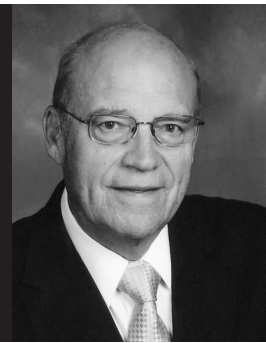




Dr. Fred Schwarz

# The Schwarz Report

60 Years Defending Our Christian Faith



Dr. David Noebel

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## The Problem of Evil

by Dennis Prager

One of the most highly regarded books of the 20th century was Ernest Becker's *The Denial of Death*. Winner of the 1974 Pulitzer Prize, the book is regarded as a classic for its analysis of how human beings deny their mortality.

But there is something people deny more than mortality: evil. Someone should write a book on the denial of evil; that would be much more important because while we cannot prevent death, we can prevent evil.

The most glaring example of the denial of evil is communism, an ideology that, within a period of only 60 years, created modern totalitarianism and deprived of human rights, tortured, starved and killed more people than any other ideology in history.

Why people ignore, or even deny, communist evil is the subject of a previous column as well as a Prager University video, "Why Isn't Communism as Hated as Nazism?" I will, therefore, not address that question here.

I will simply lay out the facts.

But before I do, I need to address another question: Why is it important that everyone know what communism did?

Here are three reasons:

First, we have a moral obligation to the victims not to forget them. Just as Americans have a moral obligation to remember the victims of American slavery, we have the same obligation to the billion victims of communism, especially the 100 million who were murdered.

Second, the best way to prevent an evil from reoccurring is to confront it in all its horror. The fact that many people today, especially young people, believe communism is a viable—even morally superior—option for modern societies proves they know nothing about communism's moral record. Therefore, they do not properly fear communism—which means this evil could happen again.

And why could it happen again?

That brings us to reason number three. The leaders of communist regimes and the vast number of people who helped those leaders torture, enslave, and murder—plus the many more people who reported on their neighbors for saying something objectionable to the communists—were nearly all normal people. Of course, some were psychopaths, but most were not. Which proves that any society—including free ones—can devolve into communism or some analogous evil.

Now some facts:

According to the authoritative *The Black Book of Communism*, written by six French scholars and published in the United States by Harvard University Press, the numbers of people murdered—not people killed in combat; ordinary civilians trying to live their lives—by communist regimes were:

Latin America: 150,000.

Vietnam: 1 million.

Eastern Europe: 1 million.

Ethiopia: 1.5 million.

North Korea: 2 million.

Cambodia: 2 million.

The Soviet Union: 20 million (many scholars believe the number was considerably higher).

China: 65 million.

These numbers are quite conservative. For example, in Ukraine alone, the Soviet regime and its Ukrainian Communist Party helpers starved 5 to 6 million to death within a two-year period. It is almost inconceivable that only 14 to 15 million other Soviet citizens were murdered.

And, of course, these numbers do not describe the suffering endured by hundreds of millions of people who were not murdered: the systematic stripping people of their right to speak freely, to worship, to start a business or even to travel without party permission; no noncommunist judiciary or media; the near-poverty of nearly all communist countries; the

imprisonment and torture of vast numbers of people; and, of course, the trauma suffered by the hundreds of millions of friends and relatives of the murdered and imprisoned.

These numbers don't tell you about the many starving Ukrainians who ate the flesh of people, often children, sometimes including their own; or the Romanian Christians whose communist prison guards forced them to eat feces to compel them to renounce their faith; or the frozen millions in the vast Soviet Siberian prison camp system known as the Gulag Archipelago; or the Vietnamese communists' routine practice of burying peasants alive to terrorize people into supporting the communists; or Mao Zedong's regular use of torture to punish opponents and intimidate peasants, like leading men through the streets with rusty wires through their testicles and burning the vaginas of wives of opponents with flaming wicks—Mao's techniques to terrorize peasants into supporting the Chinese Communist Party in its early days.

Ukraine: Anne Applebaum, *Red Famine: Stalin's War on Ukraine*.

