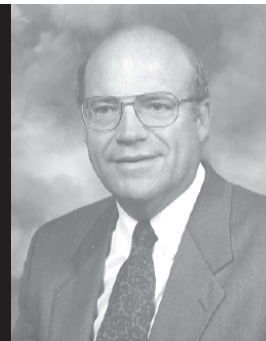




Dr. Fred Schwarz

The Schwarz Report



Dr. David Noebel

Volume 47, Number 9

September 2007

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The War Against the West, Part I

by Paul Belien

Europe is in the middle of a three-way culture war, between the defenders of traditional Judeo-Christian morality, the proponents of secular hedonism and the forces of Islamic Jihadism. In Western Europe, the fight between Christians and secularists is all but over. The secularists have won. Now, the religious vacuum left by the demise of Christianity is being filled by the Muslims. Since one cannot fight something with nothing, the European secularists are no match for Islam.

Meanwhile, the dark forces of secularism, such as the European Union (EU), are waging war in Central and Eastern Europe, where they target countries such as Poland, Slovakia and the Baltic states.

On April 25, the European Parliament (EP), the EU's legislature, adopted a resolution condemning "homophobia." With 325 votes against 124 and 150 abstentions, the EP warned Poland that it will face sanctions if it adopts a law barring the promotion of homosexuality in schools. Churches, too, were reprimanded for "fermenting hatred and violence [against homosexuals]." Poland's prime Minister, Jaroslaw Kaczynski, commented on the resolution: "Nobody is limiting gay rights in Poland. However, if we're talking about not having homosexual propaganda in Polish schools... such propaganda should not be in schools." Cardinal Angelo Scola of Venice retorted, "There is no homophobia in the Catholic Church and it is time that all this [recrimination of Christians in the European Parliament] ended."

It is not likely to end. The fight against "intolerance"—i.e. adherence to traditional Christian morality—is intensifying. On May 3, the European Court of Human Rights found Polish President Lech Kaczynski guilty of violating human rights because he banned a "gay pride" parade in Warsaw in 2005. Last March, the same court ordered Poland to compensate a woman who was denied an abortion. Last year, Poland was denounced by the Council of Europe because it prohibited the distribution in schools of a leaflet about homosexuality.

When Poland joined the EU in May 2004, it did so on condition that "no EU treaties or annexes to those treaties would hamper the Polish government in regulating moral issues or those concerning the protection of human life." However, in January 2006 the European Parliament called for "tough action" against Poland and the Baltic states, while Franco Frattini, the EU justice commissioner, warned that the EU has powers under Article 13 of the EU Treaty to combat homophobia. The move came after Latvia included an amendment in its constitution that restricts marriage to a man and a woman, and Estonia proposed similar legislation. Some members of the European Parliament have called for punishing Poland and the Baltic states by suspending their voting rights in EU councils.

In February 2006, the EU brought down the government of Slovakia, another

And do not participate in the unfruitful deeds of darkness, but instead expose them. Ephesians 5:11

"Dwell on the past and you'll lose an eye; forget the past and you'll lose both eyes." Old Russian Proverb

Christian country in Central Europe, after EU legal experts rejected a Slovak proposal which guaranteed that doctors and nurses in Slovakia would not be obliged to “perform artificial abortion, artificial or assisted fertilizations, experiments with or handling of human organs, human embryos, or human sex cells, euthanasia, cloning, sterilizations, [and] acts connected with contraception.”

The EU experts ruled that doctors should sometimes be forced to perform abortions, even if they have conscientious objections, because the right to abort a child is an “international human right,” while the right to conscientious objection is not “unlimited.” The experts stated that assisted suicide and same-sex marriage are also among the basic human rights.

Indeed, in Western Europe Christians no longer enjoy the right of conscientious objection. In 2001, Nynke Eringa, a civil servant in the Dutch town of Leeuwarden, was fired because she refused to perform same-sex marriages, recently legalized in the Netherlands. In 2004, her dismissal was annulled because the town had made procedural errors when she was sacked.

