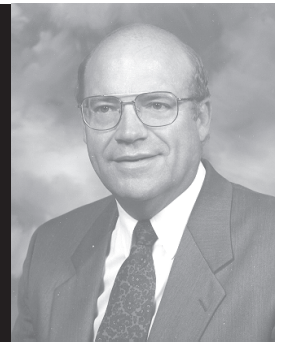




Dr. Fred Schwarz

The Schwarz Report



Dr. David Noebel

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Hollywood "gets it." Oh, wait, they still don't.



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Tony Campolo: The Marxist Delusion and a Christian Evangelist

by David A. Noebel

I have just finished reading Tony Campolo's book *Letters to a Young Evangelical*. Published by Basic Books and copyrighted by Campolo in 2006, this work gives the reader an amazing look into the mind and heart of a radical sociologist on a mission—to establish the Kingdom of God on earth. The cannon fodder for establishing this Kingdom is the poor, the wretched, the oppressed, the naked, the downtrodden, and the proletariat. The chief tool to bring about this Kingdom is "progressive politics" (3). Its *Mein Kampf* is Jim Wallis' *God's Politics*. Indeed, Jim Wallis is featured on the jacket of Campolo's book with this statement: "Tony Campolo is my favorite evangelist."

Campolo's volume is a veritable love-fest among three leftwing Evangelicals—Campolo and his two partners in crime (the crime being deception): Ron Sider (Evangelicals for Social Action) and Jim Wallis (*Sojourners* magazine), whom he calls his "best of friends" throughout the book. All three subscribe to the same party line—liberal, leftwing, allegedly progressive ideas that impact social, economic and political action. "I believe," says Campolo, "that Christians should engage in efforts to change the political and economic structures of our society because these structures do not adequately address the needs of the poor and oppressed" (4, 5, 258).

The purpose of Campolo's letters to two young evangelicals (Timothy and Junia) is to convince them that the "Religious Right" in America is their sworn enemy, and if they wish to get serious about God's business, which is assisting the poor and oppressed to bring in the Kingdom of God, they must reject the Jerry Falwells, the James Dobsons, and the Tim LaHayes of the conservative wing of Evangelicalism and stake their claim with the true "progressives," namely the Sider, Wallis, and Campolo camp. This camp will bring forth the Kingdom of God on earth in spite of the constant foot dragging of their non-progressive, conservative, Evangelical counterparts.

Campolo conveniently forgets to mention, or else does not know for himself, that the baggage he asks these two young, naïve evangelicals to carry with them in bringing about the Kingdom is simply a plethora of failed radical ideas and agendas that make impossible any and every effort to establish that Kingdom—unless, of course, the Kingdom of God is a socialistic "paradise" something on the order of a Stalinist farming collective or Moscow under Brezhnev. Those horrors, and not Campolo's airy utopian dreams, are what his ideas repeatedly yield, and to where they inevitably lead.

Campolo has renamed his leftist camp "the Red-letter Christians." (7,8) ("Red" indeed.) By this moniker Campolo means that his camp is seeking to put into practice the Sermon on the Mount, which is all in red letters in his Bible. What this name implies about

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

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

the book of Acts or the letters of Paul, Peter and John is not exactly spelled out. Campolo, for example, never quotes Acts 5:1-4, probably because there the concept of private property is favorably mentioned. Campolo is, at heart, an anti-capitalist (142). So are Sider and Wallis. So are the liberation theologians.

Relative to his two young readers, Campolo's position is summarized quite frankly and forthrightly: "There was no question in our minds that in the struggle for justice, God sides with the poor and oppressed against the strong and the powerful. For the first time, these students understood liberation theology, and they supported it—if by 'liberation theology' we mean the declaration that in the struggle to end injustice God sides with the poor and oppressed against their oppressors" (265).

