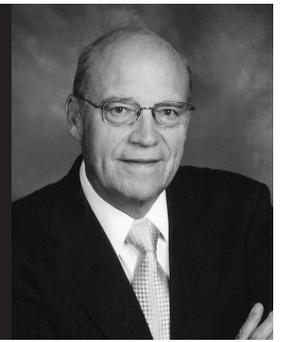




Dr. Fred Schwarz

The Schwarz Report



Dr. David Noebel

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Happy Thanksgiving 2015

“Liberation Theology was doing more to promote revolutionary change in Latin America than all the millions of books on Marxism had been able to achieve”—Fidel Castro

In the 1950s and 1960s, most Latin Americans were poor, religious peasants who had accepted the status quo, and Khrushchev was confident they could be converted to communism through the judicious manipulation of religion. In 1968, the KGB was able to maneuver a group of leftist South American bishops into holding a conference in Medellin, Colombia. At the KGB’s request, my DIE provided logistical assistance to the organizers. The official task of the conference was to help eliminate poverty in Latin America. Its undeclared goal was to legitimize a KGB-created religious movement dubbed “liberation theology,” the secret task of which was to incite Latin America’s poor to rebel against the ‘institutionalized violence of poverty’ generated by the United States.” —Ion Mihai Pacepa, *Disinformation*, p. 106

“It was, therefore, most appropriate that the World Council of Churches, headquartered in Geneva, Switzerland, and under the leadership of Lenin Peace Prize recipient and United Presbyterian Church minister Eugene Carson Blake, would direct the Liberation Theology movement among Protestant denominations in the late 1960s.” —William McIlhenny

The Watermelon Pope

by John Perazzo

In his address to a joint meeting of Congress, Pope Francis delivered the latest installment of his ongoing environmental lecture series to the West—reminding us yet again that the “environmental challenge” called “climate change” has “human roots”—a contentious hypothesis at best. The pope’s message echoed that of his recently published climate change encyclical, where he pronounced that “plenty of scientific studies” have already attributed “the bulk of global warming” to “the great concentration of greenhouse gases” generated by “human action” in industrialized societies that make extensive use of “highly polluting fossil fuels—especially coal, but also oil and, to a lesser degree, gas.” The pope’s encyclical also frames environmental concerns as legitimate justifications for requiring industrialized nations to transfer trillions of dollars to poorer countries, as penance for having released a disproportionate share of carbon dioxide into the atmosphere since the dawn of the Industrial Revolution—this despite the fact that far-and-away the biggest polluter nations on the planet are China and India.

The pope’s environmental positions, which the *New York Times* has euphemistically described as “liberal,” are in total accord with those of President Obama, who has repeatedly emphasized his commitment to pursuing “green energy” while waging a relentless assault on the oil and coal industries. The partnership between Francis and Obama is a parody of what was once the relationship between Ronald Reagan and Pope John Paul II. While Reagan and JP II collaborated in putting communist totalitarianism on the ash heap of history, Francis has joined Obama in rendering unto Caesar by attacking capitalism and the development that is the last best hope of the poor.

Obama’s guru has been Saul Alinsky, the famed community organizer who laid out a blueprint for gradually transforming America into a socialist paradise. Who has been Pope Francis’ guru in his environmental activism? Clearly the Pope and the Vatican nomenclatura had a predetermined conclusion in mind when they began their inquiry into the environment, because they picked Naomi Klein for a major role. This past summer, Klein was asked not only to speak at a Vatican press

conference on the pope's climate change encyclical, but also to co-chair a Vatican conference on climate change alongside Cardinal Peter Turkson.

Klein has no formal training in the field of climatology. In fact, she never even finished college. Her major qualification is that she is a die-hard socialist who, like Pope Francis, views capitalism as the scourge of both the human soul and the natural environment.

Klein's leftist ideology has deep and enduring roots. Her paternal grandparents were longtime Communist Party members whom Klein has described in an anodyne way as "pretty hard-core Marxists [who] in the thirties and forties . . . believed fervently in the dream of egalitarianism that the Soviet Union represented." Klein's father, a pediatrician by training, wholeheartedly embraced the Communist ideology of his parents. Klein's mother was a left-wing activist who once created a series of films about Saul Alinsky. And Klein's husband, the TV journalist and documentary filmmaker Avi Lewis, was raised in a family loyal to the Canadian Socialist Party.

