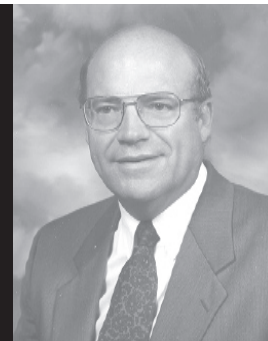




Dr. Fred Schwarz

The Schwarz Report



Dr. David Noebel

Volume 49, Number 7

July 2009

Creating a Heaven on Earth

by David A. Noebel

What do the following places have in common: Trumbull Phalanx in Ohio, Modern Times in New York, Brook Farm in Massachusetts, New Harmony in Indiana, United Order in Utah, Amana Colonies in Iowa, Oneida Community in New York, a kibbutz in Israel, and the Pilgrim's Plymouth Plantation?

Each was an attempt to establish a form of heaven on earth, or put another way, to establish through socialism a utopian community by (1) abolishing private property and (2) eradicating self-interested acquisitiveness.

There are basically three forms of socialism: utopian (Robert Owen, Saint-Simon, and Francois Fourier), revolutionary (Marxism-Leninism), and fascism (Fabian, Social Democracy). Continuing attempts such as those listed above to establish some form of utopian socialism reinforce the observation of Alfred North Whitehead—"the European philosophical tradition is . . . a series of footnotes to Plato."

Whitehead was himself an influential twentieth century philosopher and mathematician, who saw that Europe and America were enamored with Plato's "general ideas" scattered throughout his various writings, none more so than the communistic ideas in his *Republic*.

In fact, the pilgrims came to these shores establishing Plato's communistic utopia. Plymouth Plantation's William Bradford mentions him by name, referring to "that conceit of Plato's and other ancients applauded by some of later times; that the taking away of property and bringing in community into a commonwealth would make them happy and flourishing; as if they were wiser than God." Bradford learned by experience, however, that God is wiser than Plato.

By experience, it seems as if the United States failed to learn her lesson from our early Fathers, as we find ourselves once again toying with Plato!

Eric Etheredge of the *New York Times* refers to President Barack Obama as a "social democrat." Gene Edward Veith of *World* magazine (May 9, 2009, p. 56) notes that "social democrat" is code for socialist, using the Merriam-Webster online dictionary to define social democracy as "a political movement advocating a gradual and peaceful transition from capitalism to socialism by democratic means."

Veith develops the point further by using the *Encyclopedia Britannica* to show that social democracy is "a political ideology that advocates a peaceful, evolutionary transition of society from capitalism to socialism using established political processes. Based on 19th-century socialism and the tenets of Karl Marx and Friedrich Engels, social democracy shares common ideological roots with communism."

Thus we see that the United States of America is being led into another socialistic experiment to create anew a heaven on earth by its President, his Democratic administration, and the House of Representatives (flush with four socialistic organizations, including the Congressional Progressive Caucus and the Congressional Black Caucus).

Utopian socialism did not work for the pilgrims, who were primarily Christian in orientation, and neither Social Democracy nor the John Maynard Keynes evolutionary variety of socialism will work today for men and women of a vastly different orientation.

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.

The Socialization of Venezuela

by Martin Arostegui

SANTA CRUZ, Bolivia—Venezuelan President Hugo Chavez has launched a new round of nationalizations as his nation faces skyrocketing debt in its state-owned oil industry—a potential threat to social programs and regional aid projects, government officials say.

Venezuela, a leading member of the Organization of the Petroleum Exporting Countries (OPEC), relies on oil for 93 percent of its revenues, which have declined drastically owing to the plunge in world oil prices.

The price of Venezuelan crude has shrunk by 55 percent during the past year, and the debt accumulated by government-run oil enterprise PDVSA has grown by 146 percent.

“The oil price is very low; about half the price we budgeted. That is hard and difficult for Venezuela,” said Mr. Chavez.

The National Assembly passed a law Friday allowing the government to take over oil-service contractors, including several American and British firms that are owed up to a year in back fees.

In recent years, Venezuela had taken control of oil projects from such energy giants as British Petroleum, Exxon Mobil and Phillips Conoco.