The authorities have since decided that conscientious objection can only be claimed by civil servants who were already in office before 2001, while those employed after the legalization of same-sex marriages cannot refuse to marry homosexuals. This means that access to jobs in the civil service, which involve performing registry office marriages, is effectively denied to Christians. Similarly, in some Western European countries today Christians are effectively excluded from medical professions by a requirement that they participate in abortions during their studies.

Even freedom of speech has been restricted. Last year, a French court convicted Christian Vanneste, a member of the French Parliament for the governing UMP party, because he had said that “heterosexuality is morally superior to homosexuality.” Mr. Vanneste was sentenced to a fine of \$4,000, plus \$4,000 in “damages” to the homosexual activists who had taken him to court, on the basis of the 2004 French law criminalizing “homophobia.”

In 1954, Karl Popper warned that the “moral framework” is the most important safeguard of a society because it “serves as a basis which makes it possible to reach a fair or equitable compromise between conflicting interests where this is necessary. It is, of course, itself not unchangeable, but it changes comparatively slowly. Nothing is more dangerous than the destruction of this traditional framework, as it was consciously aimed at by Nazism. In the end its destruction will lead to cynicism and nihilism, i.e. to the disregard and the dissolution of all human values.”

—*The Washington Times*, May 23, 2007, p. A 19

The War Against the West, Part II

by Paul Belien

Last week, the Italian interior minister, Giuliano Amato, hosted a conference in Rome on “Islam and Integration.” Italy, one of Europe’s southern border states, has 1 million Muslims out of a population of 58 million people. Illegal immigrants arrive in Italy in huge numbers. According to a recent survey, the country could count almost 7 million Muslims by the end of the next decade.

The Italians, however, have a way of dealing with illegal immigrants. They regularly transform them into legal residents by granting them official papers. Since 1988, Italy has organized six amnesties for illegal aliens—the last one in 2006, when 500,000 people were given permission to stay. Most of them leave Italy shortly afterward. Since Italy belongs to the European Union and since the EU adheres to the principle of the free movement of persons, an amnesty gives immigrants the right to freely enter all EU member states. Italy allows the immigrants in so that they move out, to EU nations with more generous welfare systems.

Mr. Amato, a former prime minister of Italy as well as the former vice president of the EU’s Constitutional Convention, boasts that his country has few problems with Muslims. They are well integrated in Italian society, he told the conference. The Socialist politician downplayed phenomena such as violence toward women by Muslim immigrants. Mr. Amato said wife beating is also customary among indigenous Italians in Sicily—a comment which infuriated Sicilian politicians.

One of those attending last week’s conference was the Dutch integration minister, Ella Vogelaar. Like Italy, the Netherlands has a population of about 1 million Muslims (of a total 16.5 million people). Upon her return home, Mrs. Vogelaar gave an interview to *Trouw*, a Dutch Protestant newspaper. She said that Muslim immigrants must feel appreciated. According to the minister, the Dutch have to help “Islam take root in the Netherlands.”

Mrs. Vogelaar, a member of the Dutch Labor Party, told *Trouw* that the Netherlands, while so far a country of Judeo-Christian traditions, is gradually becoming a “Judeo-Christian-Islamic” society. She clearly considers this process beneficial, although, she added, it “may still take a couple of centuries” before it is fully achieved. Mrs. Vogelaar is saying nothing new. Every visitor to major West European cities can see that the continent’s urban areas are rapidly turning Islamic—a dramatic process, which, if not

stopped, will take only decades, not centuries, to achieve.

Mrs. Vogelaar's dishonesty lies in her feigned appreciation for the Judeo-Christian roots of Dutch society, to which she would now add a third religious component. The Dutch Socialists played a prominent role in transforming the Netherlands into a radically secularist society, from which God is absent and where people who are reluctant to perform same-sex "marriages" cannot find jobs in the civil service.

The Dutch Labor Party did everything in its power to undermine Judeo-Christian religions, but it is today the vehicle of the most radical Islamization. This has nothing to do with appreciation for yet another religion, but rather with the fact that, like secularism, Islamism is an enemy of Judeo-Christian values.

The European left appreciates Islamism not because it is a religion, but because it is a totalitarian political ideology. The Dutch Labor Party is catering to Islamist extremists even to the point of silencing party members like the Muslim apostate Ehsan Jami.