Klein's anti-capitalist obsessions proceed from the hand-me-down Marxism of her family. In 2000 she published her first bestselling book, titled *No Logo: No Space, No Choice, No Jobs*, which has been described as the "*Das Kapital* of the anti-corporate movement"—a reference to Karl Marx's treatise against capitalism.

Seven years later, Klein published *The Shock Doctrine: The Rise of Disaster Capitalism*, in which she derides "unfettered capitalism" as a "fundamentalist" economic system whose heartless devotees favor "the elimination of the public sphere, total liberation for corporations, and skeletal social spending."

In 2011 Klein lauded the anti-capitalist street-criminal movement known as Occupy Wall Street, for its efforts "to change the world." She called Occupy a "beautiful movement" and told its members, "I love you."

In more recent years, Klein has fully "found her voice" on environmental matters. In 2014 she published *This Changes Everything: Capitalism vs. the Climate*, a book claiming that the greenhouse gas emissions associated with industrialization have caused immense environmental harm, as evidenced by an allegedly growing incidence of "extreme weather events" like hurricanes, typhoons, droughts, and heat waves.

In language that appears to reflect the vision of the world which the Pope acquired in his native Argentina during the anti-American 1980s, when his critical views of the gringos to the north were fully formed, Klein denounced capitalism in an October 2014 interview as an "increasingly . . . discredited system" that not only "venerates greed above all else," but is "failing the vast majority of people" while "waging a war on the planet's life-support system."

To save the environment from catastrophe, Klein wants a ban on such technologies as fracking, nuclear power, genetically modified crops, geo-engineering, and carbon sequestration; she opposes the construction of the Keystone Pipeline, which would transport Canadian petroleum to US refineries; she exhorts pension funds and endowments to divest their assets from fossil fuel companies; and she calls for the United States and other industrialized nations to transfer trillions of dollars to poorer countries.

It is a testament to the ideological nature of this Papacy that these commitments sound like something that might be encountered in a Vatican document.

In her speech at the Vatican this summer, Klein praised what she described as "the core message of interconnection at the heart of the [pope's] encyclical," and lauded the Holy See's "particularly courageous decision" to take a stand on climate change despite "the attacks that are coming from the Republican Party" and "the fossil fuel interests in the United States." "In a world where profit is consistently put before both people and the planet," she said, "climate economics has everything to do with ethics and morality." Emphasizing that "we can save ourselves" by taking concrete actions like cutting carbon emissions, she urged her critics to "stop making the difficult the enemy of the possible," and to join "the climate justice movement" in the noble cause of "making the possible real."

Despite Francis' charisma and the way he has galvanized portions of the Catholic community as well as groups that are otherwise harshly critical of Catholicism and of religion in general, his Papacy has generated concerns because of its constant anti-capitalist and anti-development themes. Does he seriously believe, critics have wondered, that the evil and bankrupt creed

Founded in 1953, the Christian Anti-Communism Crusade, under the leadership of Dr. Fred C. Schwarz (1913-2009) has been publishing a monthly newsletter since 1960. *The Schwarz Report* is edited by Dr. David A. Noebel and Dr. Michael Bauman and is offered free of charge to anyone asking for it. 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 (CACC is a 501C3 tax-exempt organization) may be sent to this address. You may also access earlier editions of *The Schwarz Report* and make donations at www.schwarzreport.org. Permission to reproduce materials from this Report is granted provided that the article and author are given along with our name and address. Our daily blog address is www.thunderontheright.wordpress.com.

of socialism, which has murdered more than a hundred million people and condemned hundreds of millions to unimaginable and unnecessary poverty, actually offers a solution for the poor of the world? Does the Pope, in other words, actually believe that the Communists were right? The central presence of someone like Naomi Klein in the Vatican climate change conference indicates the Pope's antipathy for free markets is not merely rhetorical, but a deeply held bias that proceeds from a neo-Communist view of the world that can only bring grief and suffering to the very poor he professes to champion.

—*FrontPageMagazine.com*, September 25, 2015

Radical Pope

by Matthew Vadum

Pope Francis chided Americans yesterday for their supposed intolerance and xenophobia, the same thing President Obama does every day, in his historic address to the US Congress.