Mr. Chavez recently has been trying to woo back foreign investors to shore up his ailing oil industry, which is also plagued by inefficiency and mismanagement.

The measures announced last week threaten to undermine the task, said Nestor Borjas, who heads the business chamber, Fedecamaras, in Venezuela's oil-producing state of Zulia.

“Companies are very afraid,” he said. He also warned that the new law could discourage foreign investors, whom Venezuela is trying to attract to bid on new exploration projects.

The latest nationalizations also run counter to recent speculation about improved ties with the administration of President Obama.

Mr. Chavez refrained from his usually harsh anti-American rhetoric at last month's summit of hemispheric

leaders in Trinidad, where he shook hands with Mr. Obama and gave him a book about purported past U.S. misdeeds in Latin America.

A columnist for the Caracas newspaper *El Universal*, Nelson Bocaranda, has reported that Venezuelan officials were speaking to the U.S. State Department about encouraging American car manufacturers and food companies to set up factories and assembly plants in Venezuela.

According to *El Universal*, PDVSA is so strapped for cash that it has been unable to make its annual allotments to Venezuela's National Development Fund, which subsidizes health, education, housing and food programs for Venezuela's poor.

Oil industry analyst Francisco Toro said the government's heavy borrowing has created a \$40 billion shortfall and that the “worldwide credit crunch makes it harder and harder to borrow the difference.”

A recent study by the Washington-based Heritage Foundation concluded that “the recent drop in oil prices could eventually lead to social upheaval in Venezuela and the end of the Chavez era.”

Other analysts are more cautious, pointing out that Mr. Chavez survived a strike that brought the oil industry to a standstill in 2002.

Mr. Chavez ordered his military to seize paralyzed installations, and he brought in oil workers from India, Libya and Iran to restart drilling rigs and refineries as he fired more than 17,000 PDVSA employees.

Mr. Chavez recently won a referendum on constitutional changes that allow him to be re-elected indefinitely. He also forced his main opponent, Gov. Manuel Rosales of Zulia, to seek exile in Peru, after threatening to arrest him.

U.S. intelligence officials believe, however, that Mr. Chavez's ability to extend his influence has been seriously hampered.

“Chavez is likely to face new constraints in 2009 as he attempts to expand his influence in Latin America,” National Intelligence Director Dennis C. Blair recently told a Senate Intelligence Committee hearing. “Falling oil prices could further undermine his ability to buy friends,” Mr. Blair said.

Pro-Chavez governments have come to power in Bolivia, Nicaragua, and Ecuador and most recently in El Salvador and Honduras.

The Schwarz Report Bookshelf

To see a complete list of books recommended by the Christian Anti-Communism Crusade please check out our website at www.schwarz-report.org. This site also has back issues of *The Schwarz Report* as well as other great resources.

Mr. Chavez has said that he will continue funding social programs through a \$6 billion development fund created with China in 2007, which provides for a barter system, in which China finances development projects in Venezuela in return for oil shipments.

Venezuelan government officials have also pointed to oil-price rises over the past week, placing Venezuelan crude at \$49 a barrel, a level considered a break-even point.

Patrick Esteruelas, an international oil analyst with the Eurasia Group in New York, has said that Mr Chavez's latest nationalization effort is aimed at pressuring companies to accept his terms.

"I don't think that PDVSA wants to immediately take over the entire service sector," he was quoted as saying by the Associated Press. "That would be a logistical nightmare."

—*The Washington Times*, May 12, 2009, p. A 12

The Bill Ayers—Bernardine Dohrn Road Show

by Mary Katharine Ham

Bill Ayers and Bernardine Dohrn gave a seminar in shamelessness last week. On the road to promote their new book *Race Course Against White Supremacy*, the radical couple sat in armchairs on a small stage at Baltimore's Enoch Pratt Free Library, conducting a "dialogue" instead of the usual book-tour speech.

