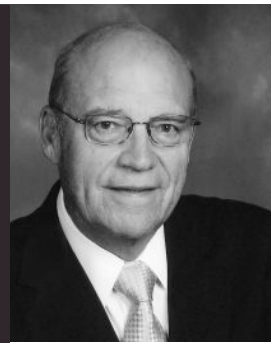




The Schwarz Report

65 Years Defending Our Christian Faith



Dr. Fred Schwarz

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Dr. David Noebel

Taylor, deSade, and Abortion

by John Daniel Davidson

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More than 63 million unborn children in America have been killed by abortion since its legalization in 1973. The annual numbers peaked in the late 1980s and early 1990s, and generally decreased at a slow but steady pace until 2017, when the trend suddenly reversed. According to the pro-abortion Guttmacher Institute, which publishes survey data from abortion clinics nationwide every three years, from 2017 to 2020 there was an 8 percent increase in the total number of abortions, with more than 930,000 in 2020. What Guttmacher calls the “abortion ratio,” the number of abortions per one hundred pregnancies (which should properly be called the “abortion rate”), increased by 12 percent. These increases coincided with a decline in births over the same time span, meaning that “fewer people were getting pregnant and, among those who did, a larger proportion chose to have an abortion.”

No one knows for sure why this is happening. But one rather obvious explanation is the apparent success of the #ShoutYourAbortion movement in lessening the social stigma around abortion. That movement kicked into gear just before the unexpected rise in abortions nationwide and included attempts to give abortion a veneer of moral authority, with some celebrities even equating their support for abortion with “Christian values.” A Netflix documentary about Taylor Swift, *Miss Americana*, included a scene of her arguing with her parents and publicist about whether to speak out politically, and her then endorsing Democrat Phil Bredesen in the 2018 Tennessee Senate race against Republican Marsha Blackburn, whose anti-abortion views disgusted Swift. “This was a situation where, from a humanity perspective and from what my moral compass was telling me I needed to do, I knew I was right, and I really didn’t care about repercussions,” Swift said. “It’s really basic human rights, and it’s right and wrong at this point and I can’t see another commercial and see Marsha Blackburn disguising these policies behind the words ‘Tennessee Christian values.’ Those aren’t Tennessee Christian values. I live in Tennessee. I’m a Christian. That’s not what we stand for.”

Never mind that nearly all Christian denominations have historically condemned abortion as a great moral evil, that strict opposition to abortion has been a feature of the Christian faith since the first century, or that the Catholic Church says anyone who even formally cooperates in an abortion “incurs excommunication *latae sententiae*, ‘by the very commission of the offense.’” For Swift, whose views reflect a growing trend among young Americans, there is not only no moral opprobrium attached to abortion, but opposition to it is now considered an immoral infringement on the rights of women. The willful destruction of an unborn child, according to this morality, represents the triumph of human liberty and the realization of the truly autonomous individual. After all, if liberty really includes the right to define one’s own “concept of existence, of meaning, of the universe, and of the mystery of human life,” then we need not apologize or shrink from a moral framework that necessitates the denial of all rights for one class of people to vindicate the rights of another.

The notion today that abortion is a positive good isn’t particularly new. The Marquis de Sade was the first person in modern times to write openly about abortion and make an affirmative case for it. Sade’s *La Philosophie dans le boudoir*, a dramatic dialogue published in 1795, was chock full of his usual attacks on religion, Christian morality, procreation, and family ties, along with endorsements of atheism, sodomy, incest, lust, and cruelty. Throughout *La Philosophie*, he makes the argument that everything is permissible in the pursuit of pleasure, including abortion. The book is so shockingly obscene and pornographic that two centuries after its first publication it had never been made available for sale in Britain, in any edition, and an English translation was not published in the United States until 1965. Despite all this, the book is notable because it anticipated pro-abortion arguments that would appear two centuries later. As a 1980 medical journal article put it, at various points, “Sade produced most of the arguments in favour of induced abortion which have been used since then to advocate it for other than clinical reasons—population control; avoidance of a socially inconvenient pregnancy; disbelief in the fetus being a living human being; and the attitude that a fetus, being merely a part of a woman’s body, was hers to retain or destroy as she pleased.”