Although Francis toned down his sometimes in-your-face rhetoric for his congressional speech, it was still a politically tone-deaf lecture on America's failings, past and present.

It bore more than a passing resemblance to the many speeches President Obama has given around the globe apologizing for America's history and greatness. The pope delivered this address standing on the dais in front of Vice President Joe Biden (D) and House Speaker John Boehner (R-Ohio). Both are Catholics. Boehner made this major debacle, which amounts to a propaganda boost for the Obama agenda, possible by inviting the pope to address Congress.

It may be significant that only four members of the nine-member Roman Catholic-dominated Supreme Court showed up for the Holy Father's address. The attendees were Chief John Roberts (Catholic), Anthony Kennedy (Catholic), Sonia Sotomayor (Catholic), and Ruth Bader Ginsburg (Jewish). Absent were Samuel Alito (Catholic), Antonin Scalia (Catholic), Clarence Thomas (Catholic), Stephen Breyer (Jewish), and Elena Kagan (Jewish).

The Left loves the pope's message. Although the Left vindictively led the charge against the Catholic church during the various sexual abuse scandals, it now has the current pope's back because, except for abortion, he agrees with leftists. For example, in recent days the *Salon* website, a hotbed of hostility to organized religion (except Islam), has switched sides. Salon has been running stories

sympathetic to the pope with titles like "The transcendent compassion of Pope Francis" (by leftist mud-hurler Joan Walsh, no less), "Twitter tells the tale: Pope Francis' speech does not sit well with the conservative 'intelligentsia,'" "Conservatives who hate the pope rush to his defense," "5 new ways Pope Francis is sticking it to the Christian right," and "The GOP's venomous Pope tirades are the ultimate example of hypocritical rage."

President Obama, of course, adores Pope Francis, but not because he is the leader of the largest Christian denomination in the world. Obama views Francis as a partner for fundamental transformation. Obama benefited early in his community organizing career from assistance from the Roman Catholic church. Obama has ties to the extreme-left Catholic Campaign for Human Development (CCHD) which has underwritten the rabble-rousing efforts of the now-defunct Association of Community Organizations for Reform Now (ACORN), Saul Alinsky's Industrial Areas Foundation, Midwest Academy, Gamaliel Foundation, People Improving Communities through Organizing (PICO), and Direct Action and Research Training Institute (DART).

Francis is solidly plugged in to the American Left. This summer community organizers from PICO and SEIU thugs flew to Rome to collaborate with Vatican officials in advance of the pope's visit, as the *National Catholic Reporter* reported.

No wonder President Obama took the unusual step earlier this week of greeting this man who is technically a foreign head of state at the airport when his airplane landed. The president warmly welcomed his ideological soulmate on the tarmac after his Alitalia jet arrived at Joint Base Andrews in Maryland on Tuesday afternoon. At the president's side were First Lady Michelle Obama, their two daughters Sasha and Malia, Vice President Joe Biden, and a phalanx of church officials.

Yesterday, in what was the first oration any pope has given to Congress, the pope strangely invoked the Golden Rule, "Do unto others as you would have them do unto you," but didn't mention abortion, which his church vigorously opposes. "The Golden Rule also reminds us of our responsibility to protect and defend human life at every stage of its development," he said, missing a golden opportunity to condemn Planned Parenthood for trafficking in human body parts, a practice that disgusts Americans of all political stripes. Instead he focused on a non-issue, calling for "the global abolition of the death penalty . . . since every life is sacred."

Francis also implied that the United States, the most immigrant-friendly nation in the world, treats immigrants

badly. The pope dubiously connected American “sins and the errors of the past” against American Indians with the treatment of immigrants today, imploring the nation not to repeat these “sins” in current dealings with immigrants.

Rolling out the tired, old “we’re all immigrants” mantra, the pope said: “In recent centuries, millions of people came to this land to pursue their dream of building a future in freedom. We, the people of this continent, are not fearful of foreigners, because most of us were once foreigners. I say this to you as the son of immigrants, knowing that so many of you are also descended from immigrants. Tragically, the rights of those who were here long before us were not always respected. . . . Those first contacts were often turbulent and violent, but it is difficult to judge the past by the criteria of the present. Nonetheless, when the stranger in our midst appeals to us, we must not repeat the sins and the errors of the past. We must resolve now to live as nobly and as justly as possible, as we educate new generations not to turn their back on our “neighbors” and everything around us.”