Romania: Eugen Magirescu, *The Devil's Mill: Memories of Pitesti Prison* (Cited in Paul Kengor's *The Devil and Karl Marx: Communism's Long March of Death, Deception, and Infiltration*.)

Vietnam: Max Hastings, *Vietnam: An Epic Tragedy, 1945-1975*.

China: Jung Chang and Jon Halliday, *Mao: The Unknown Story*.

I return to the theme of the denial of evil.

People associate evil with darkness. But that is not accurate: It is easy to look into the dark; it is very hard to stare into bright light. One should therefore associate evil with extreme brightness, given that people rarely look at real evil. And those who do not confront real evil often make up evils (such as "systemic racism," "toxic masculinity" and "heteronormativity" in 21st-century America) that are much easier to confront.

The Book of Psalms states, "Those of you who love God—you are to hate evil."

In other words, you can't love God if you don't hate evil.

And if you don't believe in God, here's another way of putting it: "Those of you who love people—you are to hate evil."

If you don't hate communism, you don't care about, much less love, people.

—*FrontPageMag.com*, February 25, 2021

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## Marxist Equity

by D. Lewis

At a White House briefing last week, Susan Rice said, "The president has committed the whole of our government to advancing racial justice and equity[.] . . . We will hold the federal government accountable for advancing equity . . . Every agency will place equity at the core [of its programs][.]"

According to the dictionary, equity is "freedom from bias or favoritism." However, the "social justice" definition of equity is the opposite. It holds that to be equal, people must be treated differently. "Whereas equality means providing the same to all, equity means recognizing that we do not all start from the same place and must acknowledge and make adjustments to imbalances."

This idea of equity comes from identifiably communist thought. It is the second part of Marx's slogan: "From each according to his ability; to each according to his needs." Lenin, discussing Marx, said, "Every right is an application of the *same* measures to *different* people who, in fact, are not the same and are not equal to one another; this is why "equal right" is really a violation of equality and an injustice[.] . . . [D]ifferent people are not alike; one is strong, another is weak, one is married, the other is not, one has more children[.] . . . [quoting Marx] 'In order to avoid all these defects, rights, instead of being equal, must be unequal'" (*State and Revolution*, Chapter 5, Part 3).

The idea that people are unequal is not a new idea. Inequality is a natural phenomenon visible in wolves and other social animals. Hierarchies form based on physical strength and other differences.

The self-evident equality referred to in the Declaration of Independence is a different way of looking at people which arose from the Scientific Revolution's inquiry into the way people acquire knowledge. The mental faculties and how people use them to operate in the world were seen as universal. "[C]reatures of the same species and rank . . . born to all the same advantages of nature. and the use of the same faculties, should also be equal one amongst another without subordination or subjugation" (Locke, *Concerning Civil Government*, Chapter II, section 4). This equality is innate, based on the fallible mental processes by which all human beings operate. It has nothing to do with things like wealth, and as for status, everyone has it equally, at least so far as law and government are concerned. "The protection of these faculties is the first object of government" (*The Federalist No. X*, Madison).

At the time of its establishment, the US was the first national government to be based on this premise. Almost every government at that time revolved around some sort

of aristocracy or other hereditary hierarchy, and the idea of people's inequality was common.

The US system of government was set up precisely to reflect this new idea of equality and the way people operate. By including debate and free speech, it allowed for self-correction and for new ideas to emerge. The checks and balances of the three branches of government, elections, and the rule of law—so that the law applies the same to everyone, no matter who or what he is—was “the structure of government best calculated to preserve [these rights]” (Thomas Jefferson letter to Isaac A. Tiffany). The link of equality to the US system of government was key to the government's legitimacy and effectiveness.

Equity, in the social justice meaning, would have the government treat people differently, because people are unequal. It measures equality, as economists do, only in terms of wealth, status, and other external goods. It changes the purpose of government from applying laws equally to focusing on the divisions between people, pitting them against each other for the distribution of resources. It gives government agents a breadth of power to exercise their fallible judgment over every aspect of ordinary life.