The same hypocrisy is displayed by Mr. Amato. He says that Europe will benefit from what religious Muslims can offer. However, Mr. Amato was the vice president of the European Convention, which vetoed any reference to God in the preamble to the EU Constitution. Sadly, there are more politicians like Mr. Amato and Mrs. Vogelaar. Take

Patrick Janssens, the Socialist mayor of Antwerp, a city just south of the Dutch border. His administration sacks civil servants who warn about a takeover of Antwerp's mosques by Islamist groups, and has them replaced by members of these very Islamist groups. Last week, Mr. Janssens welcomed international homosexual activists to Antwerp, which he likes to style the "gay capital of Europe."

Does it make sense to cater simultaneously to radical homosexuals and Islamists? It does not, unless Europe's Christian heritage is your enemy.

Meanwhile, a German appeals court convicted a man for calling abortion "murder." Klaus Gunter Annen, a father of two, runs a Web site where he asks people to pray for "doctors planning an abortion murder." On a separate Web page he lists German gynecologists who perform abortions. Last Thursday, the court stated that since abortionists do nothing illegal, no one is allowed—not even in an indirect way—to call them murderers.

It is often argued that Adolf Hitler was only able to grab power in Germany in 1933 because freedom and democracy were already dead. Soon, the secularist totalitarianism in contemporary Europe will be replaced by an Islamist totalitarianism. The Islamists will not need to kill freedom and democracy. The latter have already been murdered.

—*The Washington Times*, July 18, 2007, p. A 19

Castro's Doctors

by Jacob Laksin

Arriving in Cuba this week for the first time since the release of his new documentary, *Sicko*, Michael Moore met with an enthusiastic reception from the communist authorities. Cuba's health minister, José Ramón Balaguer, had led the way in gushing that Moore has helped "the world see the deeply humane principles of Cuban society." For a dictatorship that imprisons journalists and dissidents as a matter of course, it was a rare rave for political commentary.

That Party apparatchiks should be so taken with Moore is no mystery. In *Sicko*, Moore paid the Cuban regime the ultimate compliment, taking at face value its claim to provide superior medical service to Cubans and breathing fresh life into official propaganda that health care is one of the great achievements of the Cuban revolution. Such was the success of the Cuban system, Moore enthused, that the country even dispatched doctors abroad to treat the sick of needy nations.

As with much else in Moore's manipulative film, this claim is disingenuous in the extreme. To be sure, Moore is far from original in making it. Cuba's "doctor diplomacy,"

through which some 20,000 Cuban doctors travel to provide care in several African and Latin American countries, is routinely cited as a point in its favor, an example of humanitarian outreach that purportedly transcends politics and belies the country's reputation as a brutal dictatorship.

On the political Left the notion enjoys popular currency. Thus, the Council on Hemispheric Affairs, a left-wing think tank, has repeatedly hailed the program, most recently in a 2006 policy paper sympathetically titled "Cuban Medical Diplomacy: When the Left has Got it Right." Michael Moore's contribution was to stamp this left-wing script with Hollywood's seal of approval.

To say that such glowing tributes are not vindicated in practice is to understate the tragic reality. In fact, convincing gullible supporters to carry its ideological water is about the only "success" that can be credibly ascribed to the program. Considered closely, "doctor diplomacy" is a farce, one that reveals much about the continuing repression in Castro's prison state and yet more about the activists and ideologists who turn a blind eye to political malpractice when it accords with their preference for socialized medicine.

Revealingly, the most damning indictment of the program comes from the participating doctors. While the

Cuban government's fellow travelers like to see these doctors as humanitarians going forth to spread the blessings of universal healthcare, many take part for a very different reason: they seek any available way out of Cuba. This April, for instance, the prominent UK medical journal, *The Lancet*, published an instructive article on the 14,000 Cuban doctors stationed in Venezuela. Hundreds of these doctors have used the opportunity of arriving in a new country to flee to neighboring Colombia, where they seek temporary asylum while waiting on a slim chance to immigrate to the United States. "I didn't arrive in Venezuela to work; I arrived and deserted right away," one typical Cuban doctor told the journal.