The suggestion that America is anti-immigrant or is not profusely kind to immigrants is a baseless smear. The quantity of immigrants the US admits has long been completely in line with or higher than other Western nations. The US Department of State even claims this country “accepts more legal immigrants as permanent residents than the rest of the world combined.”

In 2013 alone the US took in 990,553 “permanent” migrants and almost 1.8 million “temporary” migrants, according to an August 6 analysis by the Paris-based Organisation for Economic Cooperation and Development (OECD). Second on the list of “Inflows of foreign population into selected OECD countries and the Russian Federation” was Germany (1.1 million), followed by Russia (482,241), United Kingdom (406,000), Spain (307,036), South Korea (369,267), Japan (306,742), Italy (279,021), and Canada (258,480).

America selflessly takes in armies of immigrants even when its own economy is weak. Based on US Census Bureau data, CIS reported in 2010 that 13.9 million immigrants settled in the US from 2000 to 2010. It was “the highest decade of immigration in American history, even though there was a net loss of jobs during the decade.”

America has endless compassion for immigrants. The US makes it easy—some would say too easy—for immigrants. Affirmative action and other policies make many immigrants the beneficiaries of race preferences in hiring and higher-education admissions.

The US lavishes welfare benefits on immigrants. A veritable minefield of welfare programs awaits immi-

grants, and not surprisingly, most immigrant households in this country are on welfare. Immigrants are eligible for many programs including Medicaid, food stamps, housing assistance, and school lunches. Immigrant use of welfare dramatically outstrips native-born use of welfare.

Americans don’t need to be lectured by a pope who is trying to guilt-trip the US into accepting pro-jihad refugees from the civil war in Syria and other Muslim hotspots.

From fiscal 2008 to fiscal 2013 the United States took in 115,617 refugees from the Middle East and granted asylum to another 10,026. The US government also provided green cards to 308,805 immigrants from those Middle Eastern countries which makes them eligible to seek US citizenship in five years and petition to have family members admitted to the country as immigrants.

In fiscal 2013, an astounding 91.4 percent of Middle Eastern refugees admitted to the US between 2008 and 2013 received food stamps. Another 71.3 percent were on Medicaid or Refugee Medical Assistance and 68.3 percent took in cash welfare, according to the Office of Refugee Resettlement, a federal agency within the US Department of Health and Human Services.

But it’s not just illegal aliens feeding at the trough. A recent Center for Immigration Studies (CIS) report concluded that “[l]egal immigration is supposed to benefit the country, yet so many legal immigrants are not able to support themselves or their children.”

So the idea that the United States is mean to immigrants is only so much blatherskite. The pope and other leftists try to keep this lie alive because it is an essential part of the Left’s anti-American narrative.

As usual, Francis seemed unconcerned that Muslims are slaughtering Christians around the world while Christianity itself seems on the verge of being eclipsed globally by Islam.

His Holiness saw fit to lecture Americans on their attitudes toward religions other than Christianity. The pope presented a false equivalency between Islam, an inherently violent, intolerant, imperialistic faith, and other major world religions that don’t punish apostates with death.

The pope tritely observed: “All of us are quite aware of, and deeply worried by, the disturbing social and political situation of the world today. Our world is increasingly a place of violent conflict, hatred and brutal atrocities, committed even in the name of God and of religion. We know that no religion is immune from forms of individual delusion or ideological extremism. This means that we must be especially attentive to every type of fundamentalism, whether religious or of any other kind.”

In the speech, after his throwaway line that “every life

is sacred,” the pope failed once again to rally the faithful to demand action in light of the killing of Christians around the world by Muslims in countries like Bangladesh, Cameroon, Central African Republic, Egypt, India, Indonesia, Iraq, Libya, Nigeria, Pakistan, Somalia, Syria, and Uganda. (The Religion of Peace website documents these killings that “have nothing to do with war, combat, or insurgency. The victims are innocent Christians who were specifically targeted and abused solely on account of their faith by those who claim their own religion as a motive.”)