So much of Campolo's book is decidedly ambiguous, one might even say it is flatly contradictory—not simply when he talks about ethics and public policy, but even when he talks about himself. He claims to be a Fundamentalist and not to be a Fundamentalist; to be pro-life and not to be pro-life; to be anti-gay marriage and not to be anti-gay marriage; to be conservative and not to be conservative; to be anti-capitalist and not to be anti-capitalist; to be liberal and not to be liberal; to believe in universal salvation and not to believe in universal salvation; to denigrate America's middle class values and to admit being middle class himself; to hate the rapture and not to hate the rapture; to despise dispensationalism and to really despise dispensationalism. One is reminded of Luther's exasperated assessment of Erasmus: He is a slippery eel only Christ can grab.

This litany of contradictions masquerading as profundity is merely window dressing for Campolo's real objective—to persuade the next generation of evangelicals to jump on the Wallis-Sider-Campolo bandwagon and to get serious about furthering the Kingdom of God via leftwing, radical politics. This is the heart of the matter. This is the heart of Campolo's book.

Campolo reveals his leftism when he openly advocates "liberation theology" (265). But liberation theology has been the gateway constructed by leftwing theologians like Moltmann, Bloch, Freire, Metz, Gutierrez, Bonino, Schaul, Lehmann, Alves, Assmann, and Miranda to bring Christians straight into the Marxist socialist revolution, as if Marx or Marxists really cared about the poor and oppressed, or ever succeeded in elevating them from poverty.

In point of fact, of course, the Marxists, their leftwing theologians, their apologists, and their socialist hangers-on created more poor and more oppressed than the world has ever witnessed throughout its entire existence. (This is not to mention that communism oppressed and persecuted Christians by the millions!) Yet Campolo and his leftwing fellow travelers never once even mutter these shocking historical facts. They don't admit what Jose Miguez-Bonino admitted: Liberation theology "can help overcome religious opposition to communism."

For those young evangelicals who need to read up on this point, we suggest an afternoon with *The Black Book of Communism* published by Harvard University Press, a book Campolo does not mention. In fact, given that his Red-letter crowd played such an important historical role in fooling American Christians about the true nature of communism, while at the same time insisting that being anti-communist was sinful and that anti-communists were somehow "forces of darkness," I wonder if either he or they ever read that important book.

They seem actually to believe that anti-communists were more to be feared than the communists themselves—in spite of the fact that communists were slaughtering tens of millions of human beings worldwide. Mao alone slaughtered 70 million Chinese! Stalin slaughtered even more human beings! (See R. J. Rummel's *Death By Government*.) And Campolo selectively forgot to mention the fact that Wallis conducted a "prayer" meeting following the death of Leonid Brezhnev and "asked forgiveness for anticommunism" and opined, "if we could not call Brezhnev a peacemaker, we could at least recognize him as a moderate man, a man open to reason."

To get a handle on what is really before us, and to see exactly where Tony Campolo is going, we must go back to the summer of 1989 and to the publication of a twenty-eight-page document entitled "The Road to Damascus." This publication was distributed in the United States primarily through the efforts of Jim Wallis and his Sojourners organization in Washington, D.C. The purpose of the document was to enlist Christians to help Marxist/Leninist efforts to consolidate Leftwing governments in at least seven nations. All signers of the document were Leftists from these nations—the Philippines, South Korea, Namibia, South Africa, El Salvador, Nicaragua and Guatemala.

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.schwarzreport.org. This site also has back issues of *The Schwarz Report* as well as other great resources.

The thrust of the document was to paint communism as the true representative of a Christian theology that “sides with the poor and oppressed” and to condemn Christians who side with the rich and oppressors of the poor. The “good people” in this struggle are the proponents of liberation theology, while the bad people are the Christians who oppose Christian Marxism. To make certain that the point is not missed the document identifies anti-communist evangelicals as “members of the forces of darkness.” Good Christians are portrayed as pro-communist while anti-communists are Neanderthal, non-progressive, conservatives.

