

# ANTICHRIST

## THE FULFILLMENT OF GLOBALIZATION

*The Ancient Church and the End of History*



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BY G. M. DAVIS, PHD



Uncut Mountain Press

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**The Ancient Church and the End of History**

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Scriptural quotations are primarily taken from the New King James Version. The translator has emended some quotations to better reflect the original Greek text. Citations from the Psalms are primarily taken from *The Psalter According to the Seventy*, translated from the Septuagint Version of the Old Testament by the Holy Transfiguration Monastery, Brookline, MA.

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## DEDICATION

### TO THE MEMORY OF TSAR PAUL I

Repose, O Lord, the soul of Thy murdered servant, Emperor Paul I, and by his prayers grant us – in these evil and fearful days – wisdom in affairs, meekness in suffering, and Thy salvation for our souls.

Look down, O Lord, upon Thy faithful intercessor for the orphaned, the handicapped, and the destitute, – Emperor Paul, – and by his holy prayers grant, O Lord, quick and true help to those who ask Thee, our God, through him. Amen<sup>1</sup>.

### AND TO THE MEMORY OF MY FATHER.

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1 “Prayer for the Repose of Tsar-Martyr Paul I.” Accessed September 13, 2019. [http://www.holy-transfiguration.org/library\\_en/royal\\_paul.html](http://www.holy-transfiguration.org/library_en/royal_paul.html).

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## PREFACE

Politics and the study of it once constituted a search for truth in a way that our age no longer understands. Political science, properly conceived, is the study of order and, ultimately, what constitutes a right or good order for society. Bound up with political order is the question of truth and how truth may be represented in history. The pre-Christian Greek philosophers were trying, with the tools available to them, to find the truth and apply it to their world. They regarded the *polis* of their day, the city-state, as the human soul writ large. Just and healthy souls made for a just and healthy *polis* and vice versa. But what is justice? What is the “good” for the individual and for the community? How is the soul properly to relate to larger reality and how may that relationship be articulated in society? Such are the questions that political science was conceived to answer.

The events of history constitute the data of political science. It is natural to ask where we are and how we got here. When we examine the history of our own modern Western Civilization, we are presented with two remarkable, apparently contradictory phenomena: astonishing material and technical advances alongside equally astonishing political disasters, with no real precedent in history. For much of the modern age, Western Civilization has strained its remarkable material resources in efforts seemingly directed at self-annihilation. The World Wars and the rise of totalitarianism in the forms of Communism and National Socialism arguably constitute the most intensively destructive socio-political phenomena ever witnessed on the

historical landscape. The obvious question is: what happened? How could the world's leading progressive, enlightened civilization having achieved so much in the material realm, go so terribly wrong? Are we in the twenty-first century safe from similar political calamities? Are Western material progress and political disaster somehow related? If so, how?

In trying to diagnose what happened for anti-Christian movements to have developed in the self-consciously Christian West to such an extent that they nearly destroyed the civilization itself, it becomes apparent that the origins of the disease are not a recent development. While it is easy to imagine that this or that bygone era was a golden one, closer examination belies any such fantasy. Some commentators point to early America as a model society, the “shining city on a hill” to echo a popular sentiment; others venerate the pre-World War I *pax Britannica* or pre-French Revolutionary Western Europe during the Age of Reason; some regard the High Middle Ages before Western Christendom was rent by the Reformation as the ideal. Yet even the great Latin scholar, Thomas Aquinas, as early as the thirteenth century, in his titanic *Summa Theologica*, was involved in a basically conservative enterprise, an attempt to regain a lost harmony, to get back to a more coherent world that had somehow been lost. What is it that has transpired, such that the best and brightest minds of Western Civilization have so consistently failed, over the course of nearly a thousand years, to arrest the progressive disintegration of their culture and society? While many capable and well-intended people have endeavored through the generations to “stand athwart history yelling, Stop. . .”,<sup>1</sup> history, it is by now plainly obvious, has kept moving.

