



The Armor of Faith

Topic Summary: By Their Fruits You Shall Know Them
Part VIII: The Tactics of the Wolves – Front Organizations



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Introduction

[Greeting:] → Welcome to “The Armor of Faith,” a show where we hope to bring our listeners closer to the Word of God and