And who is government? It is individual people, elected or most often simply employed, who are able to wield its coercive powers. Susan Rice and other such employees, fallible, partial, and biased human beings like everyone else, have the power to decide which people need equity and what form that equity will take. They have chosen “LGBTQ+” and “people of color” as “marginalized.” The first is *prima facie* vague (“+”), and the current definition of “people of color” seems to be anyone who either has no European DNA or has some but doesn't look European (except for Latinos, who can have 100% European DNA but somehow count). Such are those whose “equity” will be advanced by “the whole of our government.”

The problem with seeking equity in the social justice meaning is that it is an impossible task. It goes against the fundamental nature of human mental faculties, the means by which everyone comes up with ideas, thoughts, and other ways of acquiring differing amounts of wealth and status. There will always be a Beyoncé or a Bezos—a person whose skills and perhaps appearance make many people willing to hand him money for what he produces, or a person whose ideas, luck, maybe skill at management lead people to choose to use his services and make him rich. No matter how much you force people to be uniform, inequalities will emerge from their abilities, strengths, weaknesses, personality, or luck.

No nation or system of government is perfect, but the idea of equality has done far more for people than the idea of equity and its lamentable history. This equality is not the kind that equity can never have; it is what every

citizen already has. This equality takes into account the imperfections of the human way of operating by allowing for free thought, free speech, control over whom they elect, and an adversarial system of government where opposition and debate are the norm. It is this equality that is at the core of the Constitution and which should be at the core of every agency, not the equity Susan Rice espouses.

—*American Thinker*, January 30, 2021

## Art Tells the Story

by Paul Krause

Have the Marxists won, even though the Soviet Union lost? America's moral courage in confronting the “evil empire” was a truly heroic act; but in the aftermath of the Soviet bloc's dissolution and America's unrestrained bid for liberal hegemony over the world, we let our guard down. Not to external foes, but to internal ones.

Over the summer and fall of 2020, America's cities and public landscape burned and were vandalized. As Nancy Pelosi said when questioned about whether these vandals would be sought and prosecuted for wanton destruction of private and federal property, “I don't care that much about statues.” Her attitude, perhaps symptomatic of many Americans, needs to be repudiated because it is a blank check for destroying our heritage, history, and moral consensus.

Plato, in his *Republic*, infamously banned the poets and artists. Why? Because Plato argued, they offered a false vision of the truth and the good life. Plato was himself an artist. He wanted to be a dramatist before turning to the nascent seed called philosophy. His animus against art wasn't against art, *per se*, but was against the story that the artists and poets of his time communicated. What Plato understood is what Marxists understand and most Americans sadly can't see: Art tells a story.

Walter Benjamin, the chief Prophet of the New Left, wrote that all art is “based on another practice—politics.” What Benjamin unleashed was a new campaign to destroy Western civilization by making us hate our own history and heritage and the story that our public landscape, the treasures of our civilization, told. Or as Griselda Pollock said, “The reality is that anything the Europeans have touched is contaminated by their money and disciplined by their gaze, imprinted with their power, and shaped by their desire.”

Michael Oakeshott, perhaps the world's foremost conservative philosopher in the mid-twentieth century, is indispensable for us in understanding the left's destructive impulses. “[T]he real spring of collectivism is not a love of liberty, but war. The anticipation of war

is the great incentive, and the conduct of war is the great collectivizing process,” Oakeshott once wrote. And war is the animating spirit of the left. If there is no war, then the left must invent a war.

Our public landscape, statues, sculptures, and paintings tell us a story. It is the story of American grace, progress, and freedom. From the Mayflower to the Founding Fathers, to Abraham Lincoln and the crosses and Stars of David that line Arlington Cemetery, America’s lost moral consensus is manifested in the treasures of our civilization celebrating America’s people, history, and progress from a few courageous pioneers and settlers to a sprawling nation from sea to shining sea that overcame many obstacles to establish a more perfect union and continued to create a more perfect union as time went by.

The left’s sudden vandalizing spirit to our public memorials and landscape should not be surprising. For America’s public landscape is the treasure of all, but insofar as it tells the real story of freedom, progress, and opportunity, the left understands that it must banish or, better, destroy our statues, paintings, and all that is embodied by our public landscape.