Ayers wore the uniform of an aging professor whose grasp on hipness is as thin and worn as the knees of his jeans. A sport coat nods to professionalism, while his T-shirt bespeaks authenticity. Thanks to a media blitz during the presidential campaign last year highlighting Ayer's connections to his Chicago neighbor Barack Obama, Dohrn—who outranked her husband both in the Students for a Democratic Society (SDS) and in felony convictions—has been reduced to sidekick status, waiting to deliver her opening remarks after his and praising his jokes, which she's "still laughing at after all these years."

She has traded the leather boots and mini-skirts of her militant days for the blousy, granola-professor look, the small red flower in her gray hair a wry accessory for a woman who found no power in flowers during the late '60s, when she deemed the nonviolence they symbolized

weak and passé.

Ayers and Dohrn, as the country was reminded during the campaign, founded the Weather Underground—a terrorist group that splintered from the SDS in favor of fomenting violent revolution during Vietnam. In service of that goal, the group damaged hundreds of thousands of dollars in property and killed at least six people.

You wouldn't know any of it to hear them speak today. Hawking rewritten history the way Ron Popeil sells a Showtime Rotisserie, Ayers and Dohrn marinated their militancy in self-righteousness, basted their guilt with the glistening mythology of the '60s, and set the thing to roast in the dark, warm halls of academe. They've now emerged on the lecture circuit, "respected" professors grinning ear-to-ear, with a patented recipe for rehabilitation without repentance.

The Weathermen-led riots in Chicago in 1969 and their declaration of war on the United States in 1970?

"Set it and forget it!"

The bombings of the U.S. Capitol (1971), the Pentagon (1972), and the State Department (1975)?

"Set it and forget it!"

The robbery of a Brinks armored truck in New York in 1981, during which two police officers and one guard were murdered?

"Set it and forget it!"

An FBI agent who infiltrated the group believed Ayers and Dohrn were personally involved in the February 1970 pipe bombing of a San Francisco police department, which injured eight and killed Sgt. Brian McDonnell, but they have never been indicted.

Three of the Weathermen, including Ayers's first love, blew themselves up building a nail bomb at a Greenwich Village townhouse in 1970. They were preparing the bomb for an attack on an officers' dance at Fort Dix, N.J. when their plans for mass murder were derailed by incompetence.

In the intervening years, the bombs and murders have been euphemized with a wink for polite gatherings of leftists, such as the one in Baltimore. Bombings are now referred to as "tactics." The desire to topple American society through violence has become "activism for social justice."

I asked them (without euphemisms) this question: Given the fact that many leftists are disappointed with the action of the Obama administration on detainee photos, military tribunals, and escalation in Afghanistan, when exactly would it be appropriate for concerned radicals to get violent again?

Ayers danced around the question, but Dohrn was less genteel, defending her own use of violence and declining to rule it out in the future, citing Nelson Mandela and John Brown as “radical” forbears who needed “armed resistance” to achieve justice.

“As to whether it’s time to be violent again,” she said,

I don’t take any action of violence lightly. . . . We were determined not to let the Black Panther party . . . be shot down by the government without white people trying to intervene and stop it and put our bodies on the line. That’s what we thought we were doing. That’s what powered our militancy, . . . the incredible assault of this government on the black freedom movement in various forms. Luckily, in the old days, we pulled ourselves back from the brink. We didn’t kill anybody. We didn’t hurt anybody.

The *brink*? An interesting word choice for a woman who adopted the infant son of fellow Weatherman Kathy Boudin after Boudin was convicted on felony murder charges for her part in the Brinks robbery.

Dohrn’s defense of the “old days” is characteristic of the mixture of denial, fabrication, and audacity that marks an Ayers-Dohrn “dialogue.” They lecture other white Americans about their responsibility for colonialism, slavery, and Jim Crow, while denying responsibility for Weatherman killings because haplessness kept their hands clean in an oh-so-technical sense.

Dohrn bemoans the “invisible justice system” for white people—a symptom of society’s “structural racism” perpetuated by white people not as enlightened as she—while ignoring the inconvenient fact that her years as a fugitive on the FBI’s most-wanted list ended in only a “\$1,500 fine and three years’ probation.