Lest you think that this is just ancient history, I direct your attention to the National Association of Evangelicals *Toward An Evangelical Public Policy*, published by Baker Books (2005) and copyrighted by Ron Sider and Diane Knippers. Its first chapter, entitled “Seeking a Place,” makes it very clear that anti-communism “was largely an exercise of destruction” and that Jim Wallis of *Sojourners* is where the true Christian action consists. And this despite the fact that Wallis was pro-Viet Cong during the Vietnam War. Wallis actually referred to those seeking to escape from the ravages of communist Vietnam after the war as persons bent on feeding “their consumer habits in other lands.” Wallis’ response to the Cambodian Communists’ slaughter of two million men, women, and children was to deny the bloodbath. Compassion for the poor and oppressed brought on by communism does not enter into the leftist playbook. Leftists have compassion for the poor and oppressed only when they can, however implausibly, blame capitalist America. Shame on the NAE!

According to Wallis, “As more Christians become influenced by liberation theology, finding themselves increasingly rejecting the values and institutions of capitalism, they will also be drawn to the Marxist analysis and praxis that is so central to the movement.”

Tony Campolo does not quote Wallis on this point because he knows that if he were to do so the contest for the two young evangelicals would be over in a heartbeat. Communism and socialism produced the poor, the wretched and oppressed of the 20th century; not America! In truth, America was one of the major liberating factors of the 20th century, liberating millions from the chains of Fascism, Nazism and Communism. But America’s role as the world’s greatest liberator of the poor and oppressed is not trumpeted in the writings of Campolo, Sider or Wallis. Rather, Campolo refers to America as a “whoring” Babylonian entity (226, 227)!

Campolo happily instructs his two young evangelicals that Stalinist Fidel Castro “readily testifies that his revolutionary ideas came from his childhood training in Jesuit schools” (76). Campolo likes the Jesuits (30, 31), and seems to want more

of their revolutionary schools in the U.S. He fails to tell his two prospective recruits how Wallis and his *Sojourners* magazine have consistently fronted for Communist Cuba. “*Sojourners* magazine,” said Lloyd Billingsley, “may be the last devotee of this [Castro] regime in the entire Western world.” Campolo’s “Red-letter” sojourners view the world through a Marxist lens, and all they can see is that “its America’s fault!” To them, there would be no poverty in Central or South America if it weren’t for the greedy, capitalist Christians in North America. “The religious left,” says Billingsley, “makes a point of defending Third World Marxist regimes and attacking the United States and Western Europe.”

Campolo’s young targets need to read Salvador Mendieta’s *The Sickness of Central America*, published in 1912, wherein they will discover the unvarnished truth of the matter. Mendieta’s thesis is that the poverty of his Nicaragua was present long before the first North American ever set foot in Central America. Central and South America’s poverty is not America’s fault, but rather the fault of a number of factors—statism being a major contributor, along with immorality and deception. Octavio Paz, put it like this, “We lie for pleasure. . . . The lie has a decisive importance in our everyday life. . . . The political lie has gotten imbedded in our countries almost constitutionally. . . . We move in the lie with naturalness.”

To his credit, Campolo wants to help the poor. To his credit again, he admits that Christians on the Religious Right also want to help the poor. (4) Indeed, he admits that when it comes to “social ministries those on the Religious Right excel in financial support and volunteerism” (4). But he wants the U.S. government to further tax America’s rich and give these confiscated proceeds to the poor (140). He doesn’t say how this should best be done, and he doesn’t seem to know that so much of these monies end up in Swiss banks or in the pockets of highly paid government administrators. Approximately 75% of all monies allocated to fight poverty ends up feeding the huge bureaucracy set up to fight poverty. It isn’t that the U.S. government hasn’t spent enough money; it’s that the money has been spent counterproductively. Ronald Nash and Thomas Sowell insist that we could raise every poor person in the U.S. out of poverty in one week and reduce the budget for the programs by 75 percent simply by eliminating the huge bureaucracy that stands between the poor and the federal treasury.