In making these arguments, however, Sade is far more honest even than today’s abortion advocates. He recognizes what they will not, that abortion is murder, and refuses to engage in scientific legerdemain about “viability” or “clumps

of cells” or even about “human rights”—much less Taylor Swift’s garbled notion of “Christian values.” Sade also adheres to his own logic, insisting that because destruction is part of nature, murder cannot be immoral, and still less can the murder of an unborn child or an infant be immoral. (Sade thought it should be just as lawful to kill a child inside the womb as outside it.)

Abortion, in other words, was a trivial matter—and indeed a natural right. “Do you put up with these disgraceful fruits of one’s debauchery,” Sade wrote. “One disposes of these hideous consequences in the same way as the results of one’s digestion.” He appeals to the customs of Greece, Rome, China, and even Madagascar, arguing that abortion and infanticide are common among many different peoples throughout history, and that only the delusion of the Christian faith is what sets Europe apart.

—Pagan America: The Decline of Christianity, and the Dark Age to Come, p. 186-188

The Lamentations of a Modern Jeremiah

by David A. Noebel

This is the Word that came to Jeremiah from the LORD. Stand in the gate of the House of the LORD and there call out this Word. Hear the Word of the LORD, all you people of America.

This is what the LORD of Hosts, the God of Israel, says: Correct your ways and your deeds, and I will allow you to live in this place. Do not trust deceitful words, chanting: God is dead, the Bible, prayer, the Ten Commandments are outdated; Long live liberalism, socialism, communism, progressives, leftists, green, pink, red, do-gooders.

Instead, if you really change your ways and your actions, if you act justly toward one another, if you no longer oppress the alien, the fatherless, and the widow and no longer shed the innocent blood of the preborn, newborn, surgically cut your children in modern hospitals or follow other gods called Baal and its worship of child sacrifice and sexual immorality both heterosexual and homosexual or make your sons and daughters pass through the fire to Molech. Something I had not commanded them. I had never entertained the thought that they do these detestable acts causing America to sin!

But look, you keep trusting in deceitful words that cannot help. Words that emerge from your universities, media, courts, and even your houses of worship.

Do you steal, murder, commit adultery, swear falsely, burn incense to Baal, and follow other gods that you have not known. Do you punish the innocent and release the guilty? Do you make your street lanes of crime and drugs? Why are you skilled in doing evil and have forgotten to know how to do good? Admit it—your music is sick, too, as well as your art. Drugs and sex and rock’n’roll are all my brain and body needs are losers. Only a sick generation would sing *Imagine* at a Christian funeral. You are sick and fit for judgement.

Then you come and stand before Me and insist “We are safe.” “We are hip.” “We are totally innocent.” As a result, you are free to continue doing all these detestable acts. You make the men of Sodom look second rate. Has this House, which is called by My name, become a den of robbers in your view? Yes, I too have seen it.

As for you Jeremiah, do not pray for these people. Do not offer a cry or a prayer on their behalf and do not beg Me for I will not listen to you. Don’t you see how they behave in the cities of America, and in the streets of San Francisco, New York, and Washington, D.C? Their gay parades are a disgrace and an insult to humanity. Their month of June glorifying homosexuality is a disgrace. Their placing the gay flag on the White House is a abomination. Their placing drag queens before their youth is abomination. They have no shame. They are stubborn rebels spreading slander. They can’t even decide what a woman is. They are posting whether a male can give birth. And this is the generation that wants to place me in a court of law and convict me of creating “them male and female.”

When you speak all these things to them, they will not listen to you. When you call to them, they will not answer you. You must therefore declare to them: This is the nation that would not listen to the voice of the LORD their God and would not accept discipline. Truth has perished—it has disappeared from their mouths. Their universities are a disgrace full of false philosophies, false morality, false views of God, my Son and mankind itself.