Stories such as these are all too common. In 2000, some commentators made much of the fact that Cuban doctors were sent to Zimbabwe to help relieve the crisis of the country's disastrously-run hospitals. Few saw fit to mention the names Leonel Cordova and Noris Pena, two Cuban doctors who used the occasion to, as they put it, "fulfill lifelong dreams of leaving Cuba forever" by defecting.

Precise statistics on defectors are difficult to come by, but there can be little doubt that the numbers are high. In 2006 alone, some 63 Cubans, most of them doctors, sought refuge in the Colombian capital of Bogota; untold others sought asylum at the U.S. embassy. And while defecting entails many complications—doctors put their life in limbo with no guarantee of reuniting with family members or practicing medicine again—it is a choice that countless Cubans are demonstrably willing to make.

To stem the tide of defections, the Cuban government has sought to keep doctors under constant guard. Cuban "minders," most commonly police and intelligence agents, severely restrict doctors' freedom of movement. Traveling outside of one's assigned area is strictly prohibited. In Venezuela, according to *The Lancet*, doctors are forbidden to engage in any personal contact with natives, let alone journalists or diplomats, and must adhere to a 6pm daily curfew. Those who complain about any aspect of the program open themselves up to threats of being sent back to Cuba—itself a devastating commentary on the political state of the country. Beyond endless surveillance, there are reports that Cuban authorities select only married doctors for missions abroad. The idea is that should the doctors entertain the idea of defecting, their families in Cuba would

serve as potential hostages.

Inasmuch as political repression is a core component of the program, it would be hard to credit it even if it produced tangible results. But the most serious flaw in the Cuban program is that it may actually harm more people than it helps. Among other problems, doctors involved with the program report working in unsanitary conditions; many are badly overworked, putting in three or four days straight. That such conditions are not conducive to quality care is obvious. A Cuban nurse in Venezuela was recently quoted saying that "There were many accidents, many injuries" were she worked. If the point of the program is to promote government-run health care, it would be hard to conceive of a less appealing advertisement.

Considering the program's fundamental flaws, one has to ask: Whom does it actually benefit? Students of Cuban history will not be surprised to learn that the main beneficiary is the Castro regime. It is one of the bigger ironies of "doctor diplomacy" that it is driven less by supposed socialist concern than by a distinctly capitalist desire for profit. According to some reports, the program brings in \$2.5 billion annually, a statistic that compactly explains why Cuba prefers to send doctors to oil-rich Venezuela rather than impoverished Haiti—despite the fact that its Caribbean neighbor, plagued with the highest rate of AIDS infection outside of sub-Saharan Africa, is in dire need of medical aid. By contrast, Venezuela supplies Cuba with nearly 100,000 barrels of oil a day as payment for the program.

Similarly, a 2000 study by the Association of American Physicians and Surgeons estimated the Cuba took in \$1.2 million a month from Zimbabwe, of which only a "very small fraction... goes to pay the physicians themselves and their families in the island." Indeed, Cuban doctors earn a meager \$15 a month. "It's a kind of slavery if you will," Dr. Antonio M. Gordon, a Miami-based physician and one of the study's authors, told *Front Page*. "Say the doctor is sent to Zimbabwe. Ninte-five percent of what he earns in a month will stay in the hands of the Cuban Ministry of Public Health. In effect, his services will be sold [to the government]." Meanwhile, the communist elite prospers.

None of its glaring deficiencies have deterred Fidel Castro from flogging the program for propaganda purposes. In the aftermath of Hurricane Katrina in September of 2005, Castro attempted to capitalize on American tragedy

Founded in 1953, the Christian Anti-Communism Crusade, under the leadership of Dr. Fred C. Schwarz, has been publishing a monthly newsletter since 1960. *The Schwarz Report* is edited by Dr. David A. Noebel and Dr. Michael Bauman. The Crusade's address is PO Box 129, Manitou Springs, CO 80829. Our telephone number is (719) 685-9043. All correspondence and tax-deductible gifts (the Crusade is a 501(c)3 tax-exempt organization) may be sent to this address. Permission to reproduce materials from this *Report* is granted provided our name and address are given.

by making a politically calculated proposal to send 100 Cuban doctors to help displaced New Orleans residents, an offer celebrated by many who declined to notice that the health care Cuba provided its own citizens, at least not those connected to the ranks of power, is abominable. Earlier, in 2001, Castro won plaudits from leading newspapers, including *USA Today*, for his offer of free medical training scholarships for low-income Americans. Far less noticed at the time was that the scholarships were primarily an ideological training program, wherein a recruit would be

instructed that he “must become a communist and he or she must pledge to improve his or her skills as a communist.”