Put plainly, helping the poor is more than a transfer of North American monies to South American slums! Campolo (and plenty of conservative Christian young people would join him) needs to go into these slums with the Bible, the Christian gospel, Christian morality, Christian education, business skills

(capitalism and its respect for work, private property, etc.), and then perhaps he will see results. But armed with his hand-me-down-Marxism, he never can.

Campolo needs to apologize to the Christian community for misdirecting evangelical young people into the jaws of the Jim Wallis, leftwing, pro-Marxist, pro-communist, pro-socialist propaganda machine. *Sojourners* magazine, along with Wallis' association with Richard Barnet and Marcus Raskin's Institute of Policy Studies, has been a steady mouthpiece for Soviet-style politics for years.

Richard Barnet was a contributing editor of *Sojourners*. In a detailed *Accuracy in Media Research Report* dated May 1983, Joan M. Harris lists over 50 topics (e.g., Christianity, anti-communism, Liberation Theology, Socialism, Revolution, etc.) affecting the Soviet Union and its drive for world domination. On every issue *Sojourners* magazine and the Institute of Policy Studies sided with the Communist cause. There were no exceptions. Harris concludes with two telling thoughts: "Not one Marxist-Leninist country has ever been criticized by *Sojourners* for human rights violations, for repression or torture;" and "To reach the Charismatic/Evangelical movement and turn it in the opposite direction in the 1980s, into the Marxist line, is clearly the purpose of *Sojourners*." This should have been no surprise because: (a) one of IPS's directors for its international branch was "a paid Cuban agent," and (b) IPS was heavily funded by the Samuel Rubin Foundation, and Rubin was a member of the Communist Party.

Brian Crozier, of the London Institute for the Study of Conflict, wrote as far back as 1979 that the IPS was "the perfect intellectual front for Soviet activities." Wallis certainly knew this and Campolo should have known it. If Campolo did not know what Wallis and the IPS were up to, he should not be writing books luring evangelical young people into that kind of subversion. His efforts are ignorant, evil, or both.

Tellingly, Campolo closes his book with the story of a young "former Evangelical Christian" (260). According to Campolo, this young lady committed her life to "social-justice causes." She sided with the "leftist radicals" (261) and in the process became a "former Evangelical Christian."

She was led into the leftwing, revolutionary abyss, thinking that fighting poverty by blaming America, fighting poverty

by blaming conservative Christians, fighting poverty by pro-communist revolutionary methods (like killing the landlord and placing everyone on state farms) was the wave of the future and the proper battle plan to erase poverty and oppression, thus establishing the socialistic Kingdom of God. She never realized that to combat social evil one's greatest weapon is the gospel of Jesus Christ, which gives human beings dignity as created in the image of God, and which gives us truth, morality, and purpose in life. She knew nothing about what lifts humanity out of poverty. She knew only—or thought she knew—that poverty was America's fault because her leftist, radical, communist mentors told her so, and that lie was reinforced by the likes of Tony Campolo, Ron Sider and Jim Wallis. Shame on all three! When Tony says, "I myself claim no special handle on truth" (146), one can only nod consent.

Capitalism (the free and peaceful exchange of goods and services) has done more to abolish poverty in the world than all the leftwing, socialist schemes combined. None of this is found in *Letters to a Young Evangelical*. Therefore, let me close with an assignment for Timothy and Junia. After reading Campolo's book carefully, please spend an equal amount of time with P. T. Bauer, *Equality, the Third World and Economics*; Michael Novak, *The Spirit of Democratic Capitalism*; Ronald Nash, *Poverty and Wealth: The Christian Debate Over Capitalism*; Robert Conquest, *The Great Terror*; Lloyd Billingsley, *The Generation That Knew Not Josef: A Critique of Marxism and the Religious Left*; George Gilder, *Wealth and Poverty*; Theodore Dalrymple, *Life at the Bottom: The Worldview That Makes the Underclass*; and Michael Bauman, *Morality and the Marketplace*.

