not just hierarchical, but racially differentiated, and the racial differentiation denies humanity and thus gender to the colonized...” Furthermore, “to see coloniality, is to see the powerful reduction of human beings to animals, to inferiors by nature, in a schizoid understanding of reality that dichotomizes the human from nature, the human from non-human.” The process of colonization does not simply assimilate another group of people who are seen as equally human into the project of “Western civilization” but invents a concept of “human” that is negatively defined against the “not-humans.” These “not-humans” only become semi-human by adopting, insofar as they are allowed by the colonial state, the reality the colonizer takes for granted even as they invent it. In the gaze of the colonizer, the lives of the colonized are incorrect in an objective sense. Thus, the root of both “whiteness” and “straightness” is a Fetish of the colonizer which he develops in his relationship to the colonized, who naturally becomes, from his patriarchal vantage, a “her.”

This is not to say that what we would call queerphobia never manifested in pre-colonial societies. Just that it is not a “natural” part of all cultures of all nations in pre-colonial societies. For instance, Sexual Minorities Uganda (SMUG) lists numerous notable examples from history which contradict the view that Africa is imbued with a virulent queerphobia:

“In the late 1640s, a Dutch military attaché documented Nzinga, a warrior woman in the Ndongo kingdom of the Mbundu, **who ruled as ‘king’ rather than ‘queen’, dressed as a man, & surrounded herself with a harem of young men who dressed as women & were her wives...** Eighteenth

century anthropologist, Father J-B. Labat, documented the Ganga-Ya-Chibanda, presiding priest of the Giagues, a group within the Congo kingdom, **who routinely cross-dressed and was referred to as 'grandmother'...** In traditional, monarchical Zande culture, anthropological records **described homosexuality as "Indigenous".** The Azande of the Northern Congo **'routinely married' younger men who functioned as temporary wives— a practise that was institutionalised to such an extent that warriors would pay 'brideprice' to the young man's parents.** Amongst Bantu-speaking Pouhain farmers... in present-day Gabon and Cameroon, homosexual intercourse was known as bian nkû'ma – **a medicine for wealth which was transmitted through sexual activity between men.** Similarly in Uganda, amongst the Nilotico Lango, **men who assumed 'alternative gender status' were known as mukodo dako.** They were **treated as women and were permitted to marry other men.**

These examples are not merely anecdotal. From coast to coast, north to south, the history of the African continent is rife with cultures imbued with diverse sexual and gender practices, performances, behaviors, etc. As Aillen Waitaaga Kimuhu [writes](#): "Queerness, described in different terms and concepts throughout pre-colonial Africa, is a historical fact. To argue that we should reject it in the present, is to be ignorant of our history. In fact, and rather ironically, it is to accept a white and colonized version of history."

The violent destruction of "queerness" by White colonizers is, unfortunately, not unique to Africa. Before [the same process](#) of cultural genocide and colonial indoctrination took place on the "American" continents, they were likewise rife with diverse gender identities and expressions:

"French expeditions in Florida described 'hermaphrodites' among the Timucua Indians as early as 1564. Colonial engravings depict them as warriors, hunters, and weavers. In the Mississippi Valley, **French colonisers reported a third gender, called ikoueta in Algonkian language,** males who adopted gender roles... According to colonial reports, they were holy, and nothing could be decided without their advice... Even Russian traders in the sub-arctic region documented gender diversity among Native communities in what is today Alaska. Despite Russian efforts to suppress third genders, **the Chugach and Koniag celebrated those they called 'two persons in one' and considered them lucky.**"

The point is not to say that "queerness" as we know it today existed in pre-colonial society, which would project a cultural symptom of "modernity," as it has been contrived by Westerners in the age of capitalism, onto a "pre-modern" world. Indeed, rather than destroying "queerness," it may be more accurate to say the colonizers created it — that is, they twisted what was once traditional and respected in a culture into something seen instead as foreign, perverse, and degenerative. The colonizers, on behalf of a then-developing capitalist mode of production, invented an enemy of the "natural" identity that they would later identify as "straightness."

Starting in 1492, sacred indigenous figures who conflicted with the burgeoning definitions of straight, white, Christian society were demonized. This included the *chuqui chinchay*, a gender

identity found in the Andes, who were used by the colonizers as an example of the supposed tendencies of the colonized towards “ruinous” and “sodomite” lifestyles. Likewise, in 1513, the conquistador Vasco Nunez de Balboa decided to give his colonial adversaries a taste of “civilization” by overseeing a mass murder of “sodomites” in what is today Panama. Balboa arrested the brother of Chief Quaraca and 40 members of his tribe then proceeded to [feed them to a pack of dogs while they were still alive](#):

“Francisco López de Gómara identifies the dogs as alanos, a muscular breed of hunting dog now known as a Spanish Bulldog or Alano Español. In his brief mention of this incident, Gómara notes: ‘Balboa set his dogs on fifty putos he found there and then burned them, first knowing of their abominable and filthy sin’ (1991), naming both the new way of dealing with sodomites (the dogs) and the old (burning). It’s important to note that dogs were used as a tool of war, but not, as far as I can tell, as a tool or punishment in the Inquisition, which had been the primary way to deal with... sodomy on Spanish soil.”

It is tempting, from our modern vantage point, to view this cruelty as senseless or as “irrational,” but, in truth, the barbarism perpetrated by the colonizers was *strategic*, and directly furthered their own interests. The decimation of indigenous cultures (and, in turn, indigenous values related to family, gender, and sex) had a direct, proportional relationship to the successful expansion and development of capitalism. As the indigenous peoples of Brazil and elsewhere were gradually transformed from “barbarians” to “vassals,” legal instruments, such as the Directory of Indians, formalized colonial morality. As Deirdre Almeida, a scholar of colonialism, explains in *The Directory of Indians: The Project of Civilization*, this was not done in the interest of diminishing the violence this imposition forced indigenous nations to endure, but rather to further “civilize the Indians in articulation with their colonization.” The twelfth paragraph of the Directory, for example, [states](#):

“There is no doubt that for the incivility of the Indians collaborates **the indecency in the way they are in their homes, with several families living in just one**, where they live as beasts; not following the laws of honesty, that is **due to the diversity of the sexes**; necessarily resulting in greater depravity in the vices. **The parents educate their children for early filthiness**: The Directors should take care to stop this abuse by persuading the Indians **to make their homes as whites; making different rooms in which families live separated**, keeping the laws of honesty and police, as rational [beings].”

In its 15th paragraph, the Directory commands the Directors:

“To seek to persuade the Indians through lawful means to acquire through the work what they can wear according to the number of their people and their military ranks; under no circumstances allow them to walk naked, especially women, with the scandal of reason, and horror of the same honesty.”

Nine years later, a similar document announced:

“There will be two public schools in all villages or places. One for boys and one for girls, in which **one will teach Christian doctrine**, reading, writing, and reckon as practiced in all of Civilized Nations teaching to girls, besides the Christian doctrine, to read, to write, **spinning, lace making, sewing, and all the appropriate chores to that sex**” (Flexor, 2001).

What did the colonizers accomplish by breaking up families in this way? Firstly, they were able to replace home education with centralized, colonial education, teaching skills that would make the colonial subjects productive subjects while also teaching an ideology that would mentally enslave them, to inhibit any thoughts or ambitions of rebellion. Notably, this is precisely what the modern fascist fears when he rails against “wokeness” and “CRT” in public schools, advocating instead for homeschooling or for charter schools. Whether he realizes it or not, he is anxious that the people his ancestors subjugated will return the favor. Second, by splitting up families into separate reproductive units, the consumption and production of each unit must rise, as each unit must become self-sufficient, having lost the ability to share resources within the domestic, family economy — and thus accelerating the development of capitalism. Again, this is what the modern fascist fears when he rails against the dissolution of the nuclear family, which he not only fails to recognize as the negation of an earlier peasant family structure, but also fails to see that it is *capitalism*, and not a shadowy cabal, which has further atomized the modern, proletarian family.

In the rush to indoctrinate as many native children as possible, these schools quickly became overcrowded and under-sanitized, leading thousands of people to die from diseases like influenza and smallpox. Not wanting to miss an opportunity to further traumatize these children, many of whom were being sexually abused by their Christian administrators, students were often compelled [to build their classmates coffins and bury their friends](#). These [schools](#), “forced them to learn English and practice Christianity and trained them to work in a capitalist economy — often as servants and laborers on farms and in the households of white people.” Such institutions became “laboratories of modernity” (Stoler, 1995).

In spite of this history, today we are faced with the reactionary specter of “[GloboHomo](#),” which has come to mean something like “the global homosexual/Jewish conspiracy to degenerate our culture... with drag queens and anal sex and possibly Ben Shapiro.” As one fascist blogger [put it](#): “The point of this is to further destroy the family unit for the sake of facilitating the indoctrination of the people with new ideologies” which is apparently why transfaggotry is so heavily promoted: those pushing globohomo know that a young man who decides he is a woman will earn the disgust of his parents and grandparents, and will thereby cripple his family.” Thus, “a globalised degeneracy pushed by the corporate media and intended to glorify materialism and mindless consumption” is achieved “by destroying all natural (sic!) social bonds and replacing them with a desire for either materialist gain or raw sensual pleasure.” As we’ve now established this is a total inversion of the colonial practice that, in a sense, invented “faggotry” in the first place. The decimation of indigenous familial relations and the cultures springing from it by a “globalizing” force, much like the rape fantasy that is at the root of the straight white man’s anxiety over becoming a “cuckold,” is retriangulated as a threat against his sovereignty and dominion.

The profound irony is that those who believe in the “GloboHomo” theory fail to see that a vast, international, colonizing, and monocultural force which is only interested in “mindless consumption” is already destroying familial bonds and social norms (none of which are natural but many of which are objectively more “traditional” and local) and replacing them with a pre-meditated set of hegemonic values. However, this force is carrying on the long tradition of enforcing (not dismantling) the ancestral Psy-Op known as “gender.” This force is a global network of Christian Fascists (AKA “Christo-Fascists”), who are waging a not-so-new war on queers, and defining the Right’s political praxis as we enter [the 2024 election year](#).

2: Protestants, Pentecostals, and the American Century

In theory, we are a secular nation with a strict separation of church and state. Practice, however, rarely lives up to theory. Religion, of course, has always been influential in American politics, but at no other point in history has there been such an explicit attempt to reconstitute America as a Christian theocracy. This is the story of how a coalition of Christians and fascists, purposefully trying to conceal their influence, developed for exactly that purpose, and how the leaders of Western imperialism bought into their agenda.

