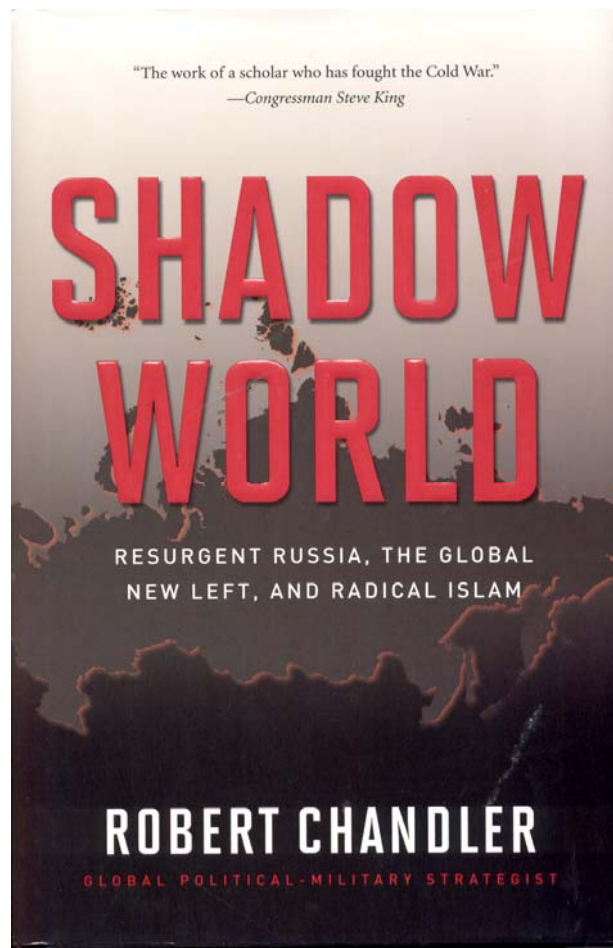


How Marxism Has Infiltrated the Catholic Church

By Robert Chandler
Author of *Shadow World*



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“Lest we forget at least an over-the-shoulder acknowledgment to the very first radical: from all our legends, mythology, and history (and who is to know where mythology leaves off and history begins — or which is which), the first radical known to man who rebelled against the establishment and did it so effectively that he at least won his own kingdom — Lucifer.”

Saul Alinsky dedicates his book, “Rules for Radicals” to Lucifer.

PEOPLE & PLACES

Saul Alinsky, The Man Who Inspired Obama

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Day to Day, January 30, 2009 · You may not recognize his name at first, but Saul Alinsky served as the inspiration behind President Barack Obama's initiative to become a community organizer in Chicago. Friday is the 100th birthday of the founder of the Industrial Areas Foundation. Alex Cohen talks with Alinsky biographer Sanford Horwitt about his book *Let Them Call Me Rebel: Saul Alinsky His Life and Legacy* and the man.

Source: National Public Radio <http://www.npr.org/templates/story/story.php?storyId=100057050>

Introduction

By Cliff Kincaid, President, America's Survival, Inc.

James Tyson, who worked for Accuracy in Media and the Council for the Defense of Freedom, wrote *Target America*, a book about the impact of communist propaganda, and *Prophets or Useful Idiots?*, a report about liberal church groups opposed to U.S. policy in Central America in the 1980s. The latter was published during a time when President Ronald Reagan was trying to prevent a complete Soviet- and Cuban-sponsored Communist takeover of Central America. The Communist Sandinistas had taken power in Nicaragua in 1979 and Communist terrorists known as the Farabundo Marti National Liberation Front (FMLN) were threatening a violent takeover of neighboring El Salvador. The Reagan policy of overt and covert aid for the Nicaraguan freedom fighters, known as the Contras, forced the defeat of the Sandinistas, leaving the FMLN in disarray. In 1983, Reagan ordered the liberation of Grenada, an island in the Caribbean, from communist thugs.

One chapter in Tyson's report was devoted to the role of the Catholic Church in facilitating this Marxist movement in Central America. "For decades after the Russian Revolution in 1917 the Catholic Church world-wide was one of the strongest opponents of communism," he noted. But this stand softened after that. John Paul II, who became Pope in 1978 and understood the reality of communism, having lived under it in his native Poland, publicly criticized Marxism and Marxist-oriented Liberation Theology. A former Maryknoll Priest, Blase Bonpane, is given credit for "initiating the historic dialogue in Latin America between Christianity and Marxism" and today speaks around the country on "Building an International Peace System" – a primary focus of the University of Notre Dame's "Peace Studies" department.



Obama conquers Notre Dame.