For the Americans have done what is evil in My sight. They have set up their detestable things in order to burn their sons and daughters in the fire of abortion, a thing I did not command. I never entertained the thought.

The corpses of these people will become food for the birds of the sky and for the wild animals of the land, with no one to scare them off. I will remove from the cities of America and the streets of San Francisco, New York, and Washington, D.C. the sound of joy and gladness and the voices of the bridegroom and the bride for the land will become a desolate waste.

Now the priests, the preachers, the professors, the politicians, and all the people heard Jeremiah speaking these words in the House of the Lord. He finished the address the LORD had commanded him to deliver to all the people. Then the priests, the preachers, the

professors, the politicians, and the people too hold of him, yelling. “You must surely die.” This man deserves the death sentence because he has prophesied against San Francisco, New York, and Washington, D.C. as you have heard with your own ears.

Then the officials and all the people told the priests and prophets, “this man doesn’t deserve the death sentence, for he has spoken to us in the name of the LORD our God.

And thus Jeremiah escaped the death sentence. P.S. Americans presently murder one million of its innocent, helpless children a year.

—The Book of Jeremiah, chapters 7, 8, 26

Capturing the Federal Agencies

by Christopher F. Rufo

The political culture of the federal agencies is almost indistinguishable from that of the universities. Using political donations as a proxy for political culture, the federal departments are overwhelmingly left-wing. In the 2020 presidential election cycle, employees at the Department of Justice sent 83 percent of all contributions to Democrats. The Department of Housing and Urban Development, the number was 84 percent. At the Department of Health and Human Services, 88 percent; and at the Department of Education, a full 93 percent. Overall, according to analysis by Bloomberg, nondefense federal employees sent 84 percent of all presidential donations to Democratic nominee Joseph Biden—within striking distance of the rate in universities, 93 percent.

This culture is further reinforced through the creation of permanent “diversity, equity, and inclusion” programs that turn the narrative of the critical theories into orthodoxy and use the methods first developed by Erica Sherover-Marcuse to enforce codes of speech and behavior. These programs are now pervasive. The administration of President Joseph Biden has mandated “diversity, equity, and inclusion” in every department of the federal government. And the largest agencies have phalanxes of “diversity officers” who administer the bureaucracy in accordance with left wing ideology.

The programming at Sandia National Laboratories, which designs America’s nuclear weapons arsenal, is representative of the general orientation of “diversity and inclusion” in the federal government. In 2019, executives at Sandia sent a group of white male employees to a three-day reeducation program in order

to expose their “white privilege” and deconstruct their “white male culture.” These mandatory training, which was called the “White Men’s Caucus on Eliminating Racism, Sexism, and Homophobia in Organizations,” utilized the techniques of the New Left-style “consciousness-raising” groups to humiliate, degrade, and disintegrate the participants, so they could be reoriented toward “anti-racism.”

To begin the sessions, the trainers explained that their intention was to expose the “roots of white male culture,” which consists of “rugged individualism,” “a can-do attitude,” “hard work,” and “striving towards success”—which might be superficially appealing but are in fact, rooted in “racism, sexism, and homophobia” and “devastating” to women and minorities. This culture, according to the program materials, imposes a “white male standard” on others and leads to “lowered quality of life at work and home, reduced life expectancy, unproductive relationships, and high stress.”

In order to break down this culture, the trainers for Sandia demanded that the white male employees make a list of associations about “white men” and read a series of statements about their “white privilege,” “male privilege,” and “heterosexual privilege.” The trainers wrote down the answers to the first question, which included “white supremacists,” “KKK,” “Aryan Nation,” “MAGA hat,” “privileged,” and “mass killing,” then asked the men to accept their complicity in the white-male system and repeat a series of confessions: “White people are more wealthy,”; “white privilege is viewing police officers as there to protect you”; “white privilege is being first in line.”