In 1953, the National Prayer Breakfast was established by Abram Vereide, a Methodist minister who honed his craft as a religious and civic leader while organizing bourgeois prayer groups in Seattle over two decades. At the peak of the Great Depression, Abram's network of Christians came to operate under the auspices of the The Fellowship Foundation, known informally as "The Family." As Jeff Sharlett documented in *The Family: The Secret Fundamentalism at the Heart of American Power*:

"Abram took a core of Christ-committed leaders—a railroad man and a lumberman and a banker, a car dealer, a clothier, and a navy commander—on a retreat to the Canyon Creek Lodge, alongside a river amid the peaks of the Cascades. He gathered his troops around a tall stone hearth and led them in a 'spiritual inventory' each man taking turns listing aloud that which troubled their city, their state, their corporation. Hunger, pride, whores, Harry Bridges, booze, degenerates, sloth, corrupting the Teamsters. Women with short hair. Communism in the colleges. Sailors, a dirty immoral lot. Pessimism. Racy movies. The Soviet Union. The color red, in general, the 'red tide,' the 'red menace,' the 'red-hued progeny' of Stalin. Also brown, for Brownshirts, a force so vital, so strong, so bursting with muscle—could America possibly compete with the fabulous rising of Italy, Germany, Austria?... **To them the thud of the billy club and the shriek of the gas canister were the sounds not of repression but of Christian civilization making its last stand.** The tribes of labor were whooping. If history taught any lesson, it was that no Custer could save society from the coarse-clothed savages. **'Subversive forces had taken over,' observed Abram. 'What could we do?'**"

Following this meeting, an Abram disciple by the name of Arthur B. Langlie started the New Order of Cincinnatus, a political machine combining the economic ideas later associated with "neoliberalism" with a conservative Protestant gaze. If the phrase "New Order" conjures visions of Mussolini, it should: "the Order ran candidates for office under the banner of the ancient Roman general Cincinnatus, summoned from his farm five centuries before Christ to assume dictatorial power over a populace too exhausted by infighting to make decisions for itself" (Sharlett, 117). As governor of Washington, Langlie tried to pass legislation which would have given him the ability to declare martial law. When that failed, "he did what business asked: purged welfare rolls, abolished guaranteed wage laws, denounced Democrats as un-American... He governed, in other words, as a right-wing Republican" (ibid, 122).

Around the same time, a figure similar to Abram emerged within the "Second Wave" of Pentecostalism. This figure, William Branham, was baptized by Roy Davis, the national leader

and co-founder of the Second Ku Klux Klan. Branham's family, whose patriarch earned a modest living as a supplier of moonshine to an Indiana crime syndicate controlled by Al Capone, grew incredibly poor after the father's distillery was destroyed. Despite the Indiana Klan taking credit for the vandalism, they financed the Branham family's recovery, using this relationship to groom the young Branham. He remained eternally grateful: "The Ku Klux Klan, paid the hospital bill for me," Branham said. "I can never forget them. See? No matter what they do..."

Davis eventually initiated Branham into his white supremacist brand of Pentecostalism, and the two traveled the United States on the dollar of Caleb Ridley, the second Klan's Imperial Klud. After taking control of Davis's First Pentecostal Church in 1934, Branham traveled to Mishawaka, Indiana where he was invited to speak at the Pentecostal Assemblies of Jesus Christ (PAJC) General Assembly. Branham was "[not impressed with the multi-cultural aspects](#) of the PAJC as it was contrary to the dogmas advanced by his friends in the Ku Klux Klan." Nonetheless, when Branham expanded his ministry in the 1940s, he followed the general Pentecostal trend towards interracial services. This was because Branham realized that good public relations from integrated services provided great misdirection from his [covert recruitment for the Klan](#), which continued well into the 1950s and 60s.

In the 1950s, Branham underwent several international tours, which "filled the largest stadiums and meeting halls in the world" (Hollenweger, 1972). Branham led faith-based events in Finland, Sweden, Norway, Portugal, Italy, Switzerland, Germany, India, and, most notably, South Africa. A 1952 event in the apartheid state saw 200,000 people turn up for one of Branham's sermons. While speaking in [a not quite de-Nazified West Germany](#), Branham met a former member of the Hitler Youth and Luftwaffe medic named Paul Schaefer, who became the faith-healer's apprentice. This gave Schaefer a second life in German Christianity, as his previous church banished him for molesting children. "[Strong ties were forged](#)" between Schaefer and Branham, with Schaefer being "completely fascinated" by Branham "not only because of his supposed healings, but because behind the Latter Rain doctrine, the axis of what Branham preached, there was a totalitarian, misogynistic and apocalyptic message, perfect for brainwashing all those who were willing to follow him." When Schaefer started a German sect of his own in 1953, he claimed they were the "only faithful ones" to Branham's teachings.

It's likely Branham's adventures in Europe and Africa were part of US geostrategy in the early Cold War. Much has been written about the "Cultural Cold War" and the "Non-Communist Left," a bloc of anti-Communist liberalism cultivated by the intelligence community of the Anglosphere. However, as Salleh, Mohd, and Afandi [point out](#), the "Cultural Cold War" also had an explicitly Christian-Conservative component: "Most Christian missionaries were supported and funded by the American government" as "The concern regarding the issue of Christian persecution in communist countries became one of the main agendas for conservative Protestants in America during the Cold War." For the imperialist ruling class, spiritual warfare would be a vital weapon in the war against atheistic Communism.

In fact, the importance of religion in fighting Communism had been explicitly enshrined in document [NSC 68](#), which committed the USA in 1950 to a massive arms build-up. As [Diane Kirby](#), a scholar of Cold War history, explains, "NSC 68 began not with a geopolitical evaluation

but with the vision of an apocalyptic struggle between American good and Soviet evil. NSC 68 wanted to defeat the ‘fanatic faith’ of Communism by mobilising a superior ‘spiritual counter-force’, awakening ‘the latent spiritual energies of free men everywhere.’ In the early 1950s, assistant Secretary of State and head of the US Information Service (USIS) believed religious forces could become, in his words, “Communism’s greatest foe” and that the intelligence community should put emphasis on “the great appeal of godliness versus godlessness.” Voice of America, the US government’s propaganda rag, repeatedly broadcast denunciations of the USSR’s supposed hostility to religion, specifically to Christianity. As Kirby writes:

“Many prominent officials shared the assumptions that communism was a spurious pseudo religion and that the West could mobilize religious conviction against the atheistic Soviet regime. Among these was John Foster Dulles who was responsible for the Eisenhower administration’s policy to roll back communism in eastern Europe. Another was Walter Bedell Smith, ambassador to the Soviet Union from 1946 to 1949, who observed that the strong religious faith of the Russian people was something to be utilized against the regime. After returning to the US, Smith served as director of the CIA from 1950 to 1953, the years when the agency began funding propaganda organizations that sought to rouse religious feeling against communist governments.”

While Branham was busy expanding his white supremacist “Message” in Europe, Abram was making inroads with one RJ Rushdoony, who is considered the father of Christian Reconstructionism, a “theonomic” movement that combined Christian fundamentalism with the neoliberal economics of Friedrich Hayek and Ludwig von Mises. Before Abram and Rushdoony had even become acquainted in 1942, they already shared a mutual benefactor: [William Volker](#), a prominent textile capitalist. “Coincidentally,” this same Volker also funded the early meetings of the Mont Pelerin Society, the original neoliberal think tank founded by Hayek. By the time Abram started his own postwar works in Europe, a clear connection existed between the Anglosphere’s Cold War national security complex, the first wave of neoliberal intellectuals, Christian fundamentalism, and the American Right. [As The Wub previously wrote \(quoting Sharlett\)](#):

“By the 1940s, [Abram] also had ties to some of the wealthiest capitalists and most powerful politicians in America. He met with the president of Chevrolet, the president of Quaker Oats, the president of General Electric, had dinner with Chicago’s steel magnates and the president of Marshall Field, and spoke at a Banker’s Club meeting organized by IBM’s Thomas Watson in New York City. ‘JCPenney, **one of the financial backers of modern fundamentalism**, took Abram to Marble Collegiate Church on Fifth Avenue to meet Norman Vincent Peale... Abram soon joined Peale as **one of ‘the Twelve,’ a council of Christian conservative leaders bent on working behind-the-scenes to rebrand fundamentalism** in Peale’s feel-good terminology.’ In Washington DC, ‘Senators Alexander Wiley of Wisconsin, Raymond Willis of Indiana, and H. Alexander Smith of New Jersey functioned as his lieutenants. **Representative Walter Judd... later to become a red hunter nearly as cruel as McCarthy, became Abram’s man on the House floor.** David Lawrence, publisher of US News, the most influential media conservative in the country,

joined the board of directors of Abram's newly formed National Committee for Christian Leadership.' **Strom Thurmond, the essentially neo-Confederate Dixiecrat (who later became a Reagan Republican) became a co-leader with Abram of the Senate's weekly prayer breakfast."**

In 1946, after coalescing this network of monopoly-capitalists and reactionary politicians, Abram went on a mission for his new friends. Sharlett points out that: "Abram undertook a mission to scour the Allied prisons in Germany for men 'of the predictable type' **ready to turn their allegiance from Hitler to Christ, and thus, in Abram's thinking, America.**" Abram, who admits he went at the State Department's request, wrote Undersecretary of State John H. Hildring that the Congressional prayer groups begged him to bring his ideas to West Germany. The pastor flew to Germany on the private plane of the commander in chief of the US Forces of Occupation, met with General Lucius D. Clay, and proceeded to spread the gospel. According to Sharlett, Abram believed that "Nominal membership" in the Nazi Party was being used against Good Christians, and many of these Christian Nazis were certified by Abram's friends in West Germany's military government and back home in Washington as men "not only to be released but to be used."

Abram, Branham and all their other co-conspirators weren't merely "using" or manipulating the American state and imperialist class; the relationship between the two was reciprocal, and mutually beneficial. According to Sharlett: "General Harold K. Johnson, chief of staff of the army, ordered the other, General Carl Turner," to work with Douglas Coe, the man who took control of the Family after Abram, "to give the army's substantial assistance to the production of the Prayer Breakfast." This gave the US military an opportunity to resell "mothballed army weapons to Third World gangs." In 1967, William Jennings Bryan Dorn, a South Carolina Dixiecrat, was sent as a "spiritual guide for [Costa Rica's] National Prayer Breakfast." Spiritual warfare would only become more tightly enmeshed into the American imperialist apparatus.