After such reading, I guarantee that few young evangelicals will join the Sandinistas in Nicaragua or Wallis' Sojourner's commune in Washington, D.C., which at one time their masthead flaunted the fact that "they held all things in common, while being allowed fifteen dollars a month spending money."

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.

An Open Letter Regarding Dr. Fred C. Schwarz, *Sojourner's* Jim Wallis, and the N.A.E.

Editor's Note: We are making this personal letter from Dr. Noebel to Dr. John C. Green public because: (a) Dr. Green never responded to it, even though the leadership of the National Association of Evangelicals requested he do so, and (b) with the publication of Tony Campolo's *Letters to a Young Evangelical*, the whole issue of Ron Sider and Jim Wallis' influence on Evangelicalism is again blowing in the wind. If Dr. Green finally does respond to Noebel's letter, we will publish it in *The Schwarz Report*. If he continues to refuse to respond, then the NAE ought to drop his destructive, leftist, highly insulting, untrue chapter from its book on evangelical public policy, or at least permit a chapter correcting it.

June 7, 2005

Dr. John C. Green
275 Olin Hall
University of Akron
Akron, Ohio 44325-1914

Dear Dr. Green:

I have been reading the National Association of Evangelical's *Toward An Evangelical Public Policy* edited by Ron Sider and Diane Knippers. After reading your chapter I must admit I am totally confused and hoping you can clear up some major points for me.

Let me begin by quoting from your comments on page 30, "Yet another important figure is Jim Wallis, one of the founders of the Sojourners community in Washington, D.C., and for many years the editor of *Sojourners* magazine."

On the next page, after commending the Christian Left for its stance on poverty, foreign policy, and the environment, you state, "The Christian Right has thus far achieved few of its policy goals—an experience common to the anti-evolution and anti-Communist movements. The latter movements failed in part because they did not mobilize very many people and in part because of their relentless negativity. Here the anti-Communist movement is notable: It was largely an exercise in destruction."

This is breathtaking, Dr. Green. Let me explain.

You are saying that the pro-Vietcong, pro-Communist, pro-Castro Jim Wallis is a great evangelical Christian leader and hero, while Dr. Fred Schwarz is an apostle of destruction and negativity! What a blatant rewriting of history! What a tragedy if the NAE accepts your interpretation of events.

Jim Wallis referred to anti-Communist evangelicals "as members of the forces of darkness" (which comes close to your description—"an exercise in destruction"). Am I to assume you agree with Wallis that good Christians are pro-Communist while bad Christians are anti-Communist? Why can good Christians be anti-Fascist and anti-Nazi, but not anti-Communist?

Wallis' hatred of the "Religious Right" is evident in his work *The Rise of Christian Conscience*, in which American fundamentalists are equated with the Ayatollahs of Iran.

Wallis has been closely associated with Richard Barnet and the Institute for Policy Studies (a radical leftwing think tank); he had *The Soul of Politics* published by Orbis Books in 1994, a radical left Catholic publishing arm of the Maryknollers; his *Sojourners* magazine has been a strong supporter of the Cuban dictator Fidel Castro; he has supported the Sandinistas in Nicaragua and every leftwing cause imaginable around the world.

Jim Wallis gloried in America's defeat in Vietnam! He said, "I don't know how else to express the quiet emotion that rushed through me when the news reports showed that the United States had finally been defeated in Vietnam." Does this mean nothing to you?

Like Jane Fonda, Wallis said little about the Communist genocide following the wars in Vietnam and Cambodia. In fact, just the reverse since he criticized those fleeing Vietnam by boat as somehow out "to support their consumer habits in other lands." I can't believe you could defend such an indefensible position and hold such a person up as someone worthy to lead the NAE into the next century.

For the record, I want you to know that Dr. Fred C. Schwarz was never an apostle of negativity or destruction and you owe him a serious apology while he is still alive. Even the Harvard historian, Lisa McGirr, who wrote *Suburban Warriors: The Origins of the New American Right* (Princeton University Press, 2001) never treated him in such a disgusting and cruel way. In fact, she credited him as the founder of the Conservative movement in America.