Despite the efforts of Pope John Paul II, which are highlighted in Malachi Martin's book, *The Keys of This Blood*, the U.S. Catholic Church remained "more consistently radical" during this time, Tyson noted, and began to exhibit a "softening towards communism and increasingly radical stances on economics and politics." For instance, the U.S. Catholic Bishops opposed the Reagan Administration's policy of supporting the Nicaraguan freedom fighters. Tyson identified the U.S. Catholic Conference, an agency of the American bishops, as being under the influence of figures such as Father J. Bryan Hehir, who in 1983 delivered a series of lectures at the far-left Institute for Policy Studies (IPS) entitled, "Matthew, Marx, Luke, and John." (emphasis added). Hehir received an IPS award named after Orlando Letelier, a Chilean communist identified in

briefcase papers found after his death as an agent of Communist Cuba. Hehir is today a professor at Harvard University's John F. Kennedy School of Government.

The Sandinistas have retaken power -- and the FMLN has taken power -- operating through techniques of infiltration and manipulation of the electoral process, with the backing of Hugo Chavez of Venezuela and the Castro-influenced Sao Paulo Forum.

Domestically, President Barack Obama's speech at Notre Dame has to be understood in the context of his hiring and training by Jerry Kellman, an apostle of Saul Alinsky at the Industrial Areas Foundation (IAF). Kellman "led a group, the Calumet Community Religious Conference, that had been created by several local Catholic churches," noted National Review writer Byron York. Tyson had noted that Saul Alinsky, an organizer and socialist, originally had the support of Catholic Bishop Bernard J. Sheil and was facilitated in the San Antonio, Texas, area by the Catholic Diocese there. It became a center for support for Liberation Theology and opposition to the Reagan policy in Central America. A documentary, "The Democratic Promise: Saul Alinsky and His Legacy," noted that, "Alinsky envisioned an 'organization of organizations,' comprised of all sectors of the community — youth committees, small businesses, labor unions, and, most influential of all, the Catholic Church." *The Citizen's Handbook* notes that, "Much of IAF organizing occurs through Christian churches particularly the Catholic church."

Over the last 10 years, the Catholic Campaign for Human Development (CCHD) of the U.S. Conference of Catholic Bishops has given millions of Catholic-donated dollars to the Industrial Areas Foundation and the Saul Alinsky-style ACORN (Association of Community Organizations for Reform Now). ACORN, which has reportedly received more than \$53 million in federal funds, has been implicated in voter fraud on behalf of the Obama presidential campaign.

All of this background is necessary in order to understand why President Obama would be selected to speak -- and why he would be honored -- at the University of Notre Dame. In this report Robert Chandler exposes how this has happened.

A strategist who has worked for the United States Air Force and several U.S. Government agencies, Robert Chandler is a retired Air Force Colonel and Vietnam veteran who holds a Ph.D. in political science from George Washington University. His book, *Shadow World*, available from America's Survival, Inc., analyzes the dangers we face from the global Left, radical Islam, a resurgent Russia and China.

In this global struggle in the shadow world, Obama's Marxist revolution seems to have captured the American branch of the Catholic Church.

By Robert Chandler, author of *Shadow World*

One protester's sign said that Notre Dame, the most clearly recognizable Catholic institution in the U.S., had spiritually "sold out"¹ by giving President Barack Obama an honorary doctor of laws degree. But this was the candidate who won a majority of the Catholic vote in the 2008 presidential election. There certainly is a split within America's Catholic community, but Obama and his fifth column leftist or "progressive" supporters and handlers seem to be winning.

What lies behind this confrontation is a decades-long assault on the Christian religion, the Catholic Church and its "Culture of Life" in particular, which are regarded by modern-day Marxists as a major impediment to their plans for a complete takeover of American – and global – institutions. These Marxists are guided by Italian Communist Antonio Gramsci, whose writings were introduced to the United States in the mid-1950s by Carl Marzani, a publisher and Soviet KGB agent whose publishing house was subsidized by the KGB. Marzani published *The Open Marxism of Antonio Gramsci* in 1957.²



Rev. Jenkins: President of Notre Dame.

Gramsci's Marxist theory of cultural revolution stressed that dominance over the existing order in the West, including religion, was rooted in education, the media, law, and a mass culture of beliefs, values, and traditions. He said that it was through these elements that the "ruling class" exercised mind-control or "hegemony" over ordinary people. Hence, to overturn the existing order and "Marxize the inner man," one must create a subversive program of "counter-hegemony" against its supporting culture. The war against the existing culture would leave nothing outside of the struggle, especially Christianity, to negate the established modes of thought and ways of doing things.

Christianity is considered a prime target in preparing the way for a "Marxized America," since religion, as an independent center of societal values, stands in the way of creating a new culture based on what is deceptively called "social justice" and "change." Religion, in the Gramsci view, is the foundation for the Western values of individual liberty, private property, and the traditional family, and must be abolished in order for the new communist society to emerge.