In the decade that followed, "Costa Rica, the region's most stable government, became increasingly a base for Fellowship operations and increasingly submissive to God's instituted authority." One of Coe's assistants "forwarded Henry Kissinger's plan for the protection of US investments in the region" to a lawyer named Juan Edgar Picado, who acted as Coe's man in Latin America in the 1970s. Sharlett cites the report of a Costa Rican paper in the 1950s: "Picado [has] the opportunity to meet in Washington with... Dwight Eisenhower, John Kennedy, Lyndon Johnson, Richard Nixon and Gerald Ford." Coe would follow up his successes in Latin America by helping General Suharto organize Indonesia's first National Prayer Breakfast. This event honored the fifth anniversary of the mass murder of millions by Suharto's "New Order" on behalf of the CIA and State Department. As Sharlett explains:

"One day, Coe believes-not yet-America (and Old Europe too, the Germans and French and Italians who drifted from Christ once their prosperity was assured) will wake up and find itself surrounded by a hundred tiny God-led governments: **Fiji, a 'model for the nations' under a theocratic regime after 2001**, a Family organizer boasted to me; **Uganda, made over as an experiment in faith-based initiatives** by the Family's favorite African brother, the dictator Yoweri Museveni; **and Mongolia, where Coe traveled in the late 1980s to**

plant the seeds for that country's postcommunist laissez-faire regime."

On the other hand, when Schaefer's German cult was shuttered due to yet another round of child abuse allegations in 1961, Branham's disciple relocated his work to an "agricultural commune" in Chile. For the next ten years, Schaefer's cult, Colonia Dignidad, convinced numerous Germans to relocate to the commune, which was reportedly used [as a child trafficking hub](#). When the socialist Salvador Allende came to power in 1970, Colonia Dignidad acted as a fortress for the Chilean Right, members of the military and law enforcement community, and Nazi emigres who had made their way to Chile via America's secret "Ratlines." From 1970 until Schaefer's flight from Chile in the early 1990s, the compound was surrounded by high fences topped with razor wire and dotted by guard towers equipped with searchlights. When Augusto Pinochet came to power in a US-backed coup in 1973, he quickly formed a secret police force, DINA, [trained in part by the Nazis taking shelter in Dignidad](#).

A [declassified report](#) to the US Foreign Relations Committee (USFRC) reveals that DINA kept a "close liaison with the German Nazi colony of La Dignidad in Southern Chile." Ex-Gestapo and ex-SS officers gave DINA agents "instruction in torture techniques and have actually taken part in the application of that torture," according to the report. The Dignidad compound held weapons caches used by DINA and paramilitary organizations working with Pinochet's government as well as buildings where DINA tortured political prisoners and their families. Colonia Dignidad became so integral to the functioning of Pinochet's fascist government that one scholar dubbed the cult, ["a state within a state."](#)

After torturing and murdering thousands of Chileans, DINA launched Operation Condor, a multi-year, transnational effort undertaken by the law enforcement apparatuses of Latin America's US-backed dictators to purge the region of anyone resisting American imperialism. According to the USFRC report, as Condor grew in scope, Dignidad's leadership "maintained good relations with Chilean military officials." Condor's listing in the Archives of Terror says at least 50,000 people were killed (it's likely this figure is an undercount), 30,000 disappeared, and 400,000 imprisoned by the American-backed dictatorships governing Chile, Argentina, Bolivia, Paraguay, Uruguay, and Peru at the time. And helping make it all possible was Paul Schaefer's Christo-Fascist cult, inspired by and launched with the aid of William Branham and the American Pentecostal tradition.

The possibility of Branham's participation in Cold War-era Christo-Fascist black ops is highlighted by other interesting connections he made in his later career. While his old pal Schaefer was running a child-trafficking "state within a state" in Chile, Branham befriended men like Paul Cain, a Christian minister who served as a consultant to the CIA and FBI and as a Special Envoy to three presidents. Branham also befriended a young Jim Jones, [and helped mold him into a force for cultic misery in his own right](#):

"In March 1956, when Branham announced a new campaign to be held for four days in June that year, **Jones promoted the event through the Herald of Faith newsletter**, the Open Door newsletter, local newspapers and mailing

lists. The strategy was successful: Branham's name attracted some eleven thousand people to the Cadle Tabernacle, and the evangelist performed numerous miracles through his alleged gift of discernment which facilitated healing the sick. **In the months to follow, Jones too, became a familiar name within the Healing Revival Movement for possessing the same supernatural gifts."**

At the risk of indulging in gratuitous detail, it must be noted that researchers have long speculated that the "Jonestown" complex in Guyana was [a State-sanctioned counterinsurgency project](#) not unlike Colonia Dignidad. In 1980, Walter Rodney, the famous Panafricanist, Marxist activist and author of *How Europe Underdeveloped Africa*, was assassinated in Guyana, where he was helping a resistance movement critical of Burnham. His brother, Donald Rodney, alleged that a sergeant in the Guyana Defence Force who was a member of the House of Israel, another American cult in Guyana stationed just 25 miles to the south of Jonestown, gave his brother the bomb that killed him. One year earlier, Walter Rodney was arrested and charged with starting a fire that destroyed numerous government documents, including those cataloging the government's official communications with the People's Temple. Forbes Burnham, the leader of Guyana at the time, who remained on the CIA and State Department payroll despite some disagreements with them, [had a great relationship with Jim Jones](#) and supported Jonestown's existence in his country until the bitter end.

The American government, early neoliberal intellectuals, and conservative Christian missionaries developed a network of Christo-Fascist imperialism during the Cold War. This relationship continued the colonial enforcing of bourgeois Christian values in the cultural production of "modernity" and reestablished the enforced gender norms of colonialism well into the 20th and 21st Centuries. It also exacerbated the reactionary character of these bourgeois Christian values at the same time that it increased their leverage over bourgeois society and the victims of neo-colonialism writ large. The scope of their cooperation and dealings would only increase from there.

3: The Birth of a Global Coalition

In order to understand the connection between anti-LGBT legislation being passed abroad in places like Africa and anti-trans and anti-women legislation being passed here in America, we need to take a closer look at the rise of the Pentacostal church, which has acted as the central “nucleus” around which this global network of Christo-Fascism has coalesced.

In American Theocracy, former Republican strategist Kevin Phillips notes that, “between 1940 and 1985 mainline Protestantism’s share of all US religious adherents was steadily plummeting.” In that 40 year period, United Methodists, the largest Protestant group in the United States, as well as Presbyterians (USA) and the Episcopalians, all saw their memberships drop by nearly 50%. In the mid 20th Century, as Phillips points out, these were the centers of “relative theological centrism” and were “home to a disproportionate share of the nation’s college graduates, business elites, and elected national officeholders.” But by the end of the tumultuous 1970s, white American Christianity went through something of a radicalization. As Phillips notes: “The ascendant Southern Baptists, during the same period, climbed from 76.7 adherents per thousand total church members in 1940 to 85.0 in 1960 to 101.3 in 1985. The Pentecostal Assemblies of God vaulted from 3.1 in 1940 to 4.4 in 1960 and to 14.6 in 1985. These, in the 1940s and 1950s, were national outsider denominations, found more often in unfashionable locales than in wealthy ones. Nonestablishment Protestants were moving to the fore.”

This shift to the “fringe” in American Christianity correlated with a growing collaboration between denominations, exemplified by the unification of the Mormons with Evangelical Christianity. A relationship emerged between W. Cleon Skousen (a Mormon chief of police in Salt Lake City, former FBI agent, and former member of the American Security Council) and the emerging Moral Majority of Jerry Falwell via Skousen’s Freeman Institute. In 1980, [Falwell visited the Institute’s facilities](#), later calling it the “leading conservative group in the country” and “the conservative answer to the Brookings Institute.”

According to the Freeman Institute’s vice-president, Falwell and Skousen were “close personal friends” and in a speech in front of an audience in Salt Lake City, Falwell insisted “We must do what Dr. Skousen says... teach the principles of the Founding Fathers.” The Freeman Institute also prefigured the Christo-Fascist flavor of post-Cold War mission work. One Freeman official said: **“When we go to foreign countries, we teach a model constitution which has been drawn up by the Freeman Institute here.** It is patterned similarly after the US constitution. We’ve taken certain concepts of the Restored LDS Gospel and incorporated them into our working model of what an ideal constitution should be.” The Church of Latter Day Saints would become such a crucial component of the first generation the “Christian Right” that [Reagan’s cabinet employed more Mormons than any other President in history.](#)

The fostering of an interfaith coalition of religious fundamentalists, particularly the incorporation of Mormons into the fold, can be partially traced to the movement to defeat the Equal Rights Amendment (ERA) in Utah in the 1970s. Phyllis Schlafly, a Catholic and co-founder of Eagle Forum, an early Christo-Fascist think-tank, worked alongside Mormons to

ensure the ERA's defeat. "I'd say, 'Now the person sitting next to you might not be 'saved' but we're all going to work together to stop ERA,'" Schlafly recounted. "Getting the Baptists and the Catholics together, and getting them all to work with Mormons-this was something! I made them do it!" (Butler, 2006). Schlafly would join with Skousen and Paul Weyrich (who coined the term "Moral Majority" and co-founded that organization with Falwell) in becoming members of the Council for National Policy (CNP) an ultraconservative and ultra-secretive think tank [whose influence has been felt on every Republican administration from Reagan to Bush Jr. to Trump.](#)

Schafly wasn't the only Catholic who participated in this emerging coalition. As Jennifer S. Butler writes in *Born Again: The Christian Right Globalized*: "American conservatives claimed Pope John Paul II as their hero for his defense of what he called a 'culture of life' and his moral leadership in the face of communism." Before he became the pope, John Paul II had already established a rapport with the evangelical movement, having partnered with Billy Graham and the Campus Crusade for Christ in 1970s Poland. The pair "sought to establish ministries behind the Iron Curtain" to combat Communism in Eastern Europe. David Scott, who worked for Campus Crusade Poland, tells Butler that on the day of John Paul II's ascension to Pope on October 16, 1978, "the person preaching in his home pulpit in Krakow was none other than Billy Graham." Not long after helping his old Catholic friend from Poland become Pope, Billy Graham — accompanied by Falwell and 700 Club founder Pat Robertson — [met with](#) Francisco Bianchi, the top deputy of [mass murdering Guatemalan dictator and former evangelical clergyman Rios Mott](#) in 1982.