If you consider the conservative movement destructive and negative, how can you be the director of the Ray C. Bliss Institute of Applied Politics at the University of Akron? Having run for the U.S. Congress I was always under the impression that Ray Bliss was a conservative—at least those in the Republican circles I am acquainted with thought he was. Am I wrong? And if I am permitted another guess, I would guess

that Ray Bliss was much closer to Fred Schwarz's thinking about Communism than Jim Wallis'. Am I wrong here too?

The truth is that Dr. Schwarz left his medical practice in Australia, left his family behind (his children and grandchildren are all medical doctors) and moved to the United States to debate the Communists on American campuses and in the process founded the Christian Anti-Communism Crusade in 1953. (By the way, you misspelled his name and missed the date of the founding of the Crusade.)

His organization and its pro-Christian, pro-democracy, pro-human rights, pro-religious freedom, anti-Communist message influenced Norman Geisler, Tim LaHaye, James Dobson, Ronald Reagan, John Wayne, Roy Rogers, Dale Evans, Pat Boone, Phyllis Schlafly, Beverly LaHaye, Chuck Smith, Robert Schuller, Ralph Wilkinson, Jerry Falwell, and thousands of others (including me). And you claim his message was a message of destruction? Negativity? A failed movement?

Why would you so mislead the evangelical constituency unless you have a hidden agenda to deliberately hurt the anti-Communist cause—a cause that was noble and right and responsible for the liberation of millions enslaved under Communist dictatorships?

It was not Jim Wallis who said, "Tear down this wall." It was a disciple of Fred Schwarz! I'm wondering how many enslaved under Communism Jim Wallis freed.

Jim Wallis' message was a message of anti-Americanism, anti-capitalism, pro-Vietcong sentiment and pro-Communist rhetoric and you give him high marks. Fred Schwarz told the American people the truth about Communism and its nefarious ways, defended freedom throughout the world, spoke up for the Christians suffering behind the Iron Curtain and you make him out to be an enemy of Christianity.

Have you forgotten it was Wallis who said, "As more Christians become influenced by liberation theology, finding themselves increasingly rejecting the values and institutions of capitalism, they will also be drawn to the Marxist analysis and praxis that is so central to the movement. That more Christians will come to view the world through Marxist eyes is therefore predictable."

The anti-Communist President Ronald Reagan was influenced by Fred Schwarz and brought the Evil Empire of the U.S.S. R. to a close freeing millions in the process. Yet you feel this was a mark of destruction, negativity, and a failed movement? The Evil Empire, based on Marx's utopian vision, was responsible for the death of tens of millions (which Jim Wallis never did emphasize), and somehow Jim Wallis is your hero and Fred Schwarz is an apostle of destruction.

Dr. Green, you are not being honest with the facts of history or with the evangelical community. You certainly are

not a voice of evangelicalism and yet your chapter leads off the NAE's book on public policy. Would you please explain to me in simple English sentences what this all means? How did all this happen?

In the meantime I recommend you read Harvard University Press' *The Black Book Of Communism* and get a feel for what Communism costs in human terms.

Anti-Communist James C. Dobson was influenced by Fred Schwarz and today reaches millions with a pro-family, Christian message. Do you consider Dobson a voice of destruction and negativity, too? Is his a failed movement? You might call him personally and ask him what he thinks of Fred Schwarz. As you do so, remember it was Wallis who makes clear his disdain for "family values." Says Wallis, "The rhetoric of family values has become especially pernicious."

Telephone Norman Geisler and ask him how Fred Schwarz influenced him while he was sitting in a classroom in Detroit going nowhere fast. He will tell you point blank that Fred was never an apostle of destruction or negativity and that his movement did not end in failure.

Telephone Beverly LaHaye and Phyllis Schlafly and see what they think of Fred Schwarz. Concerned Women for America and Eagle Forum are two very successful pro-Christian, pro-American, anti-Communist organizations, contrary to what you believe or care to share with NAE's evangelical churches.