She decries the “Gulag of prisons across the United States,” without acknowledging that during her time as a self-proclaimed “revolutionary Communist” she sympathized, colluded with, and met with Cuban and North Vietnamese officials who were enthusiastic users of political prison systems.

Ayers and Dohrn, in short, are shameless pitchmen for an alternative present and past, and their audience of aging fans and new far-left activists laps it up happily, bestowing Black Power salutes and the precious, revolutionary appellations of “brother” and “sister.”

When asked what they like about their country by a Baltimore audience member, Ayers and Dohrn reply

with predictable narcissism: its radicals and its history of radicalism. A radical, after all, might just talk himself out of a job if he concedes too much progress.

So, in the face of the election of the first African-American president, Ayers and Dohrn wrote a book on the scourge of “white supremacy.” Dohrn can only concede that the state of modern women is “different,” not necessarily better than it once was. They repackage the revolution to keep their relevance, dismissing American progress and peddling crank solutions to society’s problems with all the eagerness of QVC spokespeople: “But wait, there’s more!”

Ayers closed the event with a brazenly innocuous call to arms for his fellow radicals, “Go out and be *mensch*.” One was left to wonder whether he meant the kind of *mensch* who occasionally blows up his countrymen for the good of the cause.”

—*The Weekly Standard*, May 25, p. 13-14

Israel, Hamas, and the Morality of Retaliation

by Dr. Michael Bauman

During their most recent conflict, Hamas militants launched rockets into Israeli neighborhoods from a Palestinian schoolyard. They hid their weapons caches in a mosque and their command center in a hospital—all in an effort to maximize the horror caused by any effective Israeli counter-attack. As a result of Hamas’ tactics, Israel faced a stark choice: Retaliate against those heavily civilian-laden positions or not.

If the Israelis declined to retaliate, they could reasonably expect civilian deaths—in that case, Israeli deaths—because Hamas would continue to launch rockets into civilian centers in Israel unopposed. If, instead, Israel elected to retaliate against those Hamas positions, they also could reasonably expect civilian deaths—in that case, Palestinian deaths. In other words, even though they did not want civilian deaths in either instance, whether Palestinian or Israeli deaths, civilian deaths could not be avoided. No matter what they did or did not, whether they fought or did not fight, whether they retaliated or did not retaliate, the Israeli military could reasonably expect their choice to lead to civilian deaths.

The choice they faced was not if civilian deaths would happen, but which civilian deaths would happen. Naturally, given that every government has a moral ob-

ligation to protect the lives, property, and well being of its citizens, no one could reasonably expect the Israeli military to mark out their own citizens for death. They simply could not stand idly by while more Israeli citizens were killed simply because their enemy employed a human shield for protection while launching rockets into Israeli neighborhoods. So Israel purposed to retaliate, and to do so knowing that Palestinian civilians would likely die. They did so knowing full well that the problem of purposeful civilian deaths attached both to fighting back and to not fighting back. Either way, they must purposely take a course of action whereby they knew with virtual certainty that non-combatants would die. There was no escape from that fact—none at all. No position was open to them that did not require them to do something that led directly and knowingly to civilian deaths. In that case, it had to be Palestinians. The Hamas tactic left open no other option.

The question the Israeli military then faced was how to go about retaliating against the enemy position. For example, they could do it with rockets or air strikes of their own, or they could do it by ground assault. But they must do something.

While a ground assault on the Palestinian schoolyard where Hamas had positioned a rocket launcher had the moral advantage of being more likely to reduce the civilian deaths in that schoolyard and its immediate vicinity, it had the distinct disadvantage that it entailed the greater likelihood of even more civilian deaths on the way to the schoolyard, as Israeli troops made their deadly way block-by-block and building-by-building through one of the most densely populated regions on earth—a tactic that likely would result in far more civilian deaths than from a retaliatory air or rocket strike upon the offending position. The ground assault also had this additional problem: It likely would entail more deaths among the Israeli military, something Israeli commanders are morally bound to avoid if they can. All this, of course, is an uncertain calculus. No nation, no army, can make an exact calculation of casualties ahead of time in order to compare the precise outcome of multiple military options. The Israelis knew they were dealing in likelihoods, not exact numbers, and they acted accordingly.