It has been drilled into our heads, *ad nauseum*, that America is an irredeemably racist country, as well as sexist and economic oppressive. The 1619 Project isn’t the spearhead of this ideology. It is just the latest and most potent manifestation of an ideology that goes back to the mid-twentieth century. But the 1619 Project should be seen as a blessing in disguise for all Patriotic Americans. For it unequivocally proclaims what we must understand: The left hates America and is threatened by our memorials of love and truth.

What the 1619 Project exudes is the very spirit of politicized art and aesthetics that Walter Benjamin advocated. The original sin of slavery taints America’s public life and every aspect of her civilization. What is most ingenious about the left’s language is how it evokes an eschatological, millenarian, and religious struggle—the war for righteousness takes on a spiritual and moral dimension that perfectly preys on people who are abandoning religious practice and find its false substitute in political vandalism, barbarism, and destruction.

But the Marxists in America have a factual problem on their hand. If America is as irredeemably evil as they claim, then why are many of the oppressed and exploited peoples clamoring to find refuge in the country that is still the last best hope for humanity’s aspirations for God, freedom, and opportunity? Well, the Marxists must conjure up some hocus pocus magic and stir it in a cauldron—the masses are enslaved by a false consciousness!

Thankfully, the Marxist elite exists to tell them what they should really believe and feel and join them in the march to the New Jerusalem to be inaugurated on earth once all the vestiges of evil America are destroyed: Christianity, the white middle-class, the patriarchy, free markets, and all those works of art that otherwise remind us of American goodness, grace, freedom, and progress.

Thus, George Washington, Abraham Lincoln, and even Frederick Douglass are not safe from the anti-American left’s decapitating mob because, as long as such statues stand, they are an enduring reminder that American Marxists peddle a false story. Washington reminds us that America was not born in slavery but in freedom. Lincoln reminds us that America is always true to that founding spirit of building a more perfect union. And Frederick Douglas reminds us that America bleeds with a spirit of reconciliation and unity.

The stories that these men tell—and oh, yes, it’s problematic that they’re all men, too!—is a threat to the Marxist story of an evil and irredeemable America, an America that cannot be forgiven and needs to be purged, exterminated, and destroyed. For in a world where grace, forgiveness, and reconciliation do not exist because God does not exist, well, there is only power and extermination as Raskolnikov says before his apotheosis.

Down, then, come the monuments and statues honoring America’s history of grace, freedom, and progress, and up to the new landscape of race, class, gender struggle, and “liberation.” All art will become media of the Marxist story. For the medium is the message.

We must, therefore, counter the Marxists at every stage, turn, and level. For to let them have a monopoly on our cherished and sacred history, monuments, and landscape is to let them have a totalizing monopoly over American life. It won’t be long until the paintings that adorn the Capitol, John Trumbull’s *Surrender of General Burgoyne* and *Surrender of Lord Cornwallis*, along with other such important moments of American freedom and progress like William Henry Powell’s *Battle of Lake Erie*, will be burned because they are testimonies to white supremacy, which is what all Marxists now parrot in unimaginative collective unison.

The Marxist war on art is the final campaign for Marxism’s domination of America. Make no mistake, they are waging a war. When the last stories of American freedom, progress, and reconciliation are eliminated, the Marxists will have their monopoly on power; not a dictatorship of the proletariat, but a dictatorship onto themselves. And they will wage another war against all of those who they claim have “contaminated” the world.

—*American Thinker*, January 30, 2021

# Critical Race Theory

by Linda R. Kilian

Radicals pushing a Marxist and racist pedagogy called Critical Race Theory (CRT) have achieved their goal of destroying quality education in K-12 school systems in New York City, Philadelphia, San Francisco and other large, progressive-controlled cities. But if suburban parents think they are safe from these depredations due to the existing quality of their school systems and parental involvement, they are wrong. CRT has already quietly established residence in affluent suburban communities under the benign-sounding guise of Culturally Responsive-Sustaining Education (CR-S) under the aegis of state education departments, teachers' unions and the burgeoning CRT industry.