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1 Buckley Jr., William F. “*Our Mission Statement*”, National Review. November 19, 1955. <https://www.nationalreview.com/1955/11/our-mission-statement-william-f-buckley-jr/>. Accessed September 12, 2019.

But the question arises: moving to and from where exactly? What is this movement of history that some perceive as progress and others as decline? Can a civilization advance and decline at the same time? Will there be an end to the ongoing “march” of history? If so, what does that end look like? In particular, what is the significance of the tremendous political and cultural changes occurring in our own age of “globalization”? These are the questions that weigh on the thoughtful in our time, and they are the questions that this book seeks to answer. To answer them we must penetrate to the very center of the meaning of history and of human existence.

## **THE NATIONS ARE MAD**

JER. 51:7



## INTRODUCTION

# THE SPIRIT OF THE TIMES

A new partnership of nations has begun, and we stand today at a unique and extraordinary moment.... Out of these troubled times... a new world order can emerge: a new era—freer from the threat of terror, stronger in the pursuit of justice and more secure in the quest for peace. An era in which the nations of the world, east and west, north and south, can prosper and live in harmony.

US President George H. W. Bush  
Sept 11, 1990, Washington, DC<sup>1</sup>

Today we must embrace the inexorable logic of globalization—that everything, from the strength of our economy to the safety of our cities, to the health of our people, depends on events not only within our borders, but half a world away. We must see the opportunities and the dangers of the interdependent world in which we are clearly fated to live.

US President William J. Clinton  
February 26, 1999, San Francisco, CA<sup>2</sup>

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1 <https://www.washingtonpost.com/archive/politics/1990/09/12/bush-out-of-these-troubled-times-a-new-world-order/b93b5cf1-e389-4e6a-84b0-85f71bf4c946/?noredirect=on>. Accessed September 13, 2019.

2 <https://www.mtholyoke.edu/acad/intrel/clintfps.htm>. Accessed September 13, 2019.

As some want, we could close our markets—for capital, financial services, trade and for labour—and therefore reduce the risks of globalization. But that would reduce global growth, deny us the benefits of global trade and confine millions to global poverty. Or we could view the threats and challenges we face today as the difficult birth-pangs of a new global order—and our task now as nothing less than making the transition through a new internationalism to the benefits of an expanding global society—not muddling through as pessimists but making the necessary adjustment to a better future and setting the new rules for this new global order.

UK Prime Minister Gordon Brown  
January 26, 2009, London, England<sup>3</sup>

It has been said that arguing against globalization is like arguing against the laws of gravity.

UN Secretary-General Kofi Annan  
September 3, 2000, New York City<sup>4</sup>

The foregoing are a small sample of numerous statements made by world leaders affirming the most significant historical phenomenon of our time: globalization. From economics to politics to religion, the world's inhabitants increasingly identify and function as members of a single global system with a degree of integration that far exceeds that of any great civilization of the past. Globalization's worldwide reach marks it as one of the most significant developments in human history. Among both its proponents and detractors, there is widespread agreement that,

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3 <https://www.theguardian.com/politics/2009/jan/26/gordon-brown-economic-policy>. Accessed September 13, 2019.

4 <https://www.nytimes.com/2000/09/03/world/globalization-tops-3-day-un-agenda-for-world-leaders.html>. Accessed September 13, 2019.

whether globalization bodes good or ill, it is unquestionably of tremendous significance.

While globalization is often presented in terms of economic integration and harmonization across international boundaries (“globalization is the process by which markets integrate world-wide”<sup>5</sup>), political forces are also operating to unify it has become evident that social and political forces are also operating to unify hitherto disparate peoples and polities in unprecedented ways. While major cultures have often cross-fertilized one another, it is now possible to discern a global process of “cultural synchronization”<sup>6</sup> in which different cultural systems are being subsumed into a unified culture of global reach. As much as any economic factor, this emerging global monoculture is drawing the peoples of the world into a common consciousness at the social, political, and even religious levels. To treat globalization as merely an economic phenomenon without addressing its social, political, and religious ramifications would be empirically inadequate and theoretically remiss.