Another relevant connection Pope John Paul II forged in the 1970s was with Opus Dei, a fraternal organization within the Vatican that functions as an organizing body for the most right-wing Catholic bishops. It worked hard to keep Francisco Franco in power in Spain after the end of World War 2 and collaborated with the USA in its support for fascist tyrants implementing neoliberal shock therapy in Latin America. Today, Opus Dei's influence is felt [throughout Washington](#). Executive vice president of the Federalist Society, Leonardo Leo, is not only an open Opus Dei operative, but is also [directly responsible](#) for "pushing Mitch McConnell to nominate Roberts, Alito, Gorsuch, Kavanaugh and Barrett for SCOTUS." Opus Dei is also tied to the most well known Catholic UN group, the Catholic Family and Human Rights Institute (C-FAM). Established in 1997, C-FAM is a front organization for the older Human Life International, which was denied UN consultative status in 1990 due to anti-Semitic comments by its founder, a [Catholic monk named Paul Marx](#). C-FAM doesn't [just coordinate reactionary Catholics](#):

*"It is part of a list of international far-right religious organizations that are mostly unknown in the United States but active overseas, and especially at the United Nations. That group includes the World Congress of Families, the World Family Policy Council (funded by Brigham Young University), Family Watch International (headed by the ultraconservative Mormon Sharon Slater), Concerned Women for America (still crazy after all these years), the National Organization for Marriage (yes, they are still a thing), **and now-discredited "ex-gay" organizations like the National Association for Research and Therapy of Homosexuality (NARTH).***

This consortium, in turn, works closely with anti-abortion groups, including the Couple to Couple League, World Life League (to expand its reach), International Right to Life Federation, Campaign Life Coalition, and the World Movement of Mothers. Never heard of these groups? That's part of the point; they're interested in policy, not publicity.

At the UN, these groups have formed an unholy alliance with the likes of Iran, Saudi Arabia, Russia, Pakistan, and several African nations to advance a radical "family" agenda that favors what they call the 'natural family' and denies any recognition to everyone else: single-parent families, LGBT people, and, most of all, women. Last year, these 25 countries formed an umbrella, the Group of Friends of the Family (GoFF)."

The World Family Policy Council (WFPC) mentioned above has worked closely with Allan Carson, who runs a similarly named but technically separate organization known as the World Congress of Families (WCF). WCF, which is [officially designated as a hate group by the Southern Poverty Law Center \(SPLC\)](#), was created during [a 1995 meeting](#) between Carson and the Russian intellectuals Anatoly Antonov and Viktor Medkov in Moscow. This was just one part of a [larger Christo-Fascist campaign to forge ties with the Russian Orthodox Church](#):

"From 1992 to 1997, a consortium of major U.S. evangelical organizations raised \$60 million to bring former Soviets to Jesus through Bible studies, Christian video courses, biblical marriage conferences and public school curriculums..."

In 1995, Russian demographers met with the American Howard Center for the Family, Religion and Society, a project of the paleoconservative movement that mixed Holocaust deniers, Neo-Confederates and racist anti-immigrant activists. They agreed that low White birthrates were caused by the decline of traditional family forms and gender roles — and therefore the answer was the official suppression of sexual and gender dissent.

Their efforts produced the World Congress of Families, which combines funding from conservative Russian oligarchs with the organizing know-how of groups like the National Organization for Marriage — a key player in California's 2008 same-sex marriage ban... At its annual meetings, religious traditionalists coordinate policies to promote the "natural family" and combat LGBTQ and reproductive rights around the world."

According to Susan Butler, by the time the WCF formed links with the WFPC, high-level Mormons already occupied seats on the Howard Center's board. Jon Howard, the center's founder and principal benefactor, also created the Rockford Institute, which allied itself with the League of the South, and its board of directors [included](#) "such diverse personalities" as Bush Jr's Secretary of Defense Donald Rumsfeld, Henry Regnery (whose publishing house was at the center of the New Right and whose [nephew](#) is responsible for Richard Spencer's career) and Kathleen Sullivan (chairman of the Illinois Eagle Forum). In January 1988, the Center on Religion and Society, a subsidiary of the Rockford Institute, [hosted](#) a three-day conference of Protestant, Roman Catholic and Eastern Orthodox leaders at St. Peter's Church in New York

City. The keynote was an address by the Vatican's second-most-powerful official, Joseph Cardinal Ratzinger, prefect of the Vatican's Congregation for the Doctrine of the Faith. The fact that he, the guardian of Catholic doctrinal purity, was willing to enter into a dialogue with pastor Neuhaus and other representatives of excommunicated churches was, to say the least, unorthodox.

While these interfaith and international linkages were forming between Christian conservatives, “The Family” was deepening its Cold War alliance with the US National Security state. “I wish I could say more about it, but it’s working precisely because it is private,” Reagan said about his covert work with Coe in 1985. Five years later, George Bush Sr. spoke of Coe’s [“quiet diplomacy.”](#) Sharlet found that, by the 1960s and 70s, “The Family” not only had a hand in Suharto’s mass murders in Indonesia, but also maintained connections to the South Korean regime of General Park Chung Hee, Ethiopian emperor Haille Selassie, Ferdinand Marcos in the Philippines and Francois “Papa Doc” Duvalier in Haiti. [According to the Washington Post:](#)

“In the 1980s and ’90s [Coe] funded several trips for members of Congress to meet with African leaders who had been shunned by Western powers... Those who took part in the trips, including Mr. Coe and his associates, maintained that the visits were personal in nature. But many American officials viewed them as an inappropriate form of back-channel diplomacy.

Some of the foreign leaders Mr. Coe met had been linked to atrocities in their countries, but he insisted that spiritual conversations with them could lead to productive cooperation.”

Pentecostalism kept pace with its Evangelical and Catholic relatives. As Elle Hardy notes in *Beyond Belief: How Pentecostal Christianity is Taking Over the World*, “Once considered the most Catholic nation on Earth, Brazil is now the most Pentecostal. In 1980, Pentecostals comprised just 3 percent of the population. **As of 2020, over 30 percent of Brazilians are evangelicals — the vast majority of them Pentecostal** — and it’s now predicted they’ll outnumber Catholics in the country by 2032.” Throughout Africa, this phenomenon is even more incredible: “More than half of Zimbabwe’s population belong to African Pentecostal churches, along with 40 percent of South Africans, and over a third of Kenyans. The DRC, Nigeria, Ghana, Zambia-all have a population that’s over a quarter Pentecostal.” In *The Healer Prophet*, C. Douglas Weaver notes that

“[Branham’s “Message”] is a worldwide movement... The most prominent European leader, Edwald Frank, reported that he has traveled to over eighty countries on behalf of The Message... Other areas where the Message has a significant following include India, Central America and South America... The area with the most concentrated mission effort, however, is Africa: To date, taped sermons have been translated into eight African languages. ‘Tape libraries’ are being established in such countries as Kenya, Nigeria, Ghana and Zaire. In Zaire, Branham’s followers are currently estimated at 25,000-the strongest church totalling 4,000.”

As Christo-Fascist power grew internationally, it resulted in the Freedom from Religious Persecution Act. According to Butler:

“The historical facts behind the introduction of the International Religious Freedom Act reveal that **the coalition of the international religious freedom movement was led by some key Christian Right leaders.** They were Charles Colson of the Prison Fellowship, Richard Land of the Southern Baptist Convention, Gary Bauer of the Family Research Council, James Dobson of Focus on the Family, Donald Hodel and Ralph Reed of the Christian Coalition, and many others.”

These are some big names: Charles Colson was Special Counsel to Richard Nixon and the first member of the Nixon administration to be indicted for Watergate. Gary Bauer served in Reagan’s administration as Under Secretary of Education and Chief Domestic Policy Advisor and would go on to work with the group Christians United for Israel, founded by John Hagee in 1975. Donald P. Hodel served as United States Secretary of Energy from 1982 to 1985 and Secretary of the Interior from 1985 to 1989 under Reagan while Ralph Reed joined with Grover Norquist and the infamous lobbyist and con artist Jack Abramoff in their decades-long campaign of [influence peddling, public relations campaigns for neofascism in the Third World, and swindling of America’s indigenous population.](#)

The International Religious Freedom Act (IRFA) has its origins in the work of Nina Shea, the founder of Freedom House, [an NED \(that is, CIA\) funded NGO that supported American interests in the Arab Spring.](#) Shea had help from Michael Horowitz, an unrepentant neoconservative who served in the Reagan Administration and now contributes to the Federalist Society. Shea [says](#): “The backbone of this movement was foremost defined by... 100 key evangelical leaders, including Chuck Colson, Richard Cizik, Richard Land, Don Argue, Janet Marshall, Gary Bauer, Ravi Zacharias, and many others.” Highlighting the copious projection involved in their persecution complex, the coalition emphasized the purported plight of Christians in foreign nations:

“My colleague Paul Marshall and I each wrote books on ongoing persecution of Christians around the world and spoke on hundreds of Christian radio talk shows to get the facts out to the grassroots. We were deemed ‘confrontational’ by some liberal groups merely for raising the issue of anti-Christian persecution. Like others in this movement, we worked almost exclusively through evangelical Christian media, since the mainstream secular media generally ignored the issue of religious persecution, particularly when evangelicals and Catholics were the victims.”

In 1995, one year before she began organizing for the IRFA, Shea penned a book titled *In the Lion’s Den: Persecuted Christians and What the Western Church Can Do About It*. In the book, Shea framed the persecution of Christians as emerging primarily from two sectors: former Communist countries and Muslim-majority countries. That same year, Horowitz published an article which focused on Christian persecution in Muslim nations, particularly the Middle East and Africa. Horowitz insisted that, “in a growing number of other countries, the rise of Islamic

fundamentalism has effectively criminalized the practice of Christianity.” He thus encouraged American Christians to lobby their government to use uncompromising economic sanction and military force to attack these countries. When the Advisory Committee on Religious Freedom Abroad, an important precursor to the IRFA, was established in 1996, the State Department acknowledged the National Security State’s close relationship with Christian organizations, especially evangelical groups:

“The Committee was influenced by the many faith-based organizations that began lobbying the U.S. Congress to pay greater attention to human rights during the 1980’s and 1990’s. The Committee, consisting of 20 American religious leaders and scholars, produced an interim report in 1998 and a final draft in 1999 that recommended a foreign policy agenda geared toward the promotion of religious freedom worldwide. At the same time, the U.S. Congress, faith-based nongovernmental organizations, and the Department of State began discussing ways to integrate religious freedom initiatives into U.S. foreign policy. The product of these debates was the International Religious Freedom Act of 1998.”

[Furthermore:](#)

“IRFA created three new entities within the U.S. government to promote international religious freedom: the Office on International Religious Freedom within the Department of State, headed by an Ambassador-at-Large; an independent nine-member Commission on International Religious Freedom (with the Ambassador-at-Large serving as an additional ex officio member); and a special adviser on international religious freedom at the National Security Council.”

Efforts to affect politics weren't just limited to lobbying the government. In the time span between the birth of the Moral Majority in the late 70s and the IRFA in the late 90s, a specifically Christo-Fascist branch of America’s mass media developed. As Kate Bowler writes in *Blessed: A History of the American Prosperity Gospel*, in 1981, a small “cluster” of “prosperity preachers” controlled a whopping 83% of the top syndicated religious programs on television. Preachers like Oral Roberts (a companion of William Branham), Robert Schuller (longtime friend of Billy Graham) and Rex Humbard (a Pentecostal whose \$4 million church was built specifically to accommodate television equipment) came to displace “Roman Catholic, mainline, and even denominational evangelical shows as the most-watched religious programs.” Nobody gained more from the increase of the prosperity gospel’s growing market share than the late Pat Robertson, creator of the 700 Club.