Interestingly, Notre Dame has one of the leading Gramsci scholars on its faculty. Joseph A. Buttigieg, a Professor of English at Notre Dame, is the editor and translator of the complete edition of *Antonio Gramsci's Prison Notebooks*, and was a founding member of the International Gramsci Society, of which he is now president.³ He spoke at the Brecht Forum, home of the New York Marxist School, in 1994⁴ and was an endorser of the "150th Anniversary of the Communist Manifesto" conference, held October 30 & 31, 1998, at Cooper Union's Great Hall in New York.⁵

The Gramsci Strategy

An essay notes that Gramsci came to see revolution not as something to be achieved through violence and terrorism but “as essentially a long-term prospect depending on the particular traditions and conditions that exist in each individual country and needing above all as its prerequisite the gradual building of hegemony (his name for ideological domination or penetration) in all the institutions of society by those intellectuals with revolutionary ideas.”

It goes on, “Only when this task is complete, and ideological unity between intellectuals and masses (‘historic bloc’ is the term Gramsci uses for this) has been achieved, does the time become ripe for successful revolutionary political action. For Gramsci this is the process that has informed history; new ruling classes have succeeded in establishing a new social order only when they have had effective ideologists to make their ideas permeate the institutions of civil society.”⁶



U.N. General Assembly President Miguel D'Escoto is a communist and Catholic Priest.

President Barack Obama is the head of this “new ruling class” who is dedicated to bringing about the “new social order.” His background includes being mentored by Communist Party member Frank Marshall Davis, close personal relationships with members of the Communist Weather Underground, Bill Ayers and Bernardine Dohrn, and backing from the Democratic Socialists of America when he launched his political career in Chicago.

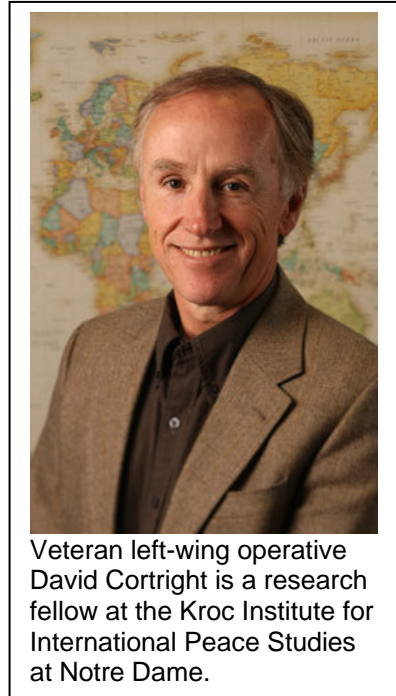
The problem for this new ruling class, which used to be known as “liberal” and now calls itself “progressive,” is that it is still out-of-step with the majority of the U.S. population, only twenty two percent of which considers itself liberal.⁷ Majority support for “progressive” values such as abortion-on-demand and homosexual marriage continues to be sorely lacking. So the challenge of the “progressive” movement is to convince the majority of the people through deception and propaganda to go along with its left-wing agenda. One key part of this effort is to drop use of the term “liberal,” which has been discredited, and use “progressive” because this term enjoys a higher favorability rating. A report from the Campaign for America’s Future and Media Matters for America claims this effort has been so successful that America is now a “center-left nation” because of “the rise of progressive demographic groups.”⁸

Obama accepted the challenge at Notre Dame because he wants to count American Catholics as one of these “progressive” groups. But knowing that his policies, especially on abortion, are opposed to Catholic moral teaching, Obama, a master of political double-speak, stepped up to the microphone at a Catholic institution and

beguiled many Catholics when he called for an “open dialogue” of people with “open hearts, open minds, fair-minded words” in an effort to find “common ground.” His syrupy words were designed to drive a gigantic political wedge in the Roman Catholic community, dividing the mesmerized from those Catholics who stood steadfast with Church doctrine and the teachings of the bishops.

The Obama appearance was arranged by the Rev. John I. Jenkins, president of Notre Dame, in violation of a document published by the U.S. Conference of Catholic Bishops saying that Catholic institutions should not honor or provide a platform to politicians who stand in opposition to Catholic moral teaching on abortion and the “culture of life.”

Jenkins has made common cause with those backing Obama, who have a secular global agenda that includes the establishment of global institutions in direct competition with the Roman Catholic Church. Jenkins is a board member of Millennium Promise, an organization dedicated to fulfillment of the U.N.’s “Millennium Development Goals” for the U.S. and the world. The cost of fulfilling the Millennium Development Goals, which were integrated into Obama’s Senate legislation called the “Global Poverty Act,” was estimated at \$845 billion. Other board members of the Millennium Promise include former President Jimmy Carter, Josephine Linden of Goldman Sachs, and Stewart Paperin of the George Soros-funded Open Society Institute.⁹ In 2006, Soros pledged \$50 million to the Millennium Promise.¹⁰



Veteran left-wing operative David Cortright is a research fellow at the Kroc Institute for International Peace Studies at Notre Dame.