Consequently, the Israeli military decided that the best thing to do, the most moral thing to do, was to launch an air strike against the enemy position. It would be the path of least death, and the path of most effective self-defense. No option open to them was more moral or more effective. They were practicing moral self-defense while holding down, as much as possible, the death and casualty toll on

both sides. Given how densely populated Gaza is, the number of civilian deaths in this most recent conflict was surprisingly low. The Israeli tactic saved lives.

What the Israelis did was neither “murder” nor “crass pragmatism,” two labels wrongly employed against them by their critics. The Israeli response was characterized by principled self-defense and proportionality—by which I mean they employed the least force that could reasonably be expected to eliminate the threat to them and their fellow citizens. They knew that they had to defend their families and their fellow citizens against the murderous onslaught of a deadly enemy, even if doing so meant that civilians on the other side would die because their enemy hid himself behind a human shield. They knew that if they did not retaliate their own civilians would die. They knew that no matter what they did, civilians would die. They also knew that that fact, of itself, does not make a war tactic unjust, and that civilian deaths are not always murder.

Here's the point: If you do not defend yourself and your fellow countrymen against attack, you knowingly pursue a policy that leads to the death of your own civilians, which policy is immoral and a craven betrayal of duty, honor, and patriotism. It is something you must not do. If you do not attack the enemy where he is, then you know—and therefore intentionally purpose—to put your fellow citizens at risk of injury and death.

My own view, then, is that the Israelis did quite a good job of pursuing the right goal in the right way. I see no real-world way to carry out their moral or military obligations much better than they did, especially as a nation surrounded on all sides by deadly enemies. The Israeli military knew that Palestinian civilians did not intentionally “get in the way.” Those Palestinians were intentionally put in danger by Hamas, not by the Israelis. They were put in danger because they were made a human shield by Hamas militants intent upon killing Israeli civilians.

Some critics of Israel's response contend that, instead of retaliating against Hamas military positions in Palestine, Israel ought to have made peace with Hamas' opponents in the Fatah faction. But that suggestion overlooks several important facts: Fatah was already desperately weakened. It had lost the last election to Hamas and, in effect, was defeated by the Palestinians themselves. Israel could not reasonably hitch its wagon of self-defense to that star. Furthermore, Fatah itself is historically warlike. Its gunmen have killed large numbers both of Israelis and Palestinians. The path of peace and Israeli self-defense does not lie in that direction.

Nor would additional peace overtures have worked,

not of any kind or sort. Nearly all manner of such overtures have been tried before, some repeatedly, and every one has failed. After treaties, retreats and land givebacks, Israel still has no peace. The killing continues, with only an occasional respite. The lull in deaths is never long-lived, and never amounts to real peace. Even were Israel to find lasting peace with the Syrians and the Palestinians the way they have with Egypt, they face a militant and armed Iran, whose president is intent upon Israel's annihilation, and who threatens—and is pursuing—a nuclear means by which to make his deadly intention a reality. In other words, Israel's greatest threat still lies before her, a threat that might require Israel's most expansive and powerful military response ever.

Dr. Bauman is Professor of Theology and Culture, Hillsdale College and Scholar in Residence, Summit Semester.

The Theological and Cultural Corruption of Notre Dame

by James Simpson

Sunday May 17, 2009—Norma McCorvey, the notorious “Roe” in the landmark Supreme Court case “Roe v Wade” has been arrested. The plaintiff in the case that made abortion legal in the United States later became adamantly pro-life and in 1995 began a crusade to overturn the law she helped create. This fact has largely gone unreported by the mass media for reasons known only to them. McCorvey was taken into custody today without a struggle after trespassing on the grounds of Notre Dame University to protest the pending visit of radical pro-abortion President Barack Obama.

On Saturday, well known pro-life advocate Father Norman Weslin and nineteen others were arrested. Eighteen more got cuffed on Friday, including, Presidential candidate Alan Keyes. None of the protesters were in the least violent or provocative. Many carried signs like: ‘God Weeps for the Babies,’ or ‘Notre Dame Cancel Obama,’ or ‘Notre Dame Spiritual Sellout!’