Robertson claimed to be a commoner who ascended the ranks of Pentecostal prosperity preachers to become the Rupert Murdoch of Christo-Fascism, but this isn’t really true. The televangelist’s father, Absalom Willis Robertson, was not only a longtime member of Congress, but was also connected to prominent capitalist firms, such as the WR Grace Corporation. [As the “parapolitical” blogger Recluse uncovered:](#)

“The W.R. Grace corporation was owned by J. Peter Grace, known to most Americans nowadays for his role in the Grace Commission, a committee appointed by Ronald Reagan to examine waste and inefficiency in government. Grace, an Irish Catholic who would spearhead post-World War II attacks on U.S. labor, had vast dealings in Latin American via sugar, textile and banking industries. **Grace helped found the American Institute for Free Labor Development to help suppress progressive labor movements in Latin America.** He also helped Nazi chemist and former director of I.G. Farben Otto Ambrose establish a residency in the United States.”

After using his connections to monopoly-capital to get a foot in the door, Robertson made his own wealthy friends. As Sara Diamond notes in *Spiritual Warfare*, in 1985 Robertson was only raising about \$100 million from viewers, with the rest coming from “sympathetic corporations.” Robertson’s Christian Broadcasting Network never disclosed who exactly these donors were, but “the presence of Holly Coors, wife of the famous Colorado beer magnate, on the board of CBN University provides a clue as to where some of it comes from” (Diamond, *Spiritual Warfare* 1989). In his memoir, Robertson also mentions the Hunt family of Texas, who helped launch Robertson’s broadcasts in Costa Rica with a modest \$10 million donation. For some context: the Coors family — along with the Olins, the Scaifes, the Mellons, the DeVoses and the Kochs — [are at the center of Big Money nexus funding numerous neoliberals and neoconservatives](#). On the other hand, billionaire oil magnate HL Hunt was known in his own day for funding [Right-Wing Republicans](#) and “fringe” elements of conservative politics, such as the John Birch Society and, allegedly, the Dallas chapter of the Ku Klux Klan. From the beginning, Robertson’s network represented not only the most reactionary wing of American politics, but also some of the wealthiest capitalist dynasties of the postwar United States.

Robertson’s own “entrepreneurial” interests [were inextricably tied to the neo-colonialism of the American bourgeoisie](#). For example, he started a “charity” after the 1994 Rwandan genocide, which was later revealed to be a massive diamond mining enterprise operating under the tax-free cover of religious mission. This “charity,” Operation Blessing International, is still extracting wealth from Africans to this very day, with a tax-free revenue of \$276 million dollars in 2018. Furthermore, in the second book of his *Sinister Forces* series, Peter Levenda alleges that Robertson expanded this enterprise throughout Africa:

“Robertson... continued with his business dealings in other parts of Africa, such as Liberia in support of Charles Taylor, a man with a human rights abuse record at least as long as Mobutu's. Taylor's use of death squads, his support of mercenary groups who use Liberia as a staging area for attacks in other countries, and his involvement in arms trading made him a '90s equivalent to former Ugandan dictator Idi Amin; he had even been known to conduct torture and interrogation sessions in his own home, the Executive Mansion. Corruption was rife and unapologetic in Liberia, with Taylor and his cronies pocketing at least 20% of Liberia's annual budget, according to a 1998 US department of State Country Report on Liberia.

In 1998 Robertson created a company called Freedom Gold for investment in Liberia. His focus remained roughly the same: the exploitation of Liberia's raw material and natural resources --gold

diamonds, oil, lumber --with the expectations that profits would be plowed back into the Liberian economy for humanitarian efforts."

And through it all, the Christian Broadcasting Network became, as Diamond writes in *Spiritual Warfare*,

"The most valuable, consistent forum for New Right political figures eager to organize the fundamentalist masses. For years, everyone who was anyone in New Right political circles or in the U.S. intelligence establishment (those not under deep cover) paraded through the '700 Club' studios or spoke with Robertson live by satellite from one of CBN's off-site broadcast centers, usually in Washington D.C."

Robertson further reinvested his earnings from making Christo-Fascist propaganda into academic pursuits, purchasing "140 acres of land for an international broadcasting headquarters facility in the mid 1970's, and the CBN University graduate school in 1978, which provided evangelical students with a "safe, christian environment" in which to receive a master's degree in just a year or two. Foreign students were especially encouraged to attend.

Starting in the mid-20th century, the "fringe" elements of American Christianity overtook their moderate progeny and launched a crusade for global influence. In doing so, they deepened the preexisting connection between American imperialism and a burgeoning Christo-Fascism which started immediately after World War 2. With help from the Vatican, this alliance proceeded to establish not only its own agenda, but that of neo-colonialism writ large, across the Earth— and it started by defending "the family."

4: Christo-Fascism, Globalization, and the New War on Queers

At the turn of the 21st Century, the Christo-Fascist coalition was repeatedly platformed at the United Nations. Today, the UN treats these zealots as if they were any other global leader, and that's because they are. Despite their decades of rhetoric denouncing the UN as a crypto-Communist site of "global governance," the Christo-Fascists of the West have themselves become the very "globalists" they decry, utilizing their own global institutions to enforce their ideology across the world. In *Globalizing Family Values: The Christian Right in International Politics*, Buss and Herman note:

"With its challenge to domestic boundaries— of the nation and the family— **globalization is seen as dangerous for the impact it has on the configuration of the nation-state, the nuclear family, and gender roles.** Globalization, in this respect, is seen as imposing one form, 'a cookie-cutter standard,' of social relations on all people, without accounting for the 'differences' of culture and religion (Wright 1999; see also Ruse 1999c).

Missing from this analysis of globalization is an explicit reference to, or engagement with, economic factors— capital mobility, foreign direct investment, and the liberalization of financial markets— that impact upon global change (Held et al. 1999, chapter 4). The CR UN maintains, sometimes imperfectly, a rigid separation between the globalization of social relations— the 'cookie- cutter' phenomenon— and economic globalization. In an interview, Austin Ruse, president of the Catholic Family and Human Rights Institute and a key *spokesperson for the CR UN*, dismissed economic globalization as not a concern of the CR UN. ***'[T]he left has a problem with [economic] globalization. . . we believe that globalization is trying to do a one-size-fits-all question on reproductive rights' (1999c).***"

Why do Christo-Fascists at the UN care so little about economic globalization yet bloviate constantly regarding a supposed global monoculture enforced by liberals? One possible answer is that, in Buss and Herman's words, "for the domestic [Christian Right], a neoliberal economic order in which the state plays, at best, a minimal role, is linked to the achievement of other aspects of a conservative Christian social policy (such as the promotion of the 'natural family,' home schooling, and so on)." While this analysis gets close to the truth, we must turn it on its head to get even closer: Christo-Fascist social policy, such as the "natural family," home schooling, enforcing Pro-Life values, and so on, are promoted for the achievement of a neoliberal economic order, but not one in which the state plays "at, best, a minimal role" but one in which the State, as Quinn Slobodian argues in *Globalists*, actively insulates "market actors from democratic pressures in a series of institutions [such as] the IMF and the World Bank" and "in the expansion of international investment law designed to protect foreign investors from diverse forms of expropriation and to provide a parallel global legal system." (Slobodian, 2018).

The Christo-Fascist coalition is not unilaterally disinterested in "economic globalization." For instance, the Eagle Forum, which led the charge that formed the coalition in the first place, "opposes United States membership in the World Trade Organization on the basis that it... constitutes a policy of 'global governance' ... which ... will 'dictate' laws and policies to the United

States” (Buss and Herman, 2003). But we must keep in mind that the general thrust of Christo-Fascist geopolitics is towards increasing economic globalization and that its social agenda, far from being threatened by such a phenomenon, is actually supplemented by it. First generation neoliberals often framed their ideas in terms that would be at home in a Moral Majority pamphlet. Take Willhelm Ropke for instance, who [said](#) that “the family” is “the natural sphere of the woman, the proper environment for raising children and indeed the parent cell of the community.” The founding documents of the Mont Pelerin Society insist that, “central values of civilization are in danger” as a result of moral relativism in the social sphere and Big Government regulations in the economic sphere.

This obviously doesn’t mean that all Christo-Fascists agree with every aim of “neoliberal globalization.” However, leaders such as Jerry Fallwell Sr. were certainly preoccupied with combating Communism in the name of the “free market.” Christo-Fascism is also the dominant religious impulse of recent “libertarian” movements like [the Tea Party](#) and [QAnon](#). Moral Majority co-founder Paul Weyrich also co-founded the Heritage Foundation, which explicitly advocates for neoliberal economics, and the Council for National Policy, which has seen mainstream neoliberal and neoconservative think tankers team up with more “fringe” white supremacists and “isolationists.”

Clearly, faith in neoliberal globalization as an extension of Western imperialism remains at the forefront of global Christo-Fascism even if “globalism” is despised. While there are dissenters, the general consensus seems to be to reinforce economic globalization through a policy of “social conservatism” which encourages local cultures to adapt to Christo-Fascist values. At the forefront of this project is the criminalization (in some instances, re-criminalization) of queerness and the violent assertion of traditional, Western gender roles.

This process is developing most visibly on the African continent. This last May, [Uganda’s president signed into law one of the most bloodthirsty anti-LGBTQ+ laws in the world](#). It stipulates capital punishment for “serial offenders” against the law and/or the transmission of a terminal illness like HIV/AIDS through gay sex and declares a 20-year sentence simply for the “promotion” of homosexuality. While the demonization of queerness has been long enshrined in Africa, this law would not have been introduced without the recent efforts of Christo-Fascist missionaries and reactionary civil society activists on the African continent. Unsurprisingly, [Pentecostalism is at the forefront of this transformation](#):

“Many of the U.S. Christian Right actors active in Africa—Pat Robertson, T.D. Jakes, and Peter Wagner—preach the prosperity gospel, and it saturates the U.S. Christian airwaves of African households. The prosperity gospel is very popular on the continent and yet anathema to many human rights campaigners who fear it short-changes the role of social and government action in challenging economic ills.”

The influence of Pentecostalism in African Christianity has often taken a particularly extreme form. For instance, a pastor in Zimbabwe controlled a compound not unlike Colonia Dignidad until 2013, when he was charged with nine counts of rape and possession of illegal pornography.