Although he did not mention Islam by name in his address, he is a fierce defender of the Muslim faith. “Islam is a religion of peace, one which is compatible with respect for human rights and peaceful coexistence,” he said in 2014. He has also said “authentic Islam and the proper reading of the Koran are opposed to every form of violence.”

Francis believes people should not mock Islam and those who do ought to expect violent retaliation from those who are offended. In January this year, not long after members of al-Qaeda in the Arabian Peninsula stormed the Paris offices of the left-wing satirical magazine *Charlie Hebdo*, murdering 12 and wounding 11, the pope expressed sympathy for the terrorists.

Although Francis said at the time it was an “aberration” to kill in the name of God and that religion should never be used to justify violence, he then contradicted himself. “If my good friend Dr. Gasparri says a curse word against my mother, he can expect a punch,” Francis said as he pretended to throw a punch in the direction of Alberto Gasparri, his travel coordinator.

“It’s normal,” the pope said. “You cannot provoke. You cannot insult the faith of others. You cannot make fun of the faith of others.”

Evan Harris, a former member of the United Kingdom’s parliament, condemned the pope’s remarks, the *Independent* (UK) reported at the time: “He noted on Twitter that the pontiff was speaking on the same day that funerals for some of the murdered *Charlie Hebdo* staff took place, questioning whether this was in accordance with the idea of turning the other cheek.”

“The Pope said ‘people’s faith must not be insulted’. Or else what, your holiness? Burning at the stake? Astonishing outburst from Pope,” he said.

Yet the pope does not seem troubled by the “fundamentalism” of Communist Cuba.

When the Holy Father visited Cuba earlier this week, he had very few bad things to say about that island hell-hole. In a public mass in Havana’s Revolution Square, Francis praised Cuba for its “vocation of grandeur.”

He did this even though, as Daniel Greenfield writes, “Unlike Communist Cuba, America hasn’t seized and nationalized Catholic churches and schools. It hasn’t locked up Catholic clergy or installed surveillance equipment in their homes. It hasn’t denounced the Catholic church as ‘exploiters’ and ‘fascists.’”

The 78-year-old Argentinian, born Jorge Mario Bergoglio in Buenos Aires, a Jesuit who took the chair of St. Peter in March 2013 following the abdication of the more conservative Pope Benedict XVI, appears to be a fan of Fidel Castro and his politics.

During his Cuban visit, Pope Francis praised the “spirit of poverty” and called poverty “the wall and the mother of consecrated life. Affluence “impoverishes” making “us poor in the only wealth that is worth having, to put our safety in other things.”

It could be said that the pope was certainly in the right place to be praising poverty.

After a half-century of estrangement between the US and that totalitarian state, Francis helped to bring about a diplomatic thaw this past December. Since then Cuba has opened an embassy in Washington, DC, and the US opened an embassy in Havana.

Returning to the congressional address, the pope decried the arms trade.

Being at the service of dialogue and peace also means being truly determined to minimize and, in the long term, to end the many armed conflicts throughout our world. Here we have to ask ourselves: Why are deadly weapons being sold to those who plan to inflict untold suffering on individuals and society? Sadly, the answer, as we all know, is simply for money: money that is drenched in blood, often innocent blood. In the face of this shameful and culpable silence, it is our duty to confront the problem and to stop the arms trade.

The Rev. Michael Pfleger, a Chicagoland ally of President Obama’s anti-American preacher, the Rev. Jeremiah Wright, attended the address and was delighted by it, dutifully regurgitating the papal talking points, according to the *Chicago Tribune*. “Why are we selling deadly weapons? He was very clear: It is money. It is money drenched in blood.”

Only the leftist mind can reconcile the pope’s condemnation of the arms trade with his gung-ho support of President Obama’s nuclear nonproliferation agreement with Iran. That porous pact guarantees the “fundamentalist” Islamic dictatorship will start a nuclear and conventional arms race in the Middle East.

The US sanctions regime that took over 30 years to create was a peaceful way of dealing with Iran, but Obama

and the pope threw those sanctions away while piously prattling on about the need for peace. Now it is just a matter of time before war breaks out.

During his address, the pope mentioned four Americans he considers worthy of high praise. He lauded Abraham Lincoln, Martin Luther King Jr., and left-wing Catholics Dorothy Day and Thomas Merton.

Of Day, who embraced anarchism, he said: “In these times when social concerns are so important, I cannot fail to mention the Servant of God Dorothy Day, who founded the Catholic Worker Movement. Her social activism, her passion for justice and for the cause of the oppressed, were inspired by the Gospel, her faith, and the example of the saints.”

Francis described Merton, a Cistercian monk, as “a source of spiritual inspiration and a guide for many people.” Merton “was above all a man of prayer, a thinker who challenged the certitudes of his time and opened new horizons for souls and for the Church. He was also a man of dialogue, a promoter of peace between peoples and religions.”

Although many Catholics, even non-radical Catholics, admire Day and Merton today, the pope didn’t mention that both were radicals, extreme pacifists, and admirers of Fidel Castro. But unlike Catholic Mercedes Marxists such as House Minority Leader Nancy Pelosi (D-Calif.) and actor-activist Martin Sheen, Day and Merton weren’t hypocrites or political hacks. They lived what they believed in, shunning luxury and worldly possessions. Day said she didn’t like the welfare state; she thought there was a better way to help the poor.

No one in the Capitol complex was more excited about the pope’s speech than Democratic presidential hopeful Sen. Bernie Sanders, (I-Vermont), himself a self-described socialist. He acted as if the pope’s observations about Day in particular constituted a kind of political endorsement of his candidacy.

“The name Dorothy Day has not been used in the United States Congress terribly often,” Sanders told the *Washington Post*. “She was a valiant fighter for workers, was very strong in her belief for social justice, and I think it was extraordinary that he cited her as one of the most important people in recent American history. This would be one of the very, very few times that somebody as radical as Dorothy Day was mentioned.”

“We need to change the system,” Day wrote in the 1950s. “We need to overthrow, not the government, as the authorities are always accusing the Communists ‘of conspiring to teach [us] to do,’ but this rotten, decadent, putrid industrial capitalist system which breeds such suf-

fering in the whited sepulcher of New York.”

The *Post* account continued: “Recent support for Day’s possible canonization has angered some conservatives. ‘Vatican archives are filled with reports of Christians martyred under the regimes that Dorothy Day supported,’ wrote Virginia State Senator Dick Black in a 2013 letter to Francis’s predecessor, Pope Benedict. ‘I am revolted by the United States Conference of Catholic Bishops’ support for the canonization of a woman whose views supported the violent extermination of Christians throughout the world.’”

Sanders continued to heap praise on Pope Francis for lauding Day, a socialist and an extreme pacifist who, before becoming a devout Catholic, had an abortion.

The pope “is willing to identify with an extraordinarily courageous woman whose life was about standing with the poorest people in America, and having the courage to stand up to the very powerful,” he said. “You know, her newspaper was the *Catholic Worker*, and she stood with the workers of America and fought for justice.”

“His calling out for social justice, his talking about income and wealth inequality, his talking about creating an economy and a culture that works for everybody, not just a few, is a very, very powerful message.”

Although Day, who died in 1980, did have some libertarian tendencies and was far from being the most extreme of left-wing Catholic activists, the Catholic Worker Movement she founded is radically left-wing. As Discover The Networks advises, the movement attacks capitalism in Marxist terms. Capitalism is considered to be a “bourgeois” economic system whose underlying “profit motive” and its “prevailing concern for acquisition and material interests” renders it “far from God’s justice.” Under capitalism, says the organization, “those in power” constitute “a non-producing class” of exploiters who “systematically rob” every laborer of “that wealth which he produces over and above what is need[ed] for his bare maintenance.”

The movement advocates “a complete rejection of the present social order”; “a withdrawal from the capitalist system so far as each one is able to do so”; and “a non-violent revolution to establish an order more in accord with Christian values.” The movement wants society reorganized into a series of “decentralized cooperatives” in which the “widespread and universal ownership by all men of property” functions as “a stepping stone to a communism that will be in accord with the Christian teaching of detachment from material goods.”

Merton, a poet-priest who died in 1968, protested the Vietnam War and briefly belonged to the Young Communist League. Like Day, he embraced the half-baked semi-utopian philosophy of “distributism,” which was promoted

as a middle path between capitalism and communism. The philosophy rejects both capitalist factories and socialist welfare dependency.

Pope Francis mentioned the two activists because he is walking in their footsteps.

So is President Obama.

—*FrontPageMagazine.com*, September 25, 2015

The Left Has Its Pope

by Thomas Sowell

Pope Francis has created political controversy, both inside and outside the Catholic Church, by blaming capitalism for many of the problems of the poor. We can no doubt expect more of the same during his visit to the United States.

Pope Francis is part of a larger trend of the rise of the political left among Catholic intellectuals. He is, in a sense, the culmination of that trend.

There has long been a political left among Catholics, as among other Americans. Often they were part of the pragmatic left, as in the many old Irish-run, big city political machines that dispensed benefits to the poor in exchange for their votes, as somewhat romantically depicted in the movie classic, “The Last Hurrah.”

But there has also been a more ideological left. Where the Communists had their official newspaper, *The Daily Worker*, there was also *The Catholic Worker* published by Dorothy Day.

A landmark in the evolution of the ideological left among Catholics was a publication in the 1980s, by the National Conference of Catholic Bishops, titled “Pastoral Letter on Catholic Social Teaching and the US Economy.”

Although this publication was said to be based on Catholic teachings, one of its principal contributors, Archbishop Rembert Weakland, said: “I think we should be up front and say that really we took this from the Enlightenment era.”

The specifics of the bishops’ Pastoral Letter reflect far more of the secular Enlightenment of the 18th century than of Catholic traditions. Archbishop Weakland admitted that such an Enlightenment figure as Thomas Paine “is now coming back through a strange channel.”

Strange indeed. Paine rejected the teachings of “any church that I know of,” including “the Roman church.” He said: “My own mind is my own church.” Nor was Paine unusual among the leading figures of the 18th century Enlightenment.

To base social or moral principles on the philosophy of the 18th century Enlightenment and then call the result “Catholic teachings” suggests something like bait-and-switch advertising.

But, putting aside religious or philosophical questions, we have more than two centuries of historical evidence of what has actually happened as the ideas of people like those Enlightenment figures were put into practice in the real world—beginning with the French Revolution and its disastrous aftermath.

Both the authors of the bishops’ Pastoral Letter in the 1980s and Pope Francis today blithely throw around the phrase “the poor,” and blame poverty on what other people are doing or not doing to or for “the poor.”

Any serious look at the history of human beings over the millennia shows that the species began in poverty. It is not poverty, but prosperity, that needs explaining. Poverty is automatic, but prosperity requires many things—none of which is equally distributed around the world or even within a given society.

Geographic settings are radically different, both among nations and within nations. So are demographic differences, with some nations and groups having a median age over 40 and others having a median age under 20. This means that some groups have several times as much adult work experience as others. Cultures are also radically different in many ways.

As distinguished economic historian David S. Landes put it, “The world has never been a level playing field.” But which has a better track record of helping the less fortunate—fighting for a bigger slice of the economic pie, or producing a bigger pie?

In 1900, only 3 percent of American homes had electric lights but more than 99 percent had them before the end of the century. Infant mortality rates were 165 per thousand in 1900 and 7 per thousand by 1997. By 2001, most Americans living below the official poverty line had central air conditioning, a motor vehicle, cable television with multiple TV sets and other amenities.

A scholar specializing in the study of Latin America said that the official poverty level in the United States is the upper middle class in Mexico. The much criticized market economy of the United States has done far more for the poor than the ideology of the left.

Pope Francis’ own native Argentina was once among the leading economies of the world, before it was ruined by the kind of ideological notions he is now promoting around the world.

—*WorldNetDaily.com*, September 21, 2015

Castro's Regime's Reward for MASS Murder

by Humberto Fontova

“Dear Mom and Dad, I’ve just received the news that I’ll be executed by firing squad in the morning. I assure you, dear parents, that I’ve never felt such spiritual tranquility as I do now. I feel content knowing that very shortly I’ll be with God, waiting and praying for you, my parents. I realize this news is painful for you, but please have faith in the Eternal Life. I want you all to rise above this and know that God, in his infinite mercy, has given me the grace to reconcile with Him... Hugs and kisses, not tears, for everyone. Goodbye, my family. Have faith in God. Long Live Christ the King!—Alberto Tapia

“Apunten!” (“Aim!”) yelled the unnerved firing squad leader the following morning April 18, 1961 . . .

“Listos!” (“Ready!”)

“—Viva Cristo Rey!” (“Long love Christ the King!”) suddenly yelled Alberto Tapia shortly interrupting the murder process and greatly unnerving the murderers.

“Fuego!!!” (“Fire!”) finally yelled the furious executioner.

A deafening blast and Soviet bullets ripped apart the head and torso of yet another young Cuban martyr. Albert Tapia was barely 21 years old, typical age for most of Castro and Che’s murder victims.

The defiant yells (“Viva Cristo Rey!” “Viva Cuba Libre!” “Abajo Comunismo!”) from the bound and staked martyrs “would make the walls of La Cabana prison tremble!” wrote eyewitness to the slaughter, Armando Valladares, who suffered 22 torture-filled years in Castro’s prisons and was later appointed by Ronald Reagan as US ambassador to the UN Human Rights Commission.

Given their valiant defiance even during their last seconds alive, by mid-1961 the mere binding and blind-folding of Castro and Che’s young murder victims wasn’t enough. The fine folks who hosted Pope Francis’ in Cuba this week then began ordering that the Catholic youths also be gagged. The shaken firing-squads demanded it. The yells were badly unnerving the trigger-pullers, you see.

As the fine folks who hosted Pope Francis in Cuba this week yanked the young Catholic heroes from their cells, bent their arms back, and bound their hands, two more Communist guards came into play. One grabbed the struggling victim’s hair and jerked his head back, trying to steady him. The other taped his mouth shut.

Raul Castro (who hosted the Pope at yesterday’s mass) and Che Guevara (whose visage formed the backdrop for the mass) were the most notorious executioners during the early years of the Cuban Revolution. The orders, of course, all issued from Fidel Castro, with whom Pope

Francis went out of his way to visit and smilingly hobnob after the mass.

“I am not Christ or a philanthropist,” wrote Che Guevara in a letter to his mother. “I am all the contrary of a Christ—In fact, if Christ himself stood in my way, I, like Nietzsche, would not hesitate to squish him like a worm.”

An enormous image of Che Guevara formed the backdrop to Pope Francis’s mass in Havana yesterday.

Castro’s KGB and STASI-tutored regime prepared for the Pope’s visit carefully. Any unsightly protests would obviously mar the occasion, especially for a regime long-accustomed to preening in front of the international media mirror. So Cuban dissidents (especially Catholic ones) were rounded up, often brutally, as captured in this video.

“The facts and figures are irrefutable. No one will any longer be able to claim ignorance or uncertainty about the criminal nature of Communism,” wrote the *New York Times* (no less!) about *The Black Book of Communism*.

This study found that Castro and Guevara’s firing squads murdered upwards of 16,000 Cubans, the equivalent, given the US population, of almost one million executions. Some more perspective: the UN (the same United Nations that proudly features Cuba on its Human Rights Council, by the way) charged former Serbian dictator Slobodan Milosevic with “genocide” for ordering 8000 executions.

And far from any of the repentance the Catholic Church supposedly requires for forgiveness, the Castro brothers have always doubled- and even tripled-down on their gloating for those thousands of murders, historically denouncing the young victims as “CIA mercenaries” and “terrorists.”

None of this has prevented the Castro regime from receiving the most papal visits recently of any Latin America nation, equaling the number of papal visits to Brazil, with a population of 200 million, 130 million of them declared Catholics. In contrast, Cuba has a population of 11 million, only a tiny fraction of which are practicing Catholics. Someone’s got some serious “‘splainin’” to do for this papal fetish of constantly visiting Stalinist Cuba and chumming around with her Stalinist rulers.

Interestingly, more Popes (three) have recently visited Cuba—a nation with many more crypto-vooodooists than Catholics—than have visited Mexico (with 97 million Catholics). Hello? And as Joan Rivers used to ask: “Can we talk?” (about this glaring and—for many—disgusting incongruity.)

For many of us, the Papal motivation for visiting Cuba seems no different from Beyonce’s, Conan O’Brien’s, Jack Nicholson’s, Oliver Stone’s, Sean Penn’s, etc. The Popes get plenty of press and get to poke Uncle Sam in the eye. In this respect, they seem no different from all those loud-mouthed, Castro-hugging celebrity popinjays.

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