As the reeducation program concluded, the trainers asked the men to write letters “directed to white women, people of color, and other groups regarding the meaning of this Caucus experience.” The men were exhausted and apologetic, pledging to atone for their whiteness and to become “a better ally” to the cause. “The caucus allowed me to see the [privilege], although not previously realized, that I have as a white male in society and at Sandia,” wrote one. “I’m sorry for the times I have not stood up for you to create a safe place. I’m sorry for the time I’ve spent not thinking about you,” wrote another. Their submission was complete.

Finally, as a broader structural matter, the new federal “diversity and inclusion” apparatus also functions as a patronage machine for left-wing activism.

—American’s Cultural Revolution: How the Radical Left Conquered Everything, p. 58-60

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Cross-Dressing in the Bedroom

by Selwyn Duke

Some years ago, during a brief social/political discussion with an older woman I ran into in a store, she said something to the effect of, “I don’t care what people do in their bedroom.” She made the statement reflexively, clearly confident I’d agree. Doesn’t everyone today?

Imagine her shock when I replied passionately and without missing a beat, “Well, I do!”

That pretty much ended the conversation. Really, though, it also can be a good conversation starter — for the truly inquisitive.

As to my meaning, no, I’m not Enid Strict The Church Lady (I don’t look good in a dress and I tend more toward Paul Harvey than Dana Carvey). Nor would I, as emperor, put CCTV cameras in everybody’s home; I’ve no interest in uber-intrusiveness. But I do have a strong interest in preserving civilization—and in restoring it in the first place.

Now, I so boldly made my statement to that woman because, in part, I aimed to strike a tiny blow against the very modernistic social norm of assumed libertinism. But the real problem with the “I don’t care what people do in their bedroom” line is that, translated, it amounts to (whether the person intends this or not):

I don’t care about character.

Or perhaps, “Character doesn’t matter.”

The elders among us may remember that the above line was used to justify Bill Clinton’s gutter-rat morals during his 1992 White House run. But “you can’t be one kind of man and another kind of president,” responded his general-election opponent, then-incumbent President George H.W. Bush. Really, though, Bush was just echoing greater thinkers, such as our Founders. To wit:

“Public virtue cannot exist in a nation without private [virtue], and public virtue is the only foundation of republics,” stated our second president, John Adams.

John Witherspoon, a minister and fellow Declaration of Independence signatory, issued an even sterner warning. “Let a man’s zeal, profession, or even principles as to political measures be what they will,” he said, “if he is without personal integrity and private virtue, as a man he is not to be trusted.”

Now, given my title and opening, some may at this point ask, “Is everything about sex?!” One answer is, “Yes (in a way), you leftist sexual devolutionaries have made it so.” After all, in line with G.K. Chesterton’s 1926 prediction that the “next great heresy” would be an attack on morality—and in particular, “sexual morality”—the Left has been assailing any and every sexual norm for decades now. It has been **aggressively establishing and imposing its own set of sexual norms.**

Nonetheless, when traditionalists dare push back against this even a bit, merely playing defense and taking up the cudgels for long-held *stati quo*, they are accused of being “hung up on sex.” It’s much like arsonists going around lighting fires and then accusing those diligently trying to douse them of being the pyromaniacs.

This said, Chastity is just one of the Virtues (out of style though it is); as I illustrated in “Where Have You Gone, George Washington?” there are numerous others. Moreover, there have been individuals who struggled with Chastity but still did great things and even were, in reality, virtuous in other dimensions. Paul of Tarsus **might** have been one (it has been theorized that the “thorn” in his flesh could’ve been sexual temptation). And Augustine of Hippo certainly was, with his famous supplication, “Lord, make me a saint—but not today!” Yet there’s a profound difference between such men and those unabashedly living, as we euphemistically put it now, “alternative lifestyles” (as if at issue is embracing an organic diet).

This difference is implied in ancient Chinese sage Confucius’s lament, “It is not that I do not know what to do; it is that I do not do what I know.” It’s one thing to value and promote virtue but, owing to weakness, fall into vice.

It’s quite another to value and promote vice.