Testimony revealed he may have raped over 100 female members of his cult, who he saw as his God-given “property.” Four years later, an Ivory Coast pastor was arrested [for hate speech](#). This pastor, who controlled congregations throughout Africa, believed Africans should allow themselves to be enslaved by the “superior” race and abandon the decolonization of Africa. Of all the African cults Branham inspired, that of former taxi driver Paul Mackenzie has proven to be the deadliest. After it was pushed into the depths of the Shakahola forest by repeated police raids, Mackenzie encouraged his flock to starve themselves to death. As of June 1st, 2023, [at least 300 emaciated corpses](#) have been uncovered by police as Mackenzie awaits trial.

While these examples are macabre, they are only the most extreme expressions of the religious neo-colonization of Africa by American Christo-Fascism, and the Branhamian sects are only part of the Pentecostal iteration of it. Perhaps more nefarious, because it is easier to normalize, is the work of groups like the Transformation Movement, led by Peter Wagner. The Transformation Movement and similar organizations are just as radical as the Branhamians, but far more organized and integrated into the complex of international civil society. In *Colonizing African Values: How the US Christian Right is Transforming Sexual Politics in Africa*, Kapya John Kaoma [explains that](#):

“Rather than address the root causes of poverty in most African countries, the Transformation Movement blames poverty on evil powers and demons... [It] teaches that societal problems are the result of real demons controlling cities, nations, and ethnic or religious groups. Societal improvement or 'transformation' is achieved through 'strategic level spiritual warfare' and the expulsion of these demonic beings from a geographic area. Government and business leaders have no control over challenging poverty except by developing their spiritual fitness like anybody else. As Apostle Silvosu puts it, 'In Uganda, church leaders have joined hands with those involved in business, recognizing that they have a key role to play in the transformation of the nation. Together they are working to see God establish His Kingdom in the areas of business, education and government.'”

African Pentecostals do not work alone in applying Christo-Fascist “soft power” for American imperialism. According to [an article on the LDS website](#), “Africa is one of the fastest growing areas of The Church of Jesus Christ of Latter-day Saints with some 320,000 members, the majority of whom have joined the Church over the past 30 years.” In a moment of astonishing honesty, a Mormon “elder” named Sitati said that, “Cultural traditions are breaking down” across Africa as people move en masse from the country to the city, and that this is something Christian leaders of all stripes want. Of course, these are the very same cultural traditions that were once flush with what we would today call “queerness.” Furthermore, the exploitation of African anxiety stemming from queerness by Western-educated theologians has been a massive boon to US evangelicals. Indeed, [it is precisely how Uganda’s “anti-gay” laws came to be in the first place](#):

“From the days of European colonialism, when sodomy warranted the death penalty, the church has been the face of the anti-LGBTQ+ movement and has deployed language and framing consistent with present-day ex-gay movements. The rhetoric relies on a “prodigal son” framing that checks

out with the Bible, in which gay people are only valid as long as they turn away from their sexuality...

In the early 2000s, American evangelical Scott Lively was part of a series of anti-gay events that culminated in Uganda's 2009 'Kill the gays' bill, which called for the death penalty for what it described as 'aggravated homosexuality.' Lively had written books such as *The Pink Swastika: Homosexuality in the Nazi Party* and *Seven Steps to Recruit-Proof Your Child* against what he described as 'pro-homosexual indoctrination.' The bill—which Lively opposed as too harsh—was introduced after Lively spoke at the March 2009 conference organized by Langa that hosted U.S. representatives of the ex-gay movement.

On that same trip and speaking at the same conference as Lively were evangelicals Caleb Lee Brundidge, who said he was formerly gay, and Exodus International board member Don Schmieder. Schmieder spoke on a lack of good upbringing as a cause of homosexuality and was quoted as saying that 56 percent of homosexuals experienced abuse as children, which turned them into homosexuals. **Following that conference, Lively also spoke to the Ugandan Parliament, where he framed homosexuality as a Western import intending to spread 'the disease' to children."**

Men like Lively, Langa, Brundidge, and Schmeirer were helped at every stage of their campaign by [the Transformation Movement and its sister organization the International Transformation Network \(ITN\)](#):

"The Transformation adherents find common ecumenical cause with organizations like Family Watch International (led by a Mormon), the American Center for Law and Justice (led by a right-wing evangelical), and the Roman Catholic Human Life International. **Together they promote militant homophobia and restrictions to reproductive freedom among their African allies...** what brings these different groups together are the culture war issues. Usually, evangelical Africans are suspicious of Roman Catholic theology, worse still Mormonism. Nonetheless, they have found common ground in the global NGO scene, particularly the World Congress of Families, an umbrella for international 'pro-family' advocates, and in Africa, especially on issues of LGBT and reproductive freedom."

The Transformation Movement and ITN belong to a network within American Protestantism known as the "New Apostolic Reformation" (NAR). The NAR is an actually-existing "Post-denominational" movement bent on merging the most conservative sects of Christianity into a new Christo-Fascist front. Because of this, C. Peter Wagner, the original NAR leader, calls the movement, "the most radical change in the way of 'doing church' since the Protestant Reformation." [According to Wagner](#), this is because of the NAR's commitment to "dominionism" and "theocracy", defined thus:

- Dominionism – "the idea that the world has been under the influence of Satan since the fall of man and that it is **Christians who have the authority as well as the duty to**

reclaim it for God, as an interpretation of the Lord's Prayer, "Your kingdom come, Your will be done on earth as it is in heaven".

- Theocracy – “the goal **to have ‘kingdom-minded people’ in all areas of society**” specifically “**religion, family, education, government, media, arts & entertainment, and business.**”

In 1971, Wagner became a member of the Fuller Theological Seminary School of World Mission. Three years later, he appointed [Richard D. Winter](#) to the School of World Mission as, “the professor responsible for the accurate portrayal of the facts of church growth for all theses and dissertations.” The ultimate goal of “world mission” and “church growth” is to use data collected from the diligent surveillance of hundreds of millions of people globally to build more efficient means of opening Christian franchises in formerly unreachable markets. In 1976, Winter started the US Center for World Mission to further this goal and by the early 1980s, the USCWM [had “sister centers”](#) in Bolivia, Burma, Hong Kong, India, Indonesia, Ireland, Kenya, South Korea, Scotland, Singapore, Australia, England, Germany, Holland, Japan, and South Africa. This extensive reach inspired the United States Agency for International Development (USAID) to tap USCWM for a faith-based missionary project it donated significant sums to in the late 1990s and early 2000s. Known initially as AD2000, the effort is now known as the Joshua Project, which Winters called, [“the largest, most pervasive global evangelical network ever to exist”](#):

“In the decade 1990-2000 [Evangelicals] ran a global intelligence operation so complex and sophisticated that its scale and implications are no less than staggering. This operation has put in place a system which enables the US government to access any ethnographic information on any location virtually at the click of the mouse. **This network in India, established with funding and strategic assistance from US-based transnational missionary organisations, gives US intelligence agencies virtually real time access to every nook and corner of the country.**

Since Bush's ascendancy to the presidency this network of networks has multiplied rapidly in India. **Bush supports conversion in India because he supports those American TMOs who fund and strategise conversion activities in this country.** Organisations like the International Mission Board, Southern Baptist Convention, Christian Aid, World Vision, Seventh Day Adventist Church and multi-billion enterprises run by evangelists like Pat Robertson, Billy Graham and Roger Houtsma, amongst many others, were instrumental in running a coordinated conversion campaign in India under the banner of AD2000. These later became the Joshua Project and when the decade-long movement officially closed down in March 2001, Joshua Project II was launched to sustain conversions and intelligence-gathering. Graham's TMO, Billy Graham Evangelist Association, supports conversion activities in Gurgaon, Haryana, and Kolkata... Incidentally, Billy Graham, a Christian fundamentalist and rabid evangelist, **who was responsible for George W's ‘born again’ Christian status and whom the president considers as his godfather** was the honorary co-chairman of the AD 2000 movement.”

The Campus Crusade for Christ, under Graham's leadership, seems to be the origin of AD 2000. If this is the case, that would not only connect the project and the "World Mission" agenda of the New Apostolic Movement to USAID, but also the CIA. As [Larry Kickham pointed back in 1987](#):

"From its beginning, Campus Crusade has targeted leaders and has now expanded its pursuit of leaders far beyond the college campuses **into Washington, DC and the United Nations through 'Christian Embassies.'** Campus Crusade's Christian Embassy in Washington has **organized Bible studies in the Pentagon... as well as Bible studies, meetings, dinners and conferences for administration appointees, retreats for government and military leaders, and Bible study groups for Senators and Members of Congress...** Nelson Bunker Hunt [the son of HL Hunt] has been a firm backer of the organization. Hunt serves on a Campus Crusade executive committee along with Roy Rogers, the millionaire cowboy actor and restaurateur and Wallace Johnson, co-founder of Holiday Inns... One of Hunt's sons underwrote the campus crusade movie 'Jesus', which Campus Crusade often broadcasts in villages in Central America."

Kickham noted that Campus Crusade had ministries throughout Central America, Africa, and Southeast Asia and, in the 1980s, began producing a number of programs for radio and television in those regions. These ministries and mass media projects were explicitly anti-communist in tone, which makes sense considering the relationship of Campus Crusade during this time to the CIA's war on Third World liberation movements. In 1984, Campus Crusade announced the predecessor to the Joshua Project, Movement 2000, in which the organization planned to expand "to every one of the 3,200 college campuses, on all 200 US military bases, at 3,900 high schools, in 50 inner city projects, in all 44 federal prisons, in 250 major cities, 'and more.'"

The Summer Institute of Linguistics composed the first list of "unreached peoples" for the AD2000 project as early as 1994. A [report](#) from the AD2000 Assessment Task Force thanks "Wycliffe Bible Translators and the Summer Institute of Linguistics for producing the Ethnologue and the more recent Registry of Peoples and Languages (ROPAL) as the best available listing of ethnolinguistic peoples." The man behind both groups was one William Cameron Townsend. And despite Townsend's repeated insistence that no member of his umbrella ever knowingly worked for the CIA there is substantial evidence to the contrary. As Gerard Colby and Charlotte Dennett explain [in their definitive book](#) on the relationship between Townsend, the CIA, and wealthy families like the Rockefellers and the Hunts, when it came to incorporating "unreached peoples" in the machine of global capitalism via religious fundamentalism, one couldn't go wrong with Townsend's organization:

"SIL's method used bilingual education **to erode traditional authority in the tribe, undermining the power of the chief and the shaman and replacing them with the native bilingual teacher**-who, hopefully, was also a convert to Fundamentalist Protestantism. In at least one case, SIL translators were able to win over even the son of a chief. This man became a storekeeper... **he also brought the cash economy directly into the tribe's values, with**

all its unintended results: private hoarding of wealth, resentment, theft, locked doors, and the call for a jail.”