Shorn of Michael Moore-style myth making, Cuba’s “doctor diplomacy” appears less a humanitarian achievement than yet another blot on the country’s human-rights record. Where Castro can claim success is in convincing many on the Left to believe otherwise.

—*FrontPageMagazine.com*, July 26, 2007

Victims of Communism Memorial

by Cal Thomas

Should anyone remain at the real end of history to chronicle a list of humanity’s worst systems for the benefit of any left to read it, the legacy of Communism is sure to be at, or near, the top.

That’s why it is especially appropriate that in Washington, D.C., this week a Victims of communism Memorial will be dedicated.

With the fall of the Berlin Wall in 1989 and the quick collapse of the Soviet Union, many embraced the idea that the world had become free, or was headed in freedoms’ direction. That one-quarter of the world population remained under communist dictatorship in China seemed of less concern than the dissolution of Soviet Russia. The Tiananmen Square Massacre in June 1989 reminded the West that communism was as deadly to those who opposed it in China as it had been in the Soviet Union. But the West’s attention span is short and soon American companies were happy to do business with China because our commitment to the bottom line is stronger than it is to the moral line.

Lee Edwards, chairman of the Victims of Communism Memorial Foundation (VOCMF), has attracted bipartisan support for the memorial, including California Reps. Tom Lantos, Democrat, and Dana Rohrabacher, Republican, who are offering remarks at the dedication. It comes on the 20th anniversary of Ronald Reagan’s Berlin speech during which he famously said, “Mr. Gorbachev, tear down this wall.”

The brutality of communism was quickly swept under history’s rug, largely because so many on the left had embraced it as the solution to humankind’s problems. The memorial stands as a rebuke to such twisted thinking.

The Black Book of Communism: Crimes, Terror,

Repression by Stephane Courtois, Nicholas Werth, Jean-Louis Panne, Andrzej Paczkowski, Karel Bartosek and Jean-Louis Margolin lists by country the number of people murdered under communist regimes: 65 million (and counting) in China; 20 million in the Soviet Union, 2 million (and counting) in North Korea, 2 million in Cambodia, 1.7 million in Africa, 1.5 million in Afghanistan, 1 million in Vietnam, 1 million in communist Eastern Europe and 150,000 in Latin America.

In short, communism, an evil ideology unlike any the world has seen, is responsible for the slaughter of more than 94 million human beings. It tops all plagues, natural disasters, crime and other political ideologies, probably combined.

The VOCMF provided some quotes that remind us of the individual human cost of communism. Anhthu Lu is a Vietnamese-American, who escaped his communist nation as one of the “boat people.” He says, “There is no hope for a better tomorrow under communism. One can only hope to survive the daily rounds of communist shelling, or explosion into the villages, the schools, the markets. That is how I remember my childhood, one filled with fears, with destruction and deaths. That is what communism’s all about: terror, destruction, retribution.”

When he visited Josef Stalin’s “paradise,” the French leftist writer Andre Gide said: “I doubt that in any country of the world, even Hitler’s Germany, is thought less free, more bowed down, more terrorized.”

Chinese philosopher Lin Yutang spoke of the “little terrors” of China: making 12-year-old children subject to capital punishment, sending women to work in underground coal mines, harassing workers during their lunchtime with threats of prison—or worse—if they are late returning to work. While many Westerners recall Nazi-run death camps like Auschwitz and Buchenwald, few remember Soviet death camps named Kolyma and Magadan. True, Alexander Solzhenitsyn mentioned them in *The Gulag Archipelago* as did Varlam Sjalamov

in *Tales from Kolyma*, but as the late Swedish journalist Andres Kung wrote, “There are people who have still not heard of these communist extermination camps—even though the communists preceded the Nazis in creating such camps and killed an even larger number of people in their camps.”