The mass media has attempted to pass this off as yet another example of marginalized right-wing hysteria, but

a peek just a little deeper into this controversy suggests other things at work.

First of all it is a disgrace that Notre Dame should choose to arrest peaceful protesters simply because they were “trespassing.” What was the real message? The message I got was that this Notre Dame administration was unwilling to brook any opposition, even stooping to arrest Norma McCorvey, the elderly Father Weslin, and Alan Keyes.

But more to the point is the willingness of this school president to break with sacred Catholic tenets (whether you agree with them or not) to the point where his action may threaten the very viability of the school. As of May 13, the Catholic News Agency reports that Notre Dame Alumni have already promised to withhold \$14 million in donations unless Jenkins is replaced by someone who “is committed to the authentic identity of Notre Dame, grounded in the teachings of the Catholic Church.”

Why would someone charged with the responsibility of maintaining both the traditional Catholic heritage and the financial soundness of a storied university like Notre Dame do such a thing?

Father Jenkins received a Masters of Divinity from the Jesuit School of Theology at Berkeley, California. If it is anything like its secular sister a few blocks down the street, then the teaching staff is likely saturated with Frankfurt School proponents. Indeed, on the “Our Faith” page of their website, a testimonial in the sidebar says:

Hours of conversation, study, and prayer with my peers in ministry taught me that we want the Catholic community to lead the work of creating a just society,” says Claire Noonan (M.Div. ’00). The Program Organizer for Social Justice and Next Generation at Call to Action in Chicago, she creates educational programs and sustained action campaigns focusing on sweatshop labor.

Oh, brother, there's that word “Chicago” again. Now, in my mind “social justice” has always been a codeword for Marxism, or in this case, the ecclesiastical equivalent, “Liberation Theology.” Of course many Jesuits have been unfortunately drawn into that false ministry. But where is any reference to Catholic, or even biblical teachings? The Jesuit School at Berkeley is a member of the Graduate Theological Union, which has many ties to the Frankfurt School. Jenkins also attended Oxford University, and Oxford has also been penetrated by the Frankfurt philosophy.

As some of you doubtless know, the Frankfurt School was founded by communists shortly after the Bolshevik coup in Russia, and is dedicated to the destruction of the West by cultural corruption. Willi Munzenberg, one of the school's founders, put it bluntly. The school's curriculum was designed to:

organise the intellectuals and use them to make Western civilisation stink. Only then, after they have corrupted all its values and made life impossible, can we impose the dictatorship of the proletariat.

David R. Carlin, author of *The Decline and Fall of the Catholic Church in America*, writes:

In general, the leaders of the Church have never understood the historical significance of the abortion-rights movement (and this can be said of the gay-marriage movement as well). What the abortion-rights movement wants is not simply the right to kill millions of unborn babies; what it also wants is the **utter destruction of Christianity**. (Emphasis mine.)

The pro-abortion movement has from the beginning wrapped itself in the mantle of “women's rights.” But the fact of the matter is that in the abortion issue the radical left saw a rare opportunity to split our society right down the middle, with the unstated goal of obliterating the moral principles that in the final analysis are our only non-violent defense against the designs of the communists. And they have been wildly successful. I do not believe there is a more divisive issue on today's political landscape, and the left relentlessly rubs salt in the wound.

In his commencement address, Obama called for “open hearts, open minds, fair-minded words” in looking for “common ground.” But who has really been closed-minded here? Since 1973, the American public has been treated to a hateful propaganda blizzard vilifying pro-life citizens as Nazis who deny women's “rights,” the non-existent “right to privacy” manufactured out of whole cloth by activist judges, and ever more radical legislation grounded in these flawed rulings.

Promises of restraint in the abortion industry have been followed by ever more extreme practices, including partial birth abortion (which early proponents claimed would never occur), to the point where today we are treated to a President who even supports killing children

born alive after a failed abortion.

Do you honestly expect Obama to moderate his views at all? So do not be misled by his conciliatory tone! This deceptive talk is the one thing in which he excels—or at least in which his teleprompter excels.