At the political level, globalization directly implies the ongoing centralization of power. While some political entities, such as some nation states, undergo disintegration into smaller units, the overwhelming tendency at the political level is the supra-national aggregation of power. The nations of the world are increasingly bound by institutions, treaties, and cultural systems that exceed and transcend the control of their national governments. Nations are no longer independent rational actors in an anarchic environment whose freedom of action is limited only by the raw power they wield. Now nation states, both large and small, find themselves pulled along by global issues as varied as the openness of trade to humanitarian crises to the

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5 Michael Spence. “*Michael Spence Quotes*” <https://www.brainyquote.com/quotes/quotes/m/michaelspe718172.html>. Accessed September 18, 2017.

6 Hamelink cited in John Tomlinson, “*Cultural Imperialism*” in *The Globalization Reader*, Fourth Edition (Chichester, Wiley-Blackwell, 2012), 348.

coordination of fiscal and monetary policy to tackling our age's greatest bogeyman, climate change.

While many lament the Western-driven “cultural imperialism” that threatens to overwhelm regional cultural differences, a consensus is emerging among the world's leaders that globalization is both beneficial and, above all, irresistible. Certainly, a case can readily be made for the latter. At the technological level alone, the transformation has been stupendous: instantaneous communications are now possible over distances that in ages past would have taken months. The “abolition of distance” that is at the heart of globalization shows no signs of stopping and, furthermore, is proving highly democratic in many ways: from air travel to the internet, huge numbers of ordinary people are now active participants in the “global village.” Smaller and fewer are the areas of the globe—and the aspects of individual lives—that remain untouched by globalization's apparently relentless advance. More than anything else, ours is the age of globalization; it is the spirit of our time.

But what does globalization ultimately amount to? What is the significance of an increasingly globalized world in which traditional national and cultural boundaries are being erased? Should globalization someday advance to the point of uniting the world, what would be the ultimate significance of the resulting global civilization? The political philosopher Carl Schmitt, writing between the World Wars, foresaw the ultimate question that globalization would present:

The acute question to pose is upon whom will fall the frightening power implied in a world-embracing economic and technical organization. This question can by no means be dismissed in the belief that everything would then function automatically, that things would administer themselves, and that a government by people over people would be superfluous because human beings



would then be absolutely free. For what would they be free? This can be answered by optimistic or pessimistic conjectures, all of which finally lead to an anthropological profession of faith.<sup>7</sup>

What does the ever-tightening centralization of global power imply for human organization and individual freedom? Who or what will emerge to lead mankind should globalization someday achieve its goal of uniting the world? How would a unified world civilization “arrive” onto the stage of history? While various globetrotting statesmen, financiers, and celebrities, as well as a host of institutions such as the United Nations, the World Trade Organization, the International Monetary Fund, the World Council of Churches, etc., all manifest aspects of globalization, none may be said to lead or represent the phenomenon itself. For globalization to achieve concrete form, for it to attain the unity that its logic by nature strives towards, a representative will have to emerge who will be able to unite the various strands of the globalizing world, someone who will give flesh and blood to globalization’s hitherto disembodied spirit. As the American Revolution found an effective leader in the person of General George Washington and became the United States; as Revolutionary France exalted the military genius Napoleon and became the French Empire; as Weimar Germany installed the leader of the National Socialist Workers’ Party as chancellor and president and became the Third Reich—so globalization will someday need to find a figure who can personify it on the stage of history or it will eventually cease as a meaningful movement. Should such a leader someday emerge, he would focus the hearts and minds of the world to an unprecedented degree. And this remarkable time toward which it seems the whole world is

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7 Carl Schmitt, *The Concept of the Political*, Expanded Edition (Chicago, The University of Chicago, 1996, 2007), 57-8.