For example, in 2018, the New York State Board of Regents engaged the New York University/Steinhardt Metropolitan Center for Research on Equity and the Transformation of Schools to develop a “framework for culturally-responsive-sustaining education. As a result of the Regents' adoption of the resulting guidance document, students and parents in the affluent suburbs in Westchester County, which is immediately north of New York City, are being subjected to efforts to perform “equity audits”, “cultural proficiency training” and culturally responsive educational programs.

While the language of CR-S may seem benign at first sight, these programs are based on CRT, an ideology that seeks educational “equity” by uprooting the biases between the oppressors (white, privileged students) and the oppressed (non-white students). The New York State Department of Education gave its blessing to these efforts in its guidance document, available on the state's website, which has the starting point that our current educational system has failed the diverse needs of children

New York's guideline makes no bones about the alleged culprits of performance inequities and where this is headed. “A complex system of biases and structural inequities is at play, deeply rooted in our country's history, culture, and institutions. This system of inequity—which routinely confers advantage and disadvantage based on linguistic background, gender, skin color, and other characteristics—must be clearly understood, directly challenged and fundamentally transformed.”

Under the pretext of promoting diversity, students and parents are being forced to accept anti-racist curriculum in subjects from English to math, in which white students are reminded of their white privilege and given dictatorial edicts by their teachers to which no one may object.

The rapid deterioration of education quality in New York City is the model: get the teachers union on board

with the CRT industry, and then destroy the traditional curriculum of American History, classic literature, and learning math by substituting struggle sessions to demean targeted racial or ethnic groups, dictating reading lists of vile “anti-racist” authors, eliminate meritocratic high schools and introduce non-academic and age-inappropriate sexual materials.

The mayor and the superintendent of schools intend to eliminate tests to get into competitive schools because insufficient percentages of black and Hispanic students are gaining admission. One Manhattan school sent parents a crude race-o-meter to determine the toxicity of one's whiteness. It ranged from White Supremacist (the worst) to White Abolitionist (the best).

In New York's suburbs, the efforts to change curriculum are far more nuanced and assume that liberal-minded parents will buy into the programs. That has been the case in some wealthy, liberal communities. For example, Scarsdale, is a nationally-recognized school system of academic achievement, the system's administration is contemplating changes in the curriculum to include themes of diversity, equity, and inclusion (DEI). The new emphasis will be on teaching the history of inequality and having students engage with people who aren't white, including students in third world countries and ex-cons. The administration is benchmarking to the state's CR-S guidelines. The changes and implementation are openly discussed at school board meetings, without visible pushback.

But in Pelham, NY, a more economically and racially heterogeneous community on Long Island Sound, the administration's strategy was incremental implementation by coopting a handful of like-minded parents and then declaring *fait accompli*. Adoption of CR-S began in force in 2018 with the training of a small group of teachers, administrators, and parents in “cultural proficiency” by the diversity consultant Campbell Jones. Adoption accelerated in 2020 with an “equity audit” by NYU/Steinhardt Metro Center. Equity audits consist of gathering student demographics, suspension data, achievement data, AP course participation by race, and other metrics.

The Rye City School District also engaged NYU/Steinhardt Metro Center for diversity and CR-S consulting. In late summer 2020, NYU/Steinhardt made a presentation to the district, asserting that students should prioritize racial equity over equality of opportunity and that differences in levels of achievement, income, and wealth are entirely explained by systemic racism. NYU/Steinhardt Metro Center recommended an equity audit and was hired to guide a task force. The Rye City Superintendent of Schools and a Director of NYU/Steinhardt recently distributed sample toolkits to the task force for Anti-bias/Anti-racist (ABAR) work in schools and communities. Among the many “tools” it offers is Culturally Relevant Pedagogy

(CRP), which advocates “moving towards collectivist culture and away from individualistic culture.”

Realizing that these equity audits and task forces were going to lay the foundation for more radical changes in curriculum and brainwashing of children in ideologies that are antithetical to traditional parental belief systems, parents and community leaders in Rye and Pelham are resisting. They are circulating petitions and demanding transparency from the school boards and administrations. Parents in other suburban communities across the US have formed organizations, like No Left Turn in Education, which achieved massive national membership within months of their creation. Suburban parents reject the notion of being fundamentally transformed by radical outside organizations.