I came across an unusually revealing article, which quotes Australian communists on the Marxist view of abortion. It is noteworthy because you rarely find communists being so straightforward. And the fact that it quotes Australian communists is irrelevant. Communists have the same core beliefs everywhere. Here is a key quote from the article:

The fetus, according to a Marxist, becomes a person when he is judged as such by “someone of higher wisdom.” The humanity of the fetus depends upon how the mother perceives the “social relationship” that exists between them. If the mother desires to keep the baby, then she “fantasizes” it into becoming a human being. But, if she does not want the pregnancy, “it is something else entirely.” Her opinion of the fetus thereby denies it of personhood.

Totalitarian control over our lives is the logical endpoint of this kind of “situational morality,” and some Vatican intellectuals have argued Obama is leading us there.

Whatever Jenkins' reason for inviting Obama, I have little doubt about Obama's true motivation. Barack Obama, as I have extensively documented elsewhere, is a hardcore, doctrinaire communist. Conservative Catholics, Christians, and other Americans committed to the sanctity of human life, i.e. the pro-life crowd, are some of the most principled and dedicated opponents of Obama's radical designs. What better way to disrupt, demoralize and divide that formidable group, and indeed the entire country, than to strike at the heart of this cherished bedrock Catholic institution?

That the President of Notre Dame, in a disgustingly servile, supplicating manner singled out one of the most extreme pro-abortion politicians in America for an honorary degree, while ignoring his ecclesiastical peers, a large body of the Notre Dame community, and even countenancing the arrest of harmless protesters, is a huge insult to Catholics everywhere and indeed a disgrace to all Americans. I believe it was deliberate.

The cultural Marxists are rejoicing today.

—www.americanfreethinker.com, May 24, 2009

An Open Letter To President Obama

by Lou Pritchett

Dear President Obama:

You are the thirteenth President under whom I have lived and unlike any of the others, you truly scare me.

You scare me because after months of exposure, I know nothing about you.

You scare me because I do not know how you paid for your expensive Ivy League education and your upscale lifestyle and housing with no visible signs of support.

You scare me because you did not spend the formative years of youth growing up in America and culturally you are not an American.

You scare me because you have never run a company or met a payroll.

You scare me because you have never had military experience, thus don't understand it at its core.

You scare me because you lack humility and "class," always blaming others.

You scare me because for over half your life you have aligned yourself with radical extremists who hate America and you refuse to publicly denounce these radicals who wish to see America fail.

You scare me because you are a cheerleader for the "blame America" crowd and deliver this message abroad.

You scare me because you want to change America to a European style country where the government sector dominates instead of the private sector.

You scare me because you want to replace our health care system with a government controlled one.

You scare me because you prefer "wind mills" to responsibly capitalizing on our own vast oil, coal, and shale reserves.

You scare me because you want to kill the American capitalist goose that lays the golden egg which provides the highest standard of living in the world.

You scare me because you have begun to use "extortion" tactics against certain banks and corporations.

You scare me because your own political party shrinks from challenging you on your wild and irresponsible spending proposals.

You scare me because you will not openly listen to or even consider opposing points of view from intelligent people.

You scare me because you falsely believe that you are both omnipotent and omniscient.

You scare me because the media gives you a free pass on everything you do.

You scare me because you demonize and want to silence the Limbaughs, Hannitys, O'Reillys, and Becks who offer opposing, conservative points of view.

You scare me because you prefer controlling over governing.

Finally, you scare me because if you serve a second term I will probably not feel safe in writing a similar letter in 8 years.

Lou Pritchett

Note: Lou Pritchett is a former vice president of Procter & Gamble whose career at that company spanned 36 years before his retirement in 1989, and he is the author of the 1995 business book, *Stop Paddling & Start Rocking the Boat*.

Mr. Pritchett confirmed that he was indeed the author of the much-circulated "open letter." "I did write the 'you scare me' letter. I sent it to the *NY Times* but they never acknowledged or published it. However, it hit the internet and according to the experts has had over 500,000 hits."

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