According to Sara Diamond’s *Spiritual Warfare*, in the 1950s, “the United States intervened on behalf of the Philippine landlords in a massive counterinsurgency program which defeated the rebel Huk guerrilla movement and installed Ramon Magsaysay as President.” Among his efforts to “forge a bulwark against communism,” Magsaysay “invited the US-based Wycliffe Bible Translators missionaries into the Philippines.” When the CIA started to train indigenous Montagnards in Vietnam to fight the National Liberation Front, the SIL, with a grant from USAID, “supplied ethnographic information and trained the Montagnards to read and write. To practice their reading skills, the CIA gave the new literates booklets on how to use M-16 rifles and blow up bridges.” In 1970, Wycliffe supplied air and radio support for the Colombian national police as they violently put down a rebellion by the Guahibo Indian tribe and in 1983 Mexico’s Ministry of the Interior reported that “SIL was working with the CIA and teaching Mexico’s native people revisionist history of the US-Mexican War of 1848, which cost Mexico a large part of territory” which led Mexico’s President to formally expel the group.

Another influence on the New Apostolic Reformation which exposes it as the most recent form of the National Security aligned Christo-Fascism analyzed thus far came out of [the “Latter Rain” movement](#), which William Branham contributed to while recruiting for the KKK. Heavily influenced by British Israelism, an overtly white supremacist doctrine, the Latter Rain, as John Weaver notes in *The New Apostolic Reformation: History of a Modern Charismatic Movement*: “was also attached to the idea a strong concept of spiritual elitism, whereby those who received the newest blessing of the Holy Spirit became the new spiritual elite of the Pentecostal movement... and a belief in Anglo-Israelism, the theory that the White-Anglo-Saxon Protestant nations ... were descended from the ‘lost tribes’ of Israel.” These ideas provided a “formative influence” on Charles Parham, arguably the founder of modern Pentecostalism, and through Parham’s influence, much of the racialized theology of Anglo-Israelism would... creep into later Pentecostal and Charismatic movements.”

Parham’s racial views, “coupled with the influence of Anglo-Israelism, led him to develop a highly esoteric view of human origins, in which he argued for a gradual process of creation, largely in line with evolutionary development.” Once Branham got involved, these concepts grew even more racist. This brings us to another similarity between today’s NAR and the Latter Rain. Both aggressively discourage denominationalism and factionalism, describing them as constructions of man inconsistent with God’s agenda. Instead, they sought to replace them with governance derived directly from The Bible. However, while this meant that pre-Latter Rain strains of Pentecostalism had a populist and libertarian political aesthetic, according to Weaver:

“Latter Rain ideology was, from the beginning, prone to authoritarianism... authority was seen as invested in the leadership of the movement through the power of the trinity itself. It then descended from what the movement called ‘five ascension-gift ministries,’ now more commonly known as the ‘fivefold ministry’ of ‘apostle, prophet, evangelist, pastor and teacher,’ borrowed from Ephesians 4:8–11. These leaders were seen as ‘divinely appointed

representatives with the greatest God-given authority and consequently the greatest access to and knowledge of God.”

This emphasis on hierarchy may seem paradoxical, but the post-Latter Rain thrust of Pentecostalism demonstrates a phenomenon in nearly all “democratic” formations under the capitalist mode of production. That is, the seed of “anti-democratic” formations, such as fascism, already being present in the ideological and institutional structures of liberalism. In this context, it is worth noting the similarities between Latter Rain theology, “literal” fascism in Europe in the 20th Century, and the neoliberal movement of the late Cold War. As Slobodian notes in *Globalists*, early neoliberal thinkers, such as Ludwig von Mises, were not, as is often assumed by conservatives and left-liberals alike, concerned with challenging the authority of the bourgeois state. On the contrary, they were quite interested in using state authority to enforce the free circulation of capital and to regiment the movement and activity of labor, particularly organized labor. Slobodian notes that Mises “saw a strong role for the state in the protection of property and keeping of the peace” and that Mises went so far as to call the state a “producer of security.” As Slobodian points out, for the early neoliberals, “democracy could be suspended when this is required for the stability of the market.”

Mises’s friend and intellectual partner, Friedrich Hayek argued that “powerful,” “supranational” authorities “could prevent the mandate of individual states from expanding in ways that would damage the prosperity of the whole.” In other words, neoliberals sought not “decentralization” of state power nor “deregulation” of markets but an ultra-centralized state power that had transnational jurisdiction to enforce regulations which protected “the market” and forced all human activity to behave according to its whims. In the terms of “political science,” this meant an authoritarian government structure guaranteeing only the freedom of those who control monopoly-capital which, when allowed to act without interference from the government, would create social harmony through the direct management of an “irrational public” by a “rational” aristocracy of private capitalists.

This is not necessarily “fascism” in the classical sense of describing European fascists of the 20th Century. Indeed, some early neoliberal thinkers, such as Willhelm Ropke, were exiled from their homeland as a result of their stated opposition to fascism. However, considering neoliberalism succeeded not only fascism but the “embedded liberalism” which was its contemporary, we can see it as an evolution of capitalism in the “Global North” that built upon the strengths of both embedded liberalism and fascism while diminishing some of their weaknesses. In a Gramscian sense, the “cultural sediment” of these previous capitalist forms, not just the “liberalism” from which neoliberalism gets part of its namesake, is present in the administration of the current neoliberal consensus in the capitalist world-system. With that in mind, consider how John Weaver describes the Latter Rain Movement and its derivatives:

“The shepherding movement, for instance, did not perceive itself as ‘an ecclesiastical structure; rather it was an organic network based on relationship and true spiritual authority.’ Similarly, the NAR’s vision of church governance argues that apostolic networks are not led by ‘a group but by an individual

apostle.’ In this formulation, it is this ‘divinely appointed apostle, as opposed to a board or presbytery, a democratic vote or institution who was seen bearing responsibility for making decisions and guiding adherents.’ The advantage of such a system for rapid church growth was obvious. Skilled apostles could make decisions quickly, effectively, and **without worrying about having to deal with red-tape or bureaucratized denominational structures. In a religious free market, such a system ends up rewarding church growth strategies that emphasize innovation and creativity.** Those churches incapable of adapting quickly enough to changing social conditions died out. The pragmatism of the Latter Rain movement’s shepherding and NAR descendants allowed them to more quickly employ new ideas concerning worship, music, and church structure than other evangelicals. These organizational advantages, coupled with the already existing predisposition of many 20th century Christians—American and non-American alike—to adopt increasingly emotive worship practices, gave the shepherding adherents of the Charismatic Renewal and the apostles of the NAR an insurmountable advantage over traditional denominations.”

Furthermore, as opposed to “The Family” (which overlaps significantly with the NAR network) the NAR [“encompasses the humble and the elite alike](#), supporting a network of ‘prayer warriors’ in all 50 states, within the ranks of the U.S. military, and at the far reaches of the globe -- all guided by an entire genre of books, texts, videos and other media.” In 2010, Lou Engle, founder of NAR affiliate The Call, prayed over Newt Gingrich at a Virginia event called Rediscovering God in America. This event was based on a film of the same name which was produced by Citizens United, [the lobby group which got the Supreme Court to abolish limits on “dark money” campaign contributions by private individuals](#). That same year, prior to a historic vote on health care reform in the Senate, Engle led the Family Research Council’s “Prayercast” against the reform, with participation from Republican Senators Jim DeMint, Sam Brownback, and Representative Michele Bachmann. But Engle did not restrict his Christo-Fascist activities to DC.

[As Kapya John Kaoma writes](#): “Lou Engle, a member of Wagner’s inner circle... was **one of the major supporters of Uganda’s Anti-Homosexuality Bill.**” Speaking at an event in Kampala, Engle “felt like The Call was to come and join with the church of Uganda to encourage you that in the nation who are showing courage to take a stand for righteousness in the earth.” Around the same time, [Sarah Palin](#) had been prayed over in a laying-on-of-hands by the Kenyan Reverend Thomas Muthee, director of the NAR East Africa Spiritual Warfare Network. According to Rachel Tabachnick, the Transformation series of NAR propaganda films, “claim there have been thousands of cases of miraculous curing of AIDS in Uganda.” [Tabachnick also points out that](#):

“Another political area in which New Apostolics are deeply entrenched is John Hagee’s Christians United for Israel. Hagee is still teaching that the Rapture may happen any moment, but many of his directors and leadership are New Apostolics **who teach that they must take ‘dominion’ over the earth, including Israel, before Jesus can return.** These include ICA Apostle Stephen Strang who heads the Strang charismatic publishing empire, and

regional director Robert Stearns, who publishes another leading New Apostolic journal titled Kairos. **Stearns also leads the largest single international Christian Zionist event, which involves 200,000 churches worldwide -- and his ministry has been endorsed by ... Prime Minister Benjamin Netanyahu.**”

One of the biggest allies to the NAR, Pennsylvanian Republican Doug Mastriano, received a master's degree in strategic intelligence from the Joint Intelligence College in 1992. He was swiftly commissioned as a second lieutenant in the United States Army and joined the Military Intelligence Corps. Mastriano participated in Operation Desert Storm and [composed a thesis](#) recommending possible improvements in US military strategy in the build-up to its second war with Iraq. During the early days of the War on Terror, Mastriano served as military intelligence officer in Iraq and Afghanistan, [where he developed a thoroughly Christo-Fascist view of Islam](#). Mastriano attended the demonstration on Jan. 6, 2021 that morphed into the now-infamous riot and [surrounds himself](#) with several people who participated in the Jan 6. Riot as well as leaders of the NAR movement.

Mastriano is far from the only War on Terror ghoul associated with the New Apostolic Reformation. In 2022, Florida Governor and presidential hopeful Ron DeSantis organized a national tour dubbed “Unite and Win” which stopped in Pennsylvania [to merge with a Mastriano campaign rally](#). While a direct connection between DeSantis and NAR has yet to emerge, DeSantis, a Catholic, [is an official contributor to and honorary member of the Federalist Society](#), which has close ties to the aforementioned Opus Dei. Considering Opus Dei's incorporation into the larger edifice of American Christo-Fascism, even as it becomes increasingly “post-denominational,” it's reasonable to assume links between Opus Dei and NAR exist. Further links with NAR can be found among disgraced former Trump National Security Advisor Michael Flynn, longtime Trump advisor Roger Stone, Alex Jones, and many, many more.

Connections between NAR and leaders of the MAGA movement run deep. For example, [the NAR](#):

“Conducted its own pre-Jan. 6 events. One such event was NAR apostle Jim Garlow's ‘Prayer for Election Integrity’ series, which included discussions with **Mastriano, Flynn, Steve Bannon, MAGA lawyer Sidney Powell, and NAR apostles Jacobs, Wallnau, and Goll**. Another was NAR apostle Dutch Sheets' seven-state prayer tour, ‘Operation Valkyrie,’ which [Abby Abildness, Director of the Global Apostolic Prayer Network who is close to Mastriano] implemented in Pennsylvania.”