An example is the difference between someone who has in the past lied or still does so occasionally, during weaker moments, but who values Honesty; and a morally nihilistic demagogue who considers lying just another tactic in the toolbox. Or, it can be analogized to the difference between a physician who preaches proper health principles but, owing to frailty, doesn’t always apply them to himself; and a doctor who, for some psychotic reason, actually values perverse medicine.

A question now arises, though: Should you trust the latter doctor in other dimensions? Should you trust him in business as long as he **claims** to value Honesty? Should you trust a modern-day Marquis de Sade to babysit your daughter as long as he boasts a PhD in child psychology? (After all, we don’t care “what he does in the bedroom.”) Why, I doubt you’d even want such a person taking care of your dog or repairing your car.

For you cannot be one kind of person and another kind of _____ (fill in the blank). Our character, our sense of virtue, affects everything we do. Perhaps no one explained this better than philosopher C.S. Lewis in his book **Mere Christianity**, in which he likened humanity to a fleet of ships in formation. Psychology Today related his analogy in 2018, writing:

A successful voyage requires three things. First, the ships must stay out of each other’s way, and they must not collide. Second, the individual ships must be seaworthy, everything working in proper order. Third, the fleet of ships must be on its proper course.

If they mean to go to New York, but end up in Calcutta, something has gone terribly wrong.

What does this have to do with morality? For Lewis, morality is like [relates to] the fleet of ships, insofar as it is concerned with three things. First, morality is social. It is concerned with fairness and harmony between people. Second, morality is individual. It is concerned with harmony within the individual person. And finally, morality has a purpose, connected with the overall purpose of human life.

Commenting on this in his book, Lewis stated:

You may have noticed that modern people are nearly always thinking about the first thing and forgetting the other two...When a man says about something he wants to do, 'It can't be wrong because it doesn't do anyone else any harm,' he is thinking of only the first thing. He is thinking it does not matter what his ship is like inside provided that he does not run into the next ship...But though it is natural to begin with all that, if our thinking about morality stops there, we might just as well not have thought at all. Unless we go on to the second thing—the tidying up inside each human being—we are only deceiving ourselves.

Lewis then made a critical point: It's not enough to merely have the stated desire of not colliding with others. For if our ship isn't right on the "inside"—if it isn't operating correctly—we may not be able to help but collide with each other. For moral dysfunction breeds psychological dysfunction, which itself can mean disordered urges and a lack of self-control in managing them. As examples, just consider those with overwhelming urges to murder (serial killers), molest children, or steal. Coming to mind is ex-Biden administration official Sam Brinton, whose "lifestyle choice" was to dress like a woman. His issues led to "colliding" with others' ships when he stole women's luggage at airports, perhaps driven by autogynephilic desires to wear what once covered a real woman's body.

In reality, we should care about wrongness no matter where it occurs, whether the boardroom, the bedroom, or the mind. And aside from the aforementioned, caring matters for another reason, too:

Not caring allows what's not cared about out of the closet. (I examined this in-depth in "The Acceptance Con.")

Not caring equates to apathy, and apathy allows for public emergence and visibility; this can lead to inurement, inurement to acceptance, acceptance to marketing, and marketing to valuing. And since stigmas are the corollaries of values—to value something means its moral opposite will be devalued—valuing what's wrong leads to the stigmatization of what's right. (Welcome to third millennium America.)

Just consider the results of so-called "transgenderism" having gone through the above process. While once considered a mental disorder requiring treatment, it ultimately became a status so valued that people have been persecuted (including jail time) for criticizing it. Moreover, successful "trans" marketing has led to its embrace by countless youths—sometimes, in fact, clusters of girls from the same school—and often the permanent damaging of their bodies. (Ask "Nathaniel" and Chloe Cole about that.)

This all happened, too, because not enough of us cared sufficiently about keeping cross-dressing "in the bedroom" (that is, behind closed doors), insofar as it will exist. Caring is a prerequisite for controlling the culture and, as I've long said, if you don't control the culture, the culture will control you.