Liberal Westchester County is not the only place where these divisive efforts are being forced on parents, teachers, and students; it is happening all over the country, in Washington State, Nevada, Maine, and Pennsylvania.

The suburbs have long been aspirational communities centered around family, quality education, and civic life. CR-S is just the beginning of an all-out attack on the traditional values of American family life and of local control over education.

—*American Thinker*, February 19, 2021

## On Rush Limbaugh

by Denise McAlister

Last summer, the rain fell gently while I sat on my back deck, listening as it tapped on the canopy and splashed on leaves that shimmered in the gray of the morning. My thoughts were scattered as they often are, thinking about too much at once, when suddenly I felt drawn to pray. My thoughts stilled, and one word came to mind: Rush. I closed my eyes to the watery shadows of the morning and cried out to the Lord for Rush Limbaugh in his fight with cancer. As the words tumbled from my lips, I couldn't stop the tears from falling, so I just let them fall with the rain.

Yesterday, the tears fell again when I heard the heartbreaking news that he had died of complications from lung cancer.

I don't know why I was compelled to pray at that moment many months ago, but God's Spirit was moving me as clearly as the rain dropping from one leaf to the next. I prayed for Rush and his family—for strength in the face of treatment, peace in the midst of fear, comfort in a time of sadness, and healing if it was God's will. I felt, in that moment, the prayers of many joining with me. God was gracious. Rush survived his battle for many

months—precious time spent with family and friends, time I'm sure he didn't think he'd get.

Like many others who have listened to Rush since he went national with his radio program in the late eighties, I grieve the loss. He was a vibrant presence in my life—in all our lives—so much like a friend or family member, because he was with us every day on those radio waves.

I remember when I first “met” Rush. It was 1989, and I was working as a news reporter for the local paper in Aiken, South Carolina. Some people at church had told me about this guy on the radio who was saying everything no one else dared to say—but the very things all of us were thinking. So, as I drove into the country to write a fluff piece about harvesting peaches, I turned on the radio. From that point on, I never changed the dial.

Through every season of my life since then, Rush has been a touchstone of sanity and a reminder that our nation will never go down without a fight. From working as a reporter to moving to Florida with the unexpected calling of my husband to go into ministry and attend seminary to driving back home from classes on warm spring days with the scent of orange blossoms in the air—I listened to Rush.

When I settled at home to raise a family with two children who scurried around my feet as I wrote on a tiny new Apple computer that was all the rage—Rush's laughter drifted from the speakers like a song I played over and over again.

Through the Gulf War, accusations of Republicans starving children, femi-nazis, Snapple, abortion-call hang-ups, Hillary Clinton baking cookies, and Monica Lewinsky's blue dress—I listened to Rush along with millions of other people.

At the turn of the century, after the scare of Y2K faded into a red-faced memory, I found myself sitting alone in a cheap apartment as I went through a nightmarish divorce. I had lost everything. The faucet dripped. Pill bugs constantly crept onto the carpet from under the baseboards, I was pregnant, and I felt the crushing heaviness of loneliness. But when I turned on the radio at noon every day, that heaviness lifted a little. Rush was there as he'd always been.

As I worked small jobs to earn money, remarried, had a baby, created a new life for my two children, and then welcomed three stepchildren to raise, I turned on El Rushbo for a bit of adult sanity.

When Obama became president in the midst of an economic crisis and the Tea Party spread from sea to shining sea, I turned to Rush for encouragement. When I decided to start writing about political issues, moving away from the religious writing I'd always done, Rush was a resource and an inspiration. The day he read one of my articles on the air, I was filled with gratefulness. At the time, I wrote under the name DC McAllister because I kept my political writings separate from my

job as a news reporter. But Rush made a point to call me Denise. I don't know why, but I appreciated it, and it made him seem like a big brother affirming my work in a personal way.