Not coincidentally, Soros has been a major backer of the Democratic Party, including Barack Obama’s 2008 presidential campaign.

The late Vatican scholar Malachi Martin, author of *The Keys of This Blood*, understood the stakes, having written a book whose title included a reference to the ultimate battle for “control of the New World Order.”¹¹ Martin was an expert on how the global left had embraced the Gramsci philosophy.

The University of Notre Dame itself operates the “Kroc Institute for International Peace Studies,” named for Joan Kroc, widow of McDonald’s founder Ray Kroc, and offers a Ph.D in “Peace Studies.” One of the faculty members is David Cortright, a veteran left-wing activist who has been a consultant or adviser to various United Nations agencies.¹² Interestingly, his own website includes a link to a National Public Radio program entitled “Saul Alinsky, The Man Who Inspired Obama.” Alinsky’s own book, *Rules for Radicals*, was dedicated to Lucifer as “the first radical...”

On the global level, the Gramsci strategy has been enormously successful, as evidenced by the fact that the current president of the United Nations General Assembly is Miguel D'Escoto, the former foreign minister of Sandinista Nicaragua and Catholic Priest of the Maryknoll Order who received the Lenin Peace Prize from the old Soviet Union.¹³ D'Escoto is an advocate of Marxist-oriented liberation theology, which is quite similar to the anti-American and anti-white ranting of the Rev. Jeremiah Wright that Obama and his family enjoyed for about 20 years in Chicago. Obama only cut his ties to Wright's church when a media controversy during the 2008 presidential campaign convinced his handlers that most people rejected this "religious" view.

George Weigel, a distinguished senior fellow of the Ethics and Public Policy Center in Washington, D.C., called Obama's foray to Notre Dame a "high stakes 'political game.'"¹⁴ Obama's plea for "open dialogue" certainly will mollify many Catholics and Christians unaware of the real nature of the "game" he is playing. While he speaks soothing words from his teleprompter, however, his far-left political base works at the same time to expand efforts to weaken the cultural and religious influence of Catholicism and Christianity across America.

Obama was elected President last November on the backs of the radical left, a blended group of fifth column progressives, socialists, Marxists, and a large number of capitalism-hating political extremists. Since the 1960s, this community of the far-left has been preparing the way not only for a revolution in cultural affairs but a massive extension of government and union power. My book, *Shadow World*, documents the activities of many of these fellow travelers and their stealthy subversive tactics designed to undermine America's political system, its free-market, and its robust culture of individual liberty and responsibility.¹⁵



The First 100 Days

After the January 20, 2009, swearing-in of Barack Obama as the nation's forty-fourth President, the new head-of-state and his radical progressive-socialist-Marxist advisers hit the ground running. They were intent on fulfilling the words of Rahm Emanuel, Obama's Chief of Staff and himself an accomplished politician from Chicago, to "Never allow a crisis to go to waste."

The battle at Notre Dame has to be understood in the context of current events: Obama and his far-left fifth column supporters exploited the world financial crisis by nationalizing U.S. banks, insurance companies, and automobile and truck manufacturers. Next on the agenda are health care and energy. Free enterprise, as

known in America, is being quietly suffocated in a coordinated effort to redistribute wealth in terms of what Marxist-trained community organizers might call “human needs” and “social justice” to create a socialist and secular society.

All of this federal control, deficit spending and debt come on top of a growing financial disaster involving paying for Medicare and Social Security in the years ahead.

Cultural Marxism

The strategy and tactics of the progressive-socialist-Marxist fifth column directing the Obama Administration’s drive toward socialism and secularism are drawing upon the cultural Marxism strategy and tactics developed by Antonio Gramsci, who made it quite clear that his non-violent approach toward cultural revolution included Vladimir Lenin’s geopolitical perspective of world communist domination. But, unlike Lenin, Gramsci’s more subtle, stealthy blueprint does not focus on “conquering cities and streets” through violent revolution.