While the memorial is a welcome reminder of man’s capacity to do evil, one wishes a similar structure were

erected to remind the world of leftist academics, clergy and journalists who enabled communism to survive by writing and speaking lies about its true nature. They were more than enablers. They were co-conspirators and accessories to murder. They, too, deserve to share in communism’s ignominy.

—*The Washington Times*. June 13, 2007, p. A 15

Is South Africa Going Red?

by D. Scarborough

In the process of “transforming” South Africa, towns, streets, dams and airports are being renamed. For instance, Pietersburg has become Polokwane, Stanger has become KwaDukuza, and Pretoria has virtually become Tshwane. Another 50 place name changes are to come. In Pietermaritzburg some 19 streets were renamed. In Cape Town 37 streets are to be changed. And in Durban 181 new name proposals have caused angry protests from English, Afrikaans, Zulu and Indian South Africans. Johannesburg Airport is now called “O.R. Tambo International Airport”. And people are wondering: Will Cape Town be baptised *iKapa* and Johannesburg *eGoli*?

Streets and buildings are being renamed after ANC heroes, such as Steve Biko, a Black Consciousness leader who, during the “struggle”, died in prison; or Chris Hani, the assassinated head of the Communist Party; or Joe Slovo, the late alleged KGB colonel/SACP leader who planned means of terror; and after countless lesser lights. John Steenhuisen, the opposition Democratic Alliance’s leader of the Durban Metro caucus, said: “This kick-sand-in-your-face kind of approach from the ANC cannot go unchallenged. They are using their majority in council as a blunt instrument to push their will and narrow party political interests.” Tony Leon, the DA’s former national leader, called the new names “a rogues’ gallery of Third World Revolutionaries.” Even liberation theologians are favoured with street names, e.g. Catholic Archbishop Denis Hurley and Dr Christiaan Beyers Naudé, once head of the South African Council of Churches (SACC). Zulu names, too, are to be abolished, such as that of Princess Magogo, the mother of the IFP leader, after whom a Stadium is named, and the Mangosuthu Highway which is called after Buthelezi himself.

Obliterating the History of South Africa

Rev. Shaun Willcock of Bible Based Ministries, Durban, says: “The ruling black Marxist African National Congress (ANC) is steadily and deliberately obliterating the history of English and Afrikaans South Africans. This

is seen, in a very practical way, in the recent countrywide ‘renaming process’. Most of South Africa’s cities and towns were planned, laid out, and built by English and Afrikaner South Africans—the two ‘white tribes’. It is not surprising, then, that the cities and streets and buildings were for the most part named after various white leaders and heroes of the past. Even so, however, South Africa has always had beautiful place names in the black languages as well. But this is not good enough for the ANC. They have embarked on a deliberate policy of what they call ‘transformation’... by erasing the monuments to English and Afrikaans South Africans, renaming the cities, and renaming the streets after predominantly ANC terrorist ‘heroes’ and others. The plan behind this is to obliterate the history of the whites in SA, to make it appear as if they never came to these shores and never accomplished anything.”

Obliterating the history of Christianity

Karl Marx taught that the first battlefield is the re-writing of history. In the “new South Africa” all past history has been declared “unjust”, while all post-1994 history is hailed as “proudly South African”. The preamble of the Constitution of South Africa begins with: “We, the people, recognise the injustices of our past.” These words are the starting point of the “New South Africa”. All generations which developed the country before the ANC came to power are accused of “injustice”.

This claim is not only untrue, it is also a condemnation of God and Christ. Admittedly, there have been good and bad times, but South Africa was much shaped by faith in Jesus Christ, and was thus able to create a thriving Christian civilisation. Jesus says in Revelation 21:5: “Behold, I make all things new.” So everything He touches, He utterly transforms. When He came to the African continent He civilised it. He established churches, missions, hospitals, universities, education, free enterprise, modern science, benevolence and charity. He taught a better and higher regard for human life. He set free many who were enslaved by witchcraft, demons, and fetishes. He released them from superstitious fears and magical beliefs which destroy initiative and effort. Today South Africa has roads, railways, harbours, airports, electricity and computers. It has a stable

supply of food. It has teachers, managers, doctors, professors, artisans and businessmen of a higher standard than all other sub-Saharan countries. Indeed, within only a century, South Africa was moved from stone age to space age with much goodwill and finance from the Whites.