At a Christo-Fascist event in 2021, Flynn stated: “If we are gonna have one nation under God, which we must, we have to have one religion... one religion under God and one nation under God.” Later that year, Flynn proclaimed, “We are in a spiritual war.” In 2022, Flynn's partner in crime, Roger Stone, referred to a [“demonic portal” above the White House](#) during an appearance

on the Elijah List show founded by NAR apostle Steve Schultz. He repeated the claim on the Reawaken America Tour (RAT), which was sponsored by NAR apostle Steve Strang's Charisma News.

It should come as no surprise that the NAR was so heavily embedded in the Jan 6h riots, as it has been calling for an elite, patriotic insurgency since 2013. [“Well-connected South Carolina evangelist Rick Joyner – who boasts close ties to former high-level U.S. military and intelligence community leaders”](#) called for a “military takeover” of the US government and imposition of “martial law.” Unsurprisingly, Joyner's congregation, Morningstar Ministries, is one of several regularly associated with the NAR and Joyner himself is described by the Christian Apologetics and Research Ministry as [“one of the leading proponents of the New Apostolic Reformation.”](#) Rather than distance themselves from this pseudo-coup, groups like the Family Research Council formed a supportive coalition whose membership includes the Oak Initiative, which has Joyner as its president.

Furthermore, the Oak Initiative is not only a “subsidiary” of “The Family,” but also receives major funding from an even more obtuse group of Christo-Fascists known as “The Gathering.” As with much of the Christo-Fascist landscape, the Gathering and their sister group, the National Christian Foundation, have connections to the “liberal establishment” they supposedly hate, exemplified by NCF's funding of mainstream “globalist” organizations like The Boys and Girls Club, Habitat For Humanity, United Way, and Amnesty International. On the other hand, NCF and Gathering money has surpassed a level where it can be disregarded as the passion project of a few rich reactionary cranks. The Chronicle of Philanthropy reports that in 2013, the NCF was the twelfth largest philanthropy group in America that raises funds from private sources. That same year the NCF gave away approximately \$670 million in grants, up from \$600 million the year prior. According to tax filings, from 2001-2012 the NCF:

- Gave over \$160 million to leading anti-LGBT organizations. These include Focus on the Family, the Family Research Council, the American Family Association, the Alliance Defending Freedom (formerly Alliance Defense Fund), Campus Crusade for Christ (aka CRU), the National Organization for Marriage, and the Alliance for Marriage.
- Gave grants totaling nearly \$25 million to at least ten organizations listed by the Southern Poverty Law Center as hate groups and another \$7.5 million in grants to organizations promoting creationism and “intelligent design.”
- Gave \$145 million to organizations that deny climate change, some of which depict efforts to combat global warming as part of a satanic conspiracy aimed at creating a one-world government.

The Gathering also has a close relationship with the Koch brothers, who [have become influential](#) in the bourgeois politics of mainstream American [liberalism](#) as they have [the ‘conservative movement’](#):

“The National Christian Foundation and The Gathering funders financially support Koch brothers efforts such as Americans For Prosperity, because much of The Gathering’s leadership and donor base – conservative business owners – shares the Koch’s radically libertarian, radically pro-corporate economic agenda... NCF and The Gathering also fund a network of state level Family Policy Councils and Family Institutes which push state-level ‘family values’ legislation (typically hostile to LGBT and reproductive rights). These ‘family values’ organizations also collaborate with think tanks in the Koch brothers-funded State Policy Network that promotes state-level legislation crafted by the radically pro-business American Legislative Exchange Council (ALEC).”

Naturally, the NAR network also extends to Russian capitalists. Obviously, in our post-Russiagate world, liberals have made a mountain out of this molehill, and in doing so have failed to understand the true significance of it. For one thing, the current generation of queer-haters in Russia, Poland, Hungary and elsewhere in Eastern Europe have been groomed by America’s Christo-Fascists ever since the dissolution of the USSR. This isn’t to say that queerphobia simply wouldn’t exist in Eastern Europe without American influence, but, as we’ve seen, American influence is certainly a great catalyst. Thus, rather than clutch pearls about the US “Christian Right” “betraying” “American values” by allying with the Russian Orthodox and other Eastern European queer-haters, we must understand that, just as with Africa, the infusion of queer-hating into modern Eastern European society is a matter of geopolitical control, imperialism, and neocolonialism; in other words, what the Christo-Fascists are doing in Russia is the highest expression of American values.

With funding from the National Christian Foundation and The Gathering, American evangelicals formed the CoMission, which wrote christian fundamentalism into the Russian public school curriculum throughout the 90’s. In 1997, The Gathering met with Campus Crusade For Christ Vice President Paul Eshleman, who informed them of The CoMission. “42,000 school teachers in the former Soviet Union completed a three-day conference where they’ve each learned,” [Eshleman told The Gathering](#). “Each received a Jesus Film to show in their schools, and learned how to teach a course on ‘Christian Ethics and Morality as a Foundation for Society’, over one half of them receiving Christ.” Teachers in Russia, Estonia, Latvia, Lithuania, Byelorussia, Moldavia, Romania, Bulgaria, and Albania taught millions of school children a plethora of Christo-Fascist concepts, including how to blame queers for the economic and clandestine warfare being waged on their nations by the West and the newly ascendant Eastern European bourgeoisie.

Furthermore, the CoMission was, in fact, [the culmination of a project which got started while the USSR was still around](#); “In 1978, through a joint invitation from government and religious leaders, [Campus Crusade founder and president] Bill Bright visited and spoke in eight cities of the former Soviet Union. In 1986 teams of staff members and volunteers began reaching out to university students and others in the country.” Just before the dissolution of the USSR in 1991, Bright was able to deliver, from a Campus Crusade-built special sound stage in Moscow’s Red Square, an Easter sermon that was broadcast over Soviet National Television. Later that year,

nationwide premieres of the Jesus Film took place across the lands formerly known as the Soviet Union.

At the same time, Rick Joyner, the man who attempted to trigger a Christo-Fascist military coup in 2013, got a phone call from fellow evangelist Terry Law, who asked Joyner "would you talk to a group of pastors in Dallas, about Russia, and what God is doing there?" Joyner eventually built connections to Russian power brokers close to Putin, such as Vladimir Yakunin.

Russia's Orthodox Church initially resisted the ideological penetration of the American right but now aids their Western brothers in disseminating Christo-Fascist propaganda to millions. There has also been [a significant increase](#) in the number of American citizens joining the Russian Orthodox Church Outside of Russia (ROCOR) and other Eastern Orthodox denominations in the United States, and many sects of these churches have grown increasingly reactionary. Suffice to say, the Russian Orthodox and American "Christian Right" have grown closer than ever. In 2017, for example, Franklin Graham, son of Billy Graham and longtime friend of Trump, [organized an event against Christian persecution](#):

"Metropolitan Hilarion Alfeyev, head of the external relations arm of the Russian Orthodox church, had a short but cordial meeting with Vice-president Mike Pence, a religious conservative who was raised Catholic but later became evangelical...

Yet another arena for American-Russian cooperation in the cause of old-time religion is the World Congress of Families, an American-based association that convenes international gatherings to lobby for conservative social policies most recently in Budapest and Tbilisi. Larry Jacobs, the managing director of the Congress, once told a meeting in Moscow that **'Russian [and] Eastern European leadership is necessary to counter the secular post-modern anti-family agenda and replace what I'm calling the cultural-Marxist philosophy that is destroying human society and in particular the family'...**"

Franklin Graham personally met with Putin in 2015 and [called on his followers to pray for Putin](#) following Russia's invasion of Ukraine in 2022. In 2011, the Russian government passed an [anti-LGBTQ+ package modeled on the work of America's Christo-Fascists](#). This was thanks to men like Alexey Komov, chairman of the 2014 Moscow conference of the World Congress of Families, who possesses deep ties to the Orthodox Church and some of Russia's biggest capitalists, such as the Orthodox billionaires Vladimir Yakunin and Konstantin Malofeev, both major funders of the WCF. According to Hannah Levintova, [a reporter who interviewed Komov](#),

"Komov's own organization, FamilyPolicy.ru, is an official partner of the WCF, and has emerged as a key nexus for family organizing in Russia... On top of his jam-packed advocacy schedule, Komov is the founder and director of Integrity Consulting—he calls it 'a little McKinsey'—which offers a variety of services, from

business development to market research, to big-time **clients like Gazprom, Phillip Morris, Sprint, JP Morgan, and a slew of other US companies.**

Furthermore, [Malofeev funds CitizenGO](#), which the Bureau of Investigative Journalism describes as “the main online outlet for an unlikely coalition of the US Christian right, militant European Catholics, Russian orthodox hardliners and even sanctioned oligarchs, all working in a concerted campaign to undermine reproductive and LGBTQ+ rights around the world.” According the same report, Komov, with the support of large entrepreneurs like Mr. Yakunin and Malofeev, desired to turn Russia into “the prime defender of faith of conservatives of the world.” In fact, Komov was listed as one of CitizenGO’s board of members up until Russia’s invasion of Ukraine (Malofeev, for his part, was sanctioned by the Western world in 2014 for funding Ukrainian separatists). But CitizenGO’s global influence reaches beyond Eastern Europe; they’ve also been accused of funding efforts to control conversations around reproductive healthcare in Kenya.

Let’s be clear: this global network of “spiritual crusaders” is not some inconsequential pet project of a handful of wealthy elites, nor some kind of subversive, counter-cultural mass movement. This movement of theocratic fascism is, despite its clandestine characteristics and purported opposition to the liberal, “globalist” status quo, completely mainstream, completely enmeshed into the global (especially Western) imperialist apparatus. The tendrils of their movement creep throughout the halls of power, throughout the media ecosystem, throughout school curriculums. Their interests are pushed by CIA funded NGOs and “charities” that exploit nations in the periphery and semi-periphery while foisting a foreign, reactionary ideology onto them at worst or, at best, deepening the queerphobic elements of local cultures. The foreign policy of the US war machine is their policy, suiting their interests, for their benefit. Whether you consider yourself an “anti-fascist,” an “anti-imperialist,” or generally just an advocate for queer and women’s liberation, you must recognize that we live in an age, not of “GloboHomo,” but of Global Fascism. And furthermore, the fascism and imperialism of the 21st century is unmistakably Christian. A very particular form of Christianity, to be sure, but Christian nonetheless. Contrary to the prevailing wisdom among opportunists that we must embrace a more traditional view of “the family,” to compromise with fascists to defeat fascism, we have nothing to gain by ceding ground to defenders of the traditional family, sex, and gender forms. These very defenders know all too well that these ideas support their imperialist agenda of global domination. It’s time for us to learn that too.