We would do well to remember that apathy is not a virtue—and that the future belongs to those who care.

—American Thinker, February 25, 2024

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America's Marxist Universities by Wendy Kinney

Across America, universities are openly defying President Trump's Executive Order 14151, issued in January 2025, which aimed to end the radical and wasteful DEI bureaucracy infecting institutions nationwide. The order mandates merit-based practices and the termination of DEI initiatives in federal agencies and contractors. Despite this, many universities continue to reinforce their ideological grip on academia, prioritizing DEI over federal law.

The Universities Which Refuse to Comply

A sampling of prominent universities openly defying the executive order includes:

Harvard University—Publicly rejecting any rollback of diversity policies. A Harvard official remarked, "Harvard stands firmly behind its commitment to DEI as part of our core educational mission."

University of California System—Upholding DEI policies across all campuses. According to a university representative, "We will continue to implement DEI initiatives to ensure an inclusive learning environment for all students."

University of Michigan—Defending DEI as essential to an inclusive academic environment. The university's press release explained, "Diversity, equity, and inclusion are foundational to the success of our academic community."

University of Pennsylvania—Expressing concerns about restrictions on DEI. In a statement, they emphasized, “Our university remains committed to policies that ensure equality and support for all students.”

University of Colorado Boulder—Maintaining DEI programs despite funding threats. The university president noted, “We will not allow political interference to dismantle the values that define our institution.”

Western Michigan University—Continuing DEI initiatives. A university spokesperson stated, “Our commitment to fostering a diverse and inclusive environment is central to our mission and will not be compromised.”

Lincoln Land Community College (LLCC)—Reaffirming institutional commitment to DEI. The school’s administration declared, “Our DEI programs are integral to fostering a welcoming and respectful academic environment for our diverse student body.”

This defiance raises a critical question: Are universities still educational institutions, or have they become ideological fortresses?

From Education to Indoctrination

This ideological shift comes at the cost of academic performance and leaves students unprepared for the real world. Once globally competitive, US students now rank far behind their peers in math, reading, and science. Countries that focus on rigorous academics outperform American students. Instead of preparing students for a competitive workforce, universities have embraced ideological programming that leaves graduates unprepared for real-world challenges.

Universities have shifted from centers of debate to centers of conformity, where:

- * DEI bureaucracies dictate policy, silencing free thought.

- * Professors prioritize activism over education.

- * Dissenters face harassment, censorship, and exclusion.

If DEI were truly about excellence, the US wouldn’t be falling behind in global education rankings while importing STEM talent from abroad. DEI policies have undermined academic quality.

The Damage to Students: The Real-World Consequences

Instead of addressing these failures, universities continue to defy federal mandates, worsening the situation. The US now ranks 25th in math, 13th in reading, and 18th in science among industrialized nations, according to the Programme for International Student Assessment (PISA). Meanwhile, companies increasingly hire foreign STEM graduates because US

universities are producing activists rather than engineers, doctors, and innovators.

Employers report that recent graduates lack problem-solving skills, resilience, and critical thinking. Many struggle to adapt to workplaces that require merit, collaboration, and diverse perspectives. The damage extends beyond academics: a 2024 study from the American Psychological Association found a 50% increase in anxiety and depression among college students in the last decade, linked to safe-space culture, ideological isolation, and a suppression of open discourse.

The Consequences of Defying Federal Law

As universities continue to defy federal law, a federal judge has partially blocked enforcement of Trump’s executive order due to free speech concerns. This highlights a broader issue: when institutions selectively follow laws, governance collapses.

The Trump administration must enforce its executive order by:

- * Cutting federal and state funding to noncompliant institutions.

- * Holding university leadership accountable for violating federal law.

- * Supporting legal challenges against discriminatory DEI policies.

- * Eliminating DEI bureaucracies that promote ideological uniformity.

The Hypocrisy of Federal Funding

With massive endowments and financial resources, why are these universities still receiving federal funding? Institutions like Harvard and the University of California system have multi-billion-dollar endowments yet continue to demand taxpayer dollars, even as they openly defy federal mandates and embrace divisive, ideological programming.