As Vatican scholar Malachi Martin explained, Gramsci would use Lenin’s framework “. . . to conquer the mind of civil society” and “acquire a Marxist hegemony over the minds of the populations that must be won.”¹⁶

Carl Boggs, an expert on Gramsci, notes that “Gramsci was the first to insist that religion as a hegemonic ideology would have to be confronted within the context of transforming popular consciousness as both the *pre-condition* to abolishing capitalism and a central aspect of liberation itself.”¹⁷ For Gramsci, Catholicism and Christianity performed a great service to bourgeois political authorities and their hegemonic philosophy and tools used to control the minds of the people. Religious ideology, he argued, reinforced existing structures, such as private property, the family, and diluted the importance of collective action to change the world. Gramsci’s strategy and tactics focus on culture and education to combat modern ideologies, including religion. “Man... is a product of history,” Boggs quotes Gramsci as saying, “not nature This means that every revolution has been preceded by an intense labor of social criticism, of cultural penetration and diffusion.”¹⁸

Gramsci’s philosophy is a guiding part of the revolutionary process. Through the use of trade unions, schools, churches, and the family, Gramsci promised an entirely new system of values, attitudes, beliefs, and morality, while other cultural and societal elements would be redefined. Through revolutionary action in each of these cultural areas, a new worldview would be created that challenges the ideological control and socialization of daily life by the existing civil political structure.

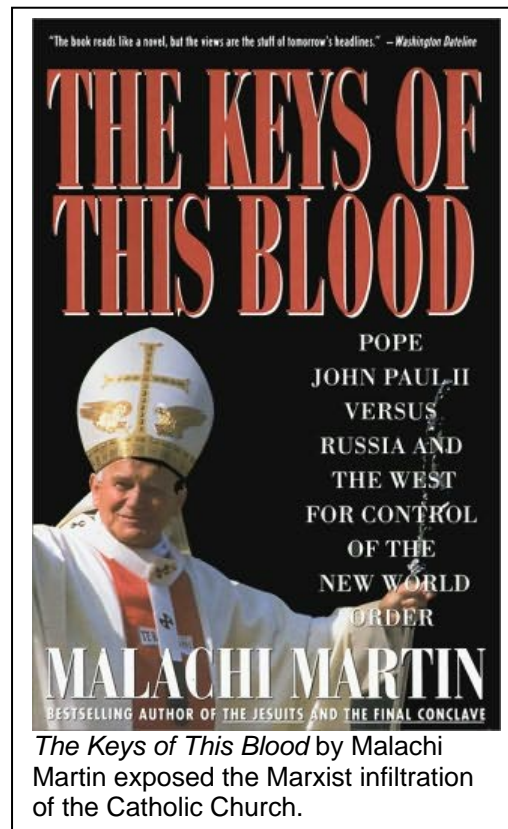
Religious faith was singled out by Gramsci as being especially troublesome, since Christianity has a tendency to create an “apolitical fatalism” among the oppressed. He believed that Catholicism and Christianity must be combated through a strategy of driving a wedge between the churches and their followers to establish a new civil society.¹⁹

In operational terms, these insights mean that “if socialism is to assert its ideological hegemony, it must create its own culture. . . .” Gramsci stressed that the overall struggle against the bourgeois-Christian (and Judeo-Christian) civilization would have to sweep away all aspects of the old order, including the cultural, economic, and political elements. For Gramsci, a cultural revolution included all hidden dimensions of mass consciousness, especially the religious principles that guide the people’s thoughts and actions. This struggle for ideological hegemony and destruction of capitalism are essential preconditions for socialist transformation. Cultural Marxism is the key to creating an integrated society that will achieve political and economic control in the name of “social justice.”²⁰

Malachi Martin explained that Gramsci’s quiet, anonymous revolution would do everything in the name of man’s dignity and rights, and in the name of the claims and constraints of Christianity: “Accomplish that, said Gramsci, and you will have established a true and freely adopted hegemony over the civil and political thinking of every formerly Christian country. Do that, he promised, and in essence you will have Marxized the West. The final step -- the Marxization of the politics of life itself -- will then follow. All classes will be one class. All minds will be proletarian minds. The earthly Paradise will be achieved.”²¹

Gramsci admonished his followers that non-violence did not mean sitting back and waiting for revolution to happen – people had to make it happen. “What was essential insisted Gramsci,” Malachi Martin stressed, “was to Marxize the inner man.”²² Hence, for nearly five decades a revolutionary Marxist fifth column has been working openly to transform American culture from one founded upon a free market and personal liberties to one that could be made amenable to a socialist governance and secularization. These subversive activities were expected to pay-off after fifteen to twenty-five years of effort -- the estimated time needed for successfully instilling a new set of socialist-Marxist values in America’s youth—to “Marxize” the inner man.

Education was a major channel for this transformation. Professor Mary Grabar, in her America’s Survival, Inc. report on the educational methods of former Obama associate Bill Ayers, quotes Ayers as saying “teaching invites transformations, it urges revolutions small and large,” “capitalism promotes racism and militarism,” and



The Keys of This Blood by Malachi Martin exposed the Marxist infiltration of the Catholic Church.

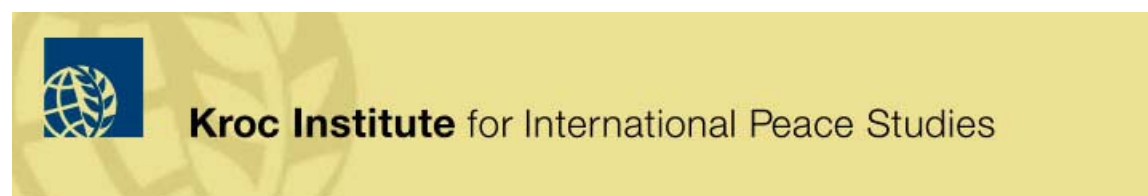
“education is the motor-force of revolution.”²³ The radical left’s fifth column focuses on re-educating the next generation from K-12 and into the colleges and universities.

The nuclear family is a main target. Efforts are made to break a child away from his/her parents’ way of life and values through promotion of acceptance of abortion, homosexuality, same-sex “marriage,” unmarried adult living arrangements, and sexualizing child behavior. Catholicism and Christianity, as shown in Europe’s fall into a dark pit of socialism and secularism, also would have to be undermined in order to transform American culture. Socialism and secularism are partners in “Marxizing the inner man.” For the progressives-socialists-Marxists conducting the subversive drive toward “social justice” in America, the values embodied in Catholicism and Christianity stand in the way of their success and therefore must be destroyed.

Religious Subversion

President Obama strengthened the Gramsci Left’s religious subversion when he refused to host a morning service of Christian and Jewish leaders on the May 7, 2009, National Day of Prayer, a session where typically the President would exhibit moral leadership by offering a few words, followed by religious leaders offering prayers. He also refused to attend a large Catholic prayer breakfast the next day.

Perhaps this opened some eyes. Obama had explained his religious outlook in a 2006 speech to the Sojourners, an evangelical biblical group that applies Marxist principles in its criticism of capitalism and American society. In an article entitled “One Nation . . . Under God?” the *Sojourners Magazine* quoted Barack Obama as saying, “I believe in the power of the African-American religious tradition to spur social change.” “Because of its past, the black church understands in an intimate way the biblical call to feed the hungry and clothe the naked and challenges powers and principalities.” This was the Jeremiah Wright view.



Reflecting Antonio Gramsci’s cultural Marxism, Obama added that “in its [the African-American church’s] historical struggles for freedom and human rights, I was able to see faith as more than comfort for the weary or a hedge against death, but rather as an active palpable agent in the world, as a source of hope.”²⁴

Obama’s comments in 2006 seem to show a strained Christianity, reflecting more of a belief in finding liberation on earth through human behavior than a transcendental belief in God. This demonstrates the impact of Marxism on Obama’s part. Christianity in the hands of the Marxist Left embraces Antonio Gramsci’s formula for a massive cultural revolution in America, one leading to socialism and secularism. It is a diluted

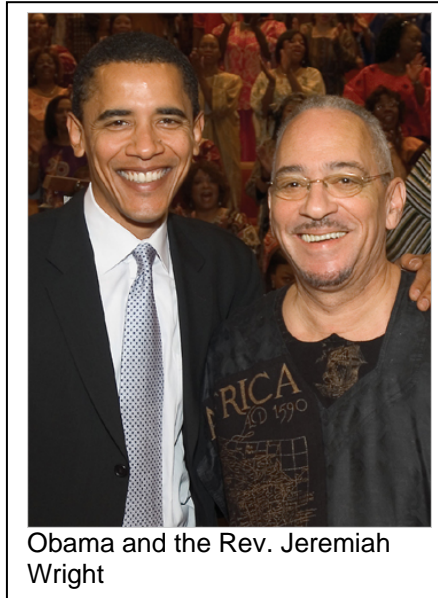
religion whose transcendental beliefs are replaced by imminent ones of creating an “earthly paradise.”

The subversive measures necessary to change the common cultural outlook and “Marxize the inner man” first have to mask the face of the Communist Party and other far-left groups active in the United States. The U.S. is being exploited from deep in the political shadows by a large, integrated number of far Left activist centers that are “progressive” on their face but solidly socialist and Marxist on the inside. “Communism” did not die in the early 1990s. Rather, Marxism-Leninism and the Cold War in the Soviet Union and Eastern Europe expired and changed names and labels.

Communism lives in the shadows of today’s world, while the Marxism of Antonio Gramsci wields a sword of “change” in the Western world

The Fifth Column

In order to mask their subversive activities from public view, Malachi Martin explains that Gramsci advised “. . . Marxists around the world . . . [to] engage in the practical and normally accepted democratic processes, in lobbying and voting and the full gamut of parliamentary participation. They would have to behave in every respect the way Western democrats behave—not only accepting the existence of many political parties but forging alliances with some and friendships with others. They would have to defend pluralism, in fact . . . they must join in whatever liberating causes might come to the fore in different countries and cultures and popular movements, however dissimilar those movements might initially be from Marxism or from one another. Marxists must join with women, with the poor, with those who find certain civil laws oppressive. . . . They must never show an inappropriate face. And, in this manner, they must enter into every civil, cultural and political activity in every nation, patiently leavening them all as thoroughly as yeast leavens bread.”²⁵



Obama and the Rev. Jeremiah Wright

The “earthly paradise” being “leavened” in the United States by a large cadre of fifth column Marxists is hidden inside of a solar system of radical Left institutions. The most prominent radical non-governmental organizations, or “shining stars,” are described in Chapters Six through Eleven in my current book *Shadow World*.

Otto Kuusinen, a top official of the Soviet Union’s Communist International, explained in 1926 how subversion of existing cultures would

take place quietly over many years: “We must create a whole solar system of organizations and smaller committees around the Communist Party, so to speak, smaller organizations working under the influence of the Party (not mechanical leadership).”²⁶

The Institute for Policy Studies, a progressive-socialist-Marxist think tank based in Washington, D.C., adopted an organization structure in 1963 that seems to mimic Otto Kuusinen’s framework for subversion. It spawned or established alliances with other Marxist groups. When assembled together in a vast Left-wing network, these progressive-socialist-Marxist “shining stars,” as the Institute for Policy Studies (IPS) calls them, present an all-encompassing solar system of radical organizations. With ties to communist regimes in Havana and Hanoi, the IPS has been at the center of this network for many years, only to be eclipsed somewhat by the Campaign for America’s Future and the Institute for America’s Future.²⁷

Not surprisingly, the Institute for America’s Future, also funded by the Open Society Institute of George Soros, is headed by Robert Borosage, a former director of the IPS and a veteran “progressive” operative.

Following Gramsci’s blueprint for cultural revolution -- in order to change the government, first change the people -- these groups set up the triggers that they believe would eventually result in a societal acceptance of European-like democratic socialism and secularism.

Among the fifth column “shining stars” in the radical Left universe are such organizations in the news as the National Lawyers Guild (a cited Communist Party front); the Center for Constitutional Rights; the National Council of Churches; the AFL-CIO; Service Employees International Union; American Friends Service Committee; National Education Association; and ACORN. Organizations that work as virtual adjuncts of the Democratic Party include the Center for American Progress, Democracy Alliance, Tides Foundation, MoveOn.org, and Media Matters. All told, there are hundreds of progressive-socialist-Marxist groups openly waging a subversive Gramsci culture war against America’s way of life in order to create a socialist-secular United States.



Former Catholic Maryknoll Priest Blase Bonpane, who claims credit for initiating the Marxist-Christian alliance in Latin America, at a demonstration for imprisoned Cuban agents.

Obama’s address at Notre Dame was a significant skirmish in the radical Left’s culture war to promote the massive social change required in leading to the acceptance of socialism and secularism. But there is resistance.²⁸ A representative of the Vatican called the granting of an honorary doctorate to Obama, “who is aggressively advancing

an anti-life and anti-family agenda,” a “source of the gravest scandal.”²⁹ More than eighty Catholic bishops (out of 265) protested awarding Obama an honorary doctorate of law by the University of Notre Dame, while more than 367,000 faithful signed The Cardinal Newman Society petition opposing the commencement honor for Obama.³⁰ Protests were held on the campus itself by students and alumni. Christine Glavin Kleiber, class of 1987, mourned the religious betrayal of her alma mater. “Notre Dame has lost its soul,” she said. Russell Shaw said, “Will . . . [the bishops] fight to uphold the Catholic identity of Catholic institutions or let them go without protest?”³¹

When one enters a Catholic church in Europe for Sunday Mass, often the only sound to be heard is the echo of one’s own footsteps. If Americans give up Christianity to the contemporaneous Obama rush toward socialism and secularism, they will find their inner selves “Marxized” while their footsteps echo loudly in churches across the country -- a hollow protest against the end of religious faith.

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- ¹ Stephen Dinan, "Notre Dame Cheers, Jeers Obama," *Washington Times* (May 18, 2009), pp. A1, A16.
- ² Herbert Romerstein and Eric Breindel, *The Venona Secrets, Exposing Soviet Espionage and America's Traitors* (Washington, D.C.: Regnery 2000), page 295.
- ³ Buttigieg was on the "Gramsci and Education" panel at the 2003 "Marxism and the World Stage" conference, sponsored by "Rethinking Marxism" conference, and described as one in a "series of international Gala celebrations of the Marxian tradition." See <http://www2.uta.edu/arvidson/marxismandtheworldstage/purpose.htm>
- ⁴ <http://brechtforum.org/node/1600>
- ⁵ <http://archives.econ.utah.edu/archives/pen-l/1998m10/msg00252.htm>
- ⁶ <http://danassays.wordpress.com/encyclopedia-of-the-essay/gramsci-antonio/>
- ⁷ According to exit polls from the 2008 presidential election, cited in <http://abcnews.go.com/Politics/story?id=7708001&page=1>
- ⁸ <http://www.ourfuture.org/report/center-left-nation>
- ⁹ http://www.millenniumpromise.org/site/PageServer?pagename=about_bod
- ¹⁰ <http://foundationcenter.org/pnd/news/story.jhtml?id=156500007>
- ¹¹ *Ibid.*
- ¹² His bio at the Kroc Institute doesn't mention it, but the bio on his own personal website mentions that, "As a soldier during the Vietnam War, Cortright joined with fellow soldiers to speak out against the war as part of the GI peace movement. In 1978 Cortright was named the executive director of SANE, the Committee for a Sane Nuclear Policy, which under his direction became the largest disarmament organization in the U.S. Cortright initiated the merger of SANE and the Nuclear Weapons Freeze Campaign and served for a time as co-director of the merged organization. In 2002 Cortright helped to found the Win Without War coalition in opposition to the U.S. invasion of Iraq." See <http://davidcortright.com/>
- ¹³ The Catholic News Agency reports, "He was suspended by the Vatican in the 1980s together with two other priests involved in the Sandinista revolution, Ernesto and Fernando Cardenal. During a visit to Central America, Pope John Paul II publicly reprimanded him for his political activities."
- ¹⁴ George Weigel, "What 'Church' does Notre Dame belong to," *Arlington Catholic Herald* (May 14-20, 2009), p. 10.
- ¹⁵ Robert Chandler, *Shadow World: Resurgent Russia, The Global New Left, and Radical Islam* (Washington, D.C.: Regnery, 2008).
- ¹⁶ Malachi Martin, *The Keys of This Blood: The Struggle for World Domination Between Pope John Paul II, Mikhail Gorbachev, and the Capitalist West* (New York: Simon & Schuster, 1990), p. 249.
- ¹⁷ Carl Boggs, *Gramsci's Marxism* (London: Pluto Press, 1976), p. 43.
- ¹⁸ *Ibid.*, p. 59.
- ¹⁹ *Ibid.*, pp. 17, 20, 34.
- ²⁰ *Ibid.*, p. 60.
- ²¹ Martin, *Keys of This Blood*, p. 251
- ²² *Ibid.*, p. 248.
- ²³ Mary Grabar, *The Extreme Make-Over of William Ayers: How a Communist Terrorist Became a "Distinguished" Professor of Education* (America's Survival, Inc.: www.usasurvival.org, May 2009), p. 18.
- ²⁴ Barack Obama, Senator, "One Nation . . . Under God?," *Sojourners Magazine*, 35-10 (November 2006), pp. 43-47.
- ²⁵ Martin, *Keys of This Blood*, pp. 249-50.
- ²⁶ As quoted by Herbert Romerstein, *Heroic Victims: Stalin's Foreign Legion in the Spanish Civil War* (Washington, D.C.: Council for the Defense of Freedom, 1994), p. 91.
- ²⁷ <http://www.usasurvival.org/whatips.html>
- ²⁸ In terms of the Catholic media, two outlets -- the Catholic Media Coalition (www.catholicmediacoalition.org) and Catholic Family News (<http://www.cfnews.org/cfn.htm>) -- stand out.
- ²⁹ <http://www.cnsnews.com/PUBLIC/Content/Article.aspx?rsrid=47914>
- ³⁰ Patrick J. Reilly, President, The Cardinal Newman Society (June 2, 2009): NotreDameScandal.com.
- ³¹ Russell Shaw, "A Watershed Moment at Notre Dame," *Arlington Catholic Herald* (May 21-27, 2009), p. 9.

This report, *How Marxism Has Infiltrated the Catholic Church*, reveals that

- Obama's appearance at the University of Notre Dame represents subversion of the Catholic Church from within.
- The Notre Dame debacle is the culmination of an assault on the Catholic Church by followers of Italian Communist and Marxist philosopher Antonio Gramsci.
- Gramsci taught that Communists can take power in a society through infiltration and penetration of existing institutions, including the church.
- A leading Gramsci scholar is on the Notre Dame faculty.
- The Notre Dame President is an official of a pro-U.N. group funded by leftist billionaire George Soros.
- The President of the U.N. General Assembly is a Communist and a Catholic Priest.
- Notre Dame offers a Ph.D program in "peace studies" and employs a veteran leftist operative as a "research fellow."
- Elements of the Catholic Church on the national and global levels have accepted Marxist-oriented liberation theology and have collaborated with Marxists.
- The U.S. Catholic Church has worked with and funded Saul Alinsky-style organizations such as the Industrial Areas Foundation and ACORN.