Almighty God honours those who honour Him. When Jan van Riebeeck came to these desolate shores in 1652 he prayed that God might help him and his people to “implant and expand the true Reformed Christian religion... to the praise and honour of His Name.” The spirit of this prayer has permeated much of South Africa’s history. In a barren country depopulated by war, starvation, and death, there arose mealie fields, supermarkets, gold mines, and housing estates. Large numbers of Africans migrated to it and have increased to almost 50 million. In fact, many have prospered and “become heavy and sleek.”

Pretoria

Though one should pay honour where honour is due, the South African authorities are now trying to wipe out the history of the Whites by superimposing their own people’s names. One interesting example is Pretoria. This history-rich city was established in 1855 and named after Andries Pretorius, the Christian Voortrekker leader who lived from 1798-1853. Even before the accession of the ANC, Pretoria was destined to be wiped off the map. In 1987, the liberation theologian Dr. Allan Boesak, speaking against Apartheid and hailing the future ANC dispensation as the “New Jerusalem”, declared: “The New Jerusalem is not a future world somewhere else. No, the New Jerusalem comes from heaven into this reality... this City does not need to wait for ‘eternity’. This new Jerusalem will arise from the ashes of all that which today is called Pretoria.”

Hence, on 5 December 2000, Pretoria was symbolically put to ashes, and the megacity of Tshwane was established. It was named after a mythical chief who may have lived in the area 200 years ago, although “some Ndebele kings have never heard of him.” - But “the most plausible explanation,” says the Tshwane Metropolitan Municipality, “is that the name is derived from the Setswana word ‘tshwana’, meaning a black cow. During a time of drought

and famine, a black cow was used as a principal part of a rainmaking ritual in which water was taken from the main river that flows through the area... and sprinkled on a black cow. The cow was then allowed to graze freely, under the belief that wherever the cow grazed, the land would become fertile and rain would fall.” Tshwane thus means “the place of the black cow.” In spite of this explanation the authorities erected a \$1 million statue of chief Tshwane who, representing paganism, stands now in close proximity of Paul Krüger, the Christian President of the Zuid-Afrikaansche Republiek.

Let those who build be honoured

The African National Congress came to power in 1994 and received with it every opportunity to build cities, dams, schools, hospitals, and roads to which to give the names of its honoured members. Thus there is no need to rob the honour of past historical figures, neither is it necessary to steal God’s glory. The ANC has inherited the richest and most powerful country in sub-Saharan Africa, and Thabo Mbeki, the State President, is regarded as the foremost leader in Africa. Such ‘riches and honour come (not from the struggles of the ANC, but) of God, and he reigns over all. In His hand is power and might; and in His hand it is to make great and to give strength unto all.’ (1 Chronicles 29:12) But God demands that those who enjoy the blessings must not forget to ‘glorify Him and give thanks to Him’ (Romans 1:21). In every generation God warned the Israelites, but they, being “filled with food, became heavy and sleek. They abandoned the God who made them and rejected the Rock their Saviour...” “The LORD saw this and rejected them because He was angered by His sons and daughters. ‘I will hide My face from them,’ he said, ‘and see what their end will be... I will heap calamities upon them...’ (Deuteronomy 32)

Let us honour the great deeds of the past, remember their doers, and thank Heaven for them. God is giving South Africa ample opportunity to add to these deeds, to give tribute to those who do them, and to thank Him for all His blessings.

– [Frontline Fellowship] Gospel Defense League - August 2007

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but many who become infected are innocent and all need encouragement and support in this catastrophe.

Many prominent people are now actively engaged in this struggle. Rick Warren of Saddleback Church and Bill Hybels of Willow Creek Church are two prominent Christian examples.