I can assure, no, guarantee you that Carl F. H. Henry and NAE's former president Robert P. Dugan, Jr. were much closer to Fred Schwarz's understanding of Communism than Jim Wallis' understanding any day of the week. I believe that Dugan attended the Council for National Policy's special event honoring Dr. Schwarz. In 1987, he was presented with the Thomas Jefferson Award For Servant Leadership.

Which reminds me, Tim LaHaye, also a proud student of Schwarz, founded the Council for National Policy. And you say the anti-Communist movement was a failure? I say it was very successful.

You write that evangelicals should embrace "the maturation of the NAE," "the rise of progressive evangelicals," and "the pro-family groups" since these three "are all cause of great optimism." (p. 32) Jim Wallis is a cause of great optimism? You have to be kidding, but if you are not, I can tell you that the NAE is doomed if it follows him and his so-called poverty gospel and social justice mantra (Sowell refers to social justice as pious talk which amounts to third parties wanting somebody else to pay for something.)

When you say "the maturation of the NAE," you are speaking code, right? What you really mean is the NAE is moving toward Jim Wallis' pro-Communist/Socialist positions? I know Jim now calls his communism (small "c"), "social jus-

tice” and “community economics,” but he certainly isn’t fooling you, right? You know how to interpret such talk, right? When the leftwing press in America says some conservative is “growing” or “maturing,” we all know what that means.

Dr. Fred Schwarz should be a national hero and Jim Wallis should be identified for what he really is—a traitor to the Christian community and the American dream with its religious, political, and economic freedoms.

If the NAE is going to follow the “evangelical progressives” (translation: leftists, socialists, communists, statists, etc.), they will be making the biggest mistake of the 21st century.

The answer to poverty and the poor is more capitalism, not less. The answer to poverty is job creation, not more government welfare.

Let’s admit a hard truth: Chick-fil-A has done more to fight poverty and help the poor than all the pronouncements of Jim Wallis, Ron Sider, Tony Campolo, and their entire leftwing sociology friends combined. And Thomas Sowell said it even better, “It would be devastating to the egos of the intelligentsia to realize, much less admit, that businesses have done more to reduce poverty than all the intellectuals put together. Ultimately, it is only wealth that can reduce poverty and most of the intelligentsia have no interest whatever in finding out what actions and policies increase the national wealth.”

Every evangelical leftist needs to read *Life at the Bottom* by Theodore Dalrymple and discover that Wallis’ “community economics” will never lift anyone out of poverty. Creating jobs will! All socialism does is equally distribute poverty. It never ends it.

And by the way, I notice that Wallis has copyrighted his latest book (*God’s Politics*) in his own name. Isn’t that a mark of capitalism?

I am looking forward to hearing from you regarding the issues raised as well as receiving a written apology for your defamation of Dr. Fred C. Schwarz, who is now 92 years old and living in Australia. In fact, you have defamed the entire anti-Communist movement. Both Schwarz and the movement deserve a lot better from you, and Wallis deserves your condemnation instead of your high fives!

Sincerely in Christ,
David A. Noebel, President
Christian Anti-Communism Crusade

Charlize Theron’s Cuba

by Humberto Fontova

A Hollywood A-lister (Charlize Theron) recently traveled to Cuba and returned without the paeans to its Stalinist regime that habitually issue from her colleagues after such visits. Pigs worldwide started sprouting wings.

During her Cuban visit Ms. Theron helped produce a documentary (East of Havana) on Cuban hip-hop artists that cast the Castro regime in a negative light. Pigs worldwide started flapping and taxiing down the runway.

Last week on ABC’s Good Morning America, Charlize Theron said: “I think the (Cuban) younger generation is starting to say, ‘You know what, it doesn’t work. We’re not happy. We want to have freedom of speech. We want to be able to travel.’” By now every pig from Bangkok to Stockholm was galloping madly and flapping furiously while nearing the end of his runway.