For the last few years as I worked in conservative media, writing fervently, trying to be a voice of change, trailblazing in support of President Trump when others in conservative media were casting aspersions on him, I would often turn on Rush's radio program to get that old-time perspective rooted in common sense and goodwill. I turned to him for encouragement, to be instilled with courage he shared by merely being there. I knew there was always a kindred spirit on the airwaves to lean on. Even when I left conservative media, he was still there—a guiding light in the midst of loss. That light has now gone out, but the rays of his warmth and brightness shine on, like water rippling on a lake.

The liberal world has always hated Rush, of course. But that only made his voice stronger and more valuable. They accused him of misogyny, bigotry, homophobia, and racism, but every day, he rose above it all, laughing in the face of slander, remaining steadfast to his calling, and never forgetting who he was. Liberals didn't define him. RINOs didn't define him. Jealous malcontents in the media didn't define him—and they still don't. Only God defined him—and God gave him a voice for these times and courage to persevere. He was a gift to us, and no one will ever take that legacy away—not now, not ever, because it's fixed in our hearts and in our minds.

The day Rush told us he had cancer, I felt as if someone had kicked me in the gut. I'd seen too much of that dreadful disease in my own life. Loved ones who had died from it, my own struggles to overcome it, and my husband's horrendous battle against it. Cancer is a thief that wears a mask with our own face and steals our life away. The thought of Rush—or anyone else—suffering through the pain and fear of it haunted me.

So I prayed. I confess to not always knowing how to pray for illness. Do I pray for healing, or do I simply pray for grace? Does God answer prayers of healing, or doesn't he? Many people pray for healing, but they still pass away, tragic victims of insidious destroyers that plague this broken world. I do believe that God answers prayer—he says so. He just doesn't always answer in the way we want. So, while I pray for healing, I also pray as Jesus taught us: to focus on the present, to ask that our needs—whatever they might be—are met in this moment; to seek his grace and forgiveness; to show love to others; and to give him all the glory.

I also pray for those spiritual blessings that I know God promises his children—strength in his power, gratefulness for the life he has given us, and peace that passes all understanding. Prayers such as these aren't just some cold recitation; I don't become an automaton, repeating phrases that fail to penetrate the heart. I feel. I get frustrated at times. And I cry—a lot. I doubt even as I pray. I confess how I struggle too often with despair—darkness so deep at times that I don't want to go on in this painful world. But even in this confession, I reach out to our Savior, who has promised to always be with us—our Shepherd who walks faithfully with us through every valley.

As I prayed for Rush, I thought of Jesus when he found out that his friend Lazarus was sick. I remembered the story—how Jesus was far away and couldn't be there in person to help, how he grieved for his friend, how he wept for him—how he loved him.

I know we don't like to think about death, especially when we're praying for healing during a time of sickness. But it will come to us all, and we will only find peace when we look it in the face and know that it has no real power over us. We have a Friend who loves us, who weeps for us when we're in pain, who feels grief even though he knows the outcome, and who will one day say: "Take off the grave clothes" and live.

When Jesus saw Lazarus's family and friends weeping, he was deeply moved in his spirit. As he stood outside his friend's tomb, he wept—a testimony of his love. God is not a stoic who stands apart from us in times of suffering. Jesus feels what we feel. He loves us so much that even divine omniscience can't keep the tears from falling.

After reading through John 11 and thinking these thoughts, I thanked God that, even as I prayed for Rush and others who are struggling as he did, there is joy in the suffering even in the midst of pain, there is light in the darkness, and mostly, there is life everlasting.

This hope sustains us, but we still feel pain in the struggle and grief in loss. We make no apologies for that. Our tear-stained faces carry no shame. There is a season for everything and a time for weeping. But one day, "He will wipe every tear from our eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away." Our Lord who loves us will make everything new.

—*American Thinker*, February 18, 2021

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 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](http://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](http://www.thunderontheright.wordpress.com).

## Drowning in Debt

by Lloyd Billingsley

“Oligarchy had long been growing within America’s republican forms,” writes Angelo Codevilla in “Clarity in Trump’s Wake.” By the first decade of the 21st century, “little but formality was left of the American republic.” Nobody voted for such changes, and whoever won the presidential elections of 2008 and 2012, “the same people would be in charge.”