Nevertheless, the battle is still being lost. My wife and I have established a small charity to assist local people who are helping in this situation. It is a fact that we are

always uplifted by the people we meet, who with almost no resources continue to care for suffering people.

We are a small organization, and we need donations to help us play our part. We guarantee that all money donated is used with absolute integrity in helping people we visit and come to know. A small gift from readers of this newsletter would be an enormous encouragement to me, to my father, and to countless suffering individuals in Africa.

Email: aaf@ispdr.net.au www.africanids.org.au

My Father, Dr. Fred Schwarz

by Dr. John Schwarz

My father, Dr. Fred Schwarz, founded the Christian Anti-Communism Crusade in 1953. He is now 94 years old, very frail, and does not remember some of the marvelous things he achieved. Nevertheless, he is still a loving, beautiful, and positive person.

My father's interest in Communism started as a university student where he trained first as a schoolteacher and later as a medical doctor. He came to see that in order to understand a person's behaviour and responses it was essential to understand his or her beliefs (worldview). This started him on a lifetime of study. Due to the importance of Communism at the time, he devoted much effort to understanding the intellectual underpinnings of Marxism-Leninism. Even as Communism was becoming a real threat to freedom around the world, few people understood what communists believed and thought.

Initially, he taught and debated in Australia, but as his concern grew, he traveled to the United States, the country with the greatest strength and openness to learning about the nature of the communist threat to freedom. At first, he talked to small groups and received much criticism, but such was the strength of his analysis that with perseverance and sacrifice (by him and his family) he affected a great number of people, and in fact had a profound effect on the political and ideological system of the United States.

Wherever I travel in the world, I meet people of substance who were influenced by my father. He approached the problem of communism as a pathologist, i.e., a specialist doctor who understands the disease process and gives the treating doctors all the information they need to treat the patient. In the political sphere, his approach provided voters and politicians with an understanding of communism, which allowed them to make sensible decisions. Often what a pathologist tells a treating doctor inspires that doctor to commence difficult and dangerous treatment. As a practicing doctor, I have done all sorts of seemingly "horrible" things to patients—cut legs off, cut people open, removed eyes, drilled into skulls—all of which if looked at without understanding the pathology behind them seem like brutal, even criminal, acts. The shallow or naïve could think negatively of such drastic treatments for life threatening diseases, even when done out of true compassion and love.

My father's understanding of the true nature of com-

munism stimulated him to fight to preserve our freedom and the freedom of others. The godless worldview of Marxism-Leninism that does not value individual lives resulted in persecution, executions, and even genocide of tens of millions. This has not stopped, and many still suffer under communism.

My father was pleased to hand his work on to Dr. David Noebel some years ago. I write this, therefore, in support of Dr. Noebel's refutation of the comments made by Dr. John C. Green in the National Association of Evangelicals' "Toward an Evangelical Public Policy," in which Dr. Green argues that my father's work failed "because it did not mobilize very many people due to its relentless negativity."

My father influenced many to see the truth and to fight evil and injustice intelligently. To demean him as having been ineffective and negative is either ignorant or dishonest.

We all need to keep educating ourselves and others in the fight for freedom because the battle is far from finished.

At present, many people criticize strong decisions taken by politicians without understanding the pathology behind the decision. People's lack of understanding may lead to appeasement and surrender of their right to take strong action. In a medical situation, the patient is likely to die, and in world politics, the results can be equally as devastating.

My father also approached the world's problems from the point of view of an evangelical Christian who knew his responsibility to fulfill God's commands. He is a kind and gentle man who saw very clearly the need for Christians to recognize and exercise social responsibilities. In this light, he enthused over my work as a family physician and even more so over my work in Africa.

As a missionary doctor for nine years among the Zulus in South Africa, I became aware of the difficulties and the potential pitfalls in caring for people of another culture on another continent.

I have re-involved myself in Africa due to the HIV/AIDS epidemic. This complex problem is at times misrepresented and can be used for the wrong people's advantage. I have traveled with my wife to Africa many times in the last seven years because we are convinced that we have a Christian responsibility to assist people involved in this disaster.

In Southern Africa, 6000 people die daily of AIDS, and there are already 13 million orphans. The core of the problem relates to the sinfulness of man, of course,

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