During a subsequent interview on CNN, anchor Rick Sanchez started to ask Theron about the lack of freedoms in Cuba. She interrupted the question with the following: “I would argue that there’s a lack of freedom in America.”

Pigs worldwide promptly cocked their ears and started slowing down both their hoofbeats and wingbeats.

“I seem to recall,” explained the Academy Award winning Best Actress, “some time ago some reporters being fired from their jobs for speaking up on television about how they felt about the war.”

“But do you think the lack of freedoms in Cuba are parallel to the lack of freedoms in the United States?” asked CNN’s Sanchez.

“Well, I would,” answered Theron. Pigs worldwide now stopped flapping and cupped their ears in rapt attention. “*I would compare those two,*” continued Theron. “Yes, definitely” (italics mine).

Inches from the end of the runway pigs worldwide dug in their heels and jammed their engines into reverse, thus remaining earthbound. “AH!” they squealed. “Now this is MORE LIKE IT!” Their wings retracted and they returned to their wallows, grunting contentedly.

After many nights of scrutiny and meditation, the best my team of analysts can determine is that Charlize Theron equates the policies of a regime that incarcerated political prisoners at a higher rate than Stalin’s, that machine-guns to death entire families for attempting to travel abroad, that mandates (under penalty of prison or firing squad) what its subjects read, say, earn, eat (both substance and amount), where they live, travel, or work. She equates this regime with a government under which a private corporation owned by stockholders termi-

nated some employees for violating company guidelines.

Who in Hollywood could argue with that? By Hollywood standards her logic seems airtight.

Meanwhile back in the studio Rick Sanchez remarked to Theron, "It sounds like you don't have a very high opinion of the United States." Theron retorted that she actually lives in the U.S., so he was clearly wrong. As Sanchez continued to seek clarification of her comments Theron interrupted with, "I want to make out with you right now."

Amazingly, this dust-up occurred on CNN. "Castro's a hell of a guy!" Ted Turner had gushed to a Harvard audience in 1997. "You'd like him!" Within weeks of Ted's comments at Harvard, CNN had a bureau in Havana, the first ever granted to a U.S. network. Bureau chief Lucia Newman assured viewers, "We will be given total freedom to do what we want and to work without censorship."

Hard-hitting stories immediately followed. To wit: CNN soon featured Fidel's office in its Cool Digs segment of CNN's "Newsstand."

"When was the last time you saw a cup full of pencils on the boss's desk?" asked perky CNN anchor Steven Frazier. "And they do get used. Look at how worn down the erasers are....Years ago, our host worked as an attorney, defending poor people....He's Fidel Castro, Cuba's leader since 1959!"

Rick Sanchez was born in Cuba and knows about conditions on the island. But for his background Theron might have sailed though the interview a la Hillary Clinton with Katie Couric.

But for Sanchez's impertinent behavior Theron might have forsaken her riposte, which was obviously both brilliant and germane, dug out Hollywood's thumb-eared script on Castro/Cuba and started reciting the lines. Among the choicest:

"Fidel, I love you. We both have the same initials. We are both powerful men. And we both use our power for good." (Francis Ford Coppola)

"Castro is a genius and Cuba is a paradise." (Jack Nicholson)

"Socialism works. I think Cuba might prove that." (Chevy Chase.)

"Castro is very selfless and moral, one of the world's wisest men." (Oliver Stone)

"If you believe in freedom, if you believe in justice, if you believe in democracy, you have no choice but to support Fidel Castro!" (Harry Belafonte)

"It was an experience of a lifetime to sit only a few feet away from him (Castro)." Kevin Costner.

"The eight most important hours of my life," Stephen Spielberg describing his dinner with Castro.

Okay, so Cuba's a repressive place—but no more repressive than the U.S. Charlize Theron made this clear. So let's give her time. As a political philosopher she's obviously not shoulder to shoulder with Hollywood's Best and Brightest just yet. But she's off to a promising start.

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