If these universities believe so strongly in their DEI policies, they should transition to private status. They have the financial means to operate independently. Continuing to accept federal funding while undermining the values it supports is hypocrisy.

Why should taxpayers fund universities that reject federal mandates and promote policies that harm academic excellence? If universities are committed to their ideologies, it’s time for them to sever ties with the federal government and operate as private institutions.

The Path Forward: Reclaiming Higher Education

Parents expect their children to receive an education, yet many return indoctrinated by faculty and administrators. To reverse this trend, decisive action is needed:

- * Defund ideological programs—Alumni and donors should withhold contributions.

- * Demand transparency—Universities must disclose DEI spending and hiring practices.

* Empower students—Encourage legal action and documentation of classroom bias.

* Elect leaders—Support policymakers who will enforce anti-DEI measures.

The Time to Act Is Now: A Call to Action

Universities have abandoned their educational mission in favor of ideological enforcement. If unchecked, they will continue to expand their ideological control into every facet of society—free speech, religious liberty, corporate policies, and governance itself.

This is not just a battle for Washington—it is a fight for the future of the next generation. Parents, alumni, lawmakers, and students must take decisive action. Now is the time to stand up and reclaim our educational institutions.

—*American Thinker*, March 2, 2025

The Episcopal Church Embraces Screwtape

by Fay Voshell

For decades, the mainstream media and Hollywood justifiably have called out the Catholic Church for scandals involving the sexual exploitation of children by members of the church’s hierarchy. For example, the 2015 film *Spotlight* dramatized the *Boston Globe*’s exposure of the Boston Catholic archdiocese’s massive cover-up of child molestation. The film won two Oscars.

Pope Francis officially apologized and asked forgiveness for similar cases in Europe. The pontiff made it clear that Catholic doctrine and practice have never supported the abuse of children.

But for the Episcopal church’s progressive leadership, as Bishop Mariann Budde most recently revealed during the prayer service attended by President Trump and other members of his administration, a new revelation is at hand. The teachings and commandments of the Christ who forbids harm to little children—the Christ this denomination still professes to be the Creator of the universe and all that is within it, including all of humanity—have been revoked.

No longer is the Christian teaching commanding protection of innocents the truth whose applicability to this often abusive world is eternally and comprehensively relevant. Instead, the Word is an ever-unfolding synthesis of truth that now unapologetically embraces the dark ideology of a sex cult, christening it with God-words:

The Episcopal Church embraces a legacy of inclusion, aspiring to tell and exemplify God’s love

for every human being; people of all genders and sexual orientations serve as bishops, priests, and deacons in our church.

Budde’s loyalty is to the current Episcopal iteration of new doctrines, as she herself professed in her homily at Washington National cathedral. Her first loyalty is to the LGBT movement, particularly as it is now led by the trans movement. She called on the president to have mercy on trans children, whom she characterized as being in fear for their lives.

By embracing trans ideology, the bishop has pronounced the conforming of a child’s God-given body to an image supposed to reflect the sex opposite what he or she is born with as an unassailable spiritual journey. Children can be moved by a God-given impulse to become the opposite sex. The road to divine transformation is difficult, requiring drugging and radical surgery. Puberty-blockers will inhibit growth. Hormones will alter natural life processes. For females, surgery will remove breasts, ovaries, and uteruses while hormone “therapy” will grow beards and deepen voices. “She” will become “he.” If the child is male, castration and a false vagina combined with the suppression of testosterone will conform the “he” into a facsimile of a “she.”

What terrible mercy.

Budde’s extension of what she deems Christian “mercy” does not stop with advocacy for mutilating and drugging children. The bishop, who supports the open borders through which have poured millions of illegal aliens she deems fit to pick our crops and perform other menial work, does not extend mercy to unaccompanied children.

According to the testimony of J.J. Carrell, who was a patrol agent in charge of the US Border Patrol during the four years of the Biden administration, an estimated 500,000 unaccompanied children were mercilessly trafficked across our borders. Mr. Carrell testified before Congress on November 19, 2024:

Inside this invasion, the unspoken evil of child-trafficking and, more specifically, child sex-trafficking, has flourished. ... What did the DHS, HHS, and ORR do to correct this humanitarian disaster? Nothing. In fact, all three agencies created further policies and procedures to increase the efficiency of moving UACs, their ages ranging from newborn infants to 17-year-olds, from the border to the interior of the United States to unknown and unvetted sponsors.

Unaccompanied alien children were being handed off to total strangers. They then disappeared into the darkness of labor- and sex-trafficking.

The horrific truth [is] that every one of the 550,000 or more UACs in America are lost. These children are being labor-trafficked, sex-trafficked,

barbarically harvested for their organs and, quoting President Trump, “A lot of them are already dead.”

Carrell added:

The probability that thousands of these UACs are being raped at this very moment is 100 percent. ... I state, without reservation, that the United States federal government is the world’s largest child sex–trafficking organization in modern history.

Not a syllable passed Bishop Budde’s lips condemning the Biden government for enabling the sex–trafficking of children. Nor have the mainstream media that condemned the Catholic Church paid much attention to the horrors innocents endure.

In fact, Biden has gotten a pass for actual abuse of hundreds of thousands of children, whereas Trump, whom the bishop publicly excoriated as a merciless monster, is exercising true Christian mercy.

Within a week of his inauguration, President Trump’s administration found and rescued 75,000 of those children, nearly all of whom have been abused in the ways cited by Mr. Carrell. Trump also has issued an order banning what has been euphemistically called “child gender transition care.”

How has Bishop Budde, the woman who condemned the president of the United States before millions of viewers, been allowed to support child abuse in the very name of Christ?

The Episcopal church claims that Mariann Budde is in the line of succession of the apostles and of Christ himself. Budde is considered the embodiment of God’s abiding presence in this world.

That Word is believed to be ever-evolving into new forms, and Budde is considered the latest iteration of that evolution. The new inner light she considers divine and which she wants, by using her position of influence in Washington’s foremost cathedral, to be ratified by church and government alike, is the “light” offered by the LGBT community, now led by the trans movement. She is deeply committed to the eradication of former church doctrines concerning marriage between a man and a woman and the distinction between male and female.

Budde was and is not speaking according to the gospel still outlined in the official doctrines of the Episcopal church—namely, that Christ was crucified, died, and rose from the dead to save human beings from their sins, thus reconciling them to God.

In the gospel of Matthew 11:5-6, Jesus responds to his critics, saying “Blessed is he who is not offended by me.”

This is the core issue in the “bishop” Budde case. She and the denomination she represents are offended by the Christ the Episcopal church professes to worship and to serve, the Christ in whose honor the Washington Cathedral was built, the Christ who forbade harm to children and who warned that those who abused them may as well have a millstone hung around their necks and be drowned in the sea.

Budde is a fake bishop among the many who are leading their flocks to destruction. She and her denomination have sold Christ and the church for an ideological thirty pieces of silver. They have sold out for a counterfeit Christianity that weakens and undermines from within the foundations of the churches built to proclaim the Truth of Christ.

Lent, which for Christians is a time of repentance and an evaluation of their walk in the Faith, is soon upon us. During that season, a traditional hymn of repentance is often sung.

The hymn’s words ask, “Ah, Holy Jesus, how hast thou offended that man to judge Thee hast in hate pretended? By foes derided, by thine own rejected, O most afflicted.” The writer of the hymn concludes that it is human beings who have committed treason against Christ by denying Him and his words.

Let us pray there are those among the leadership and their congregations who are not offended by the Christ they profess to worship and to serve and to obey. Let us pray there are millions who refuse to traduce the Christ they profess as God and Savior.

May churches like Washington Cathedral mercifully be restored to the foundational doctrines of the faith it and the denomination it represents once believed.

—American Thinker, February 2, 2025



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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. 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.org.