After the election of 2020, Codevilla notes, “The United States of America is now a classic oligarchy.” That calls for new ways of describing the nation Joe Biden purports to lead. The only sense in which “USA” still applies is Under Soetoro Again, and that requires explanation.

As David Garrow noted in *Rising Star: The Making of Barack Obama*, the president of 2008-2016 was a “composite character,” and his vaunted *Dreams from My Father* was a novel, not an autobiography or memoir. The composite character president referred to the “Austrian” language and told Russian president Dimitry Medvedev he would have “more flexibility” after the election.

The former Barry Soetoro, whose beloved Frank Marshall Davis was a Communist, never forgot what state he happened to be in. Joe Biden often forgets his location, and he could easily turn out worse than his old boss.

During the campaign, Joe Biden told the nation that the Chinese are “not bad folks,” and “not competition for us.” And of course, the “big guy” had a piece of the action through son Hunter. In the style of Manchuko, the United States is now Amerikachukuo, an economic zone for the People’s Republic of China.

Candidates Elizabeth Warren, Michael Bloomberg, and Joe Biden all said they would not allow Chinese companies to build critical infrastructure in the United States. That is already going on in projects such as the new span of the Bay Bridge. California rejected federal funding and used Chinese steel and labor on the project, which came in 10 years late, \$5 billion over budget, and riddled with safety issues. Biden is now hailing California as a policy model, so more Chinese infrastructure projects are doubtless in the works.

That is bad news for American workers, but it will surely please Sen. Mitch McConnell, who with wife Elaine Chao is on the Chinese gravy train. Dianne Feinstein, who harbored a Chinese spy on her staff for 20 years, will also be celebrating. So will Rep. Eric Swalwell, who could reconnect with his Chinese girlfriend “PoonFang,” who was also a Chinese spy. Even so, Nancy Pelosi kept Swalwell on the House intelligence committee.

In Joe Biden’s Amerikachukuo, Communist spies will come and go as they please, and the FBI’s priority will be Americans who challenge the oligarchy. The Delaware Democrat who vanquished Corn Pop is also on record that illegal immigrants are “already Americans.”

The Biden oligarchy will provide corrupt, failed regimes worldwide with *lebensraum* for their own citizens. The United States, drowning in fathomless debt, becomes a Zone of Free Stuff (ZFS) for foreign nationals, all financed by American taxpayers. As they know, Oligarch Biden wants to raise taxes, but there’s more to it.

In America the constitutional republic, people who work hard can achieve their dream. In a classic oligarchy, the people get only what the government wants to give them. The people have a voice, endlessly bullied by the government, which limits the people’s choice to a roster of approved candidates. The Biden oligarchy will assign people to oppressor and victim classes based on the way they were born, and will not hesitate to criminalize policy differences.

This is the culmination of the composite character’s 2008 pledge to “fundamentally” transform the United States. His *Promised Land* bears little resemblance to the American republic, and the life Americans knew under the rule of law and US Constitution.

As the record shows, Donald Trump made America great again and created a patriotic movement of 74 million. The task for that movement is to “Make America Again,” but as David Gelernter cautions, “it will be no easier to get it back than it was to get in the first place.”

The oligarchy deployed the FBI and DOJ against candidate and President Trump, so no surprise if these forces now target Trump allies and voters. Indeed, the Democrat-media axis is urging such action under the guise of fighting “domestic terrorism.”

Democrat militias Antifa and BLM have already been bloodied and under Biden will be eager for more. As in 2020, the FBI will do nothing to stop it, and victims will get no help from collaborators Mitt Romney, Mitch McConnell et al. Even so, the patriotic movement should move ahead with actions still possible under the system.

Back in 2003, Californians recalled Democrat Gov. Gray Davis and in 2021 are attempting to recall the disastrous Gavin Newsom, who hails the leadership of his one-time aunt Nancy Pelosi. If the patriotic movement can make America again in one state, perhaps America can reemerge in other states, or despite the odds, the entire nation.

If not, the Trump years may turn out to be America’s Tiananmen Square, when the people stood up for freedom, only to be betrayed by those who should have been standing with them. As Trump likes to say, we’ll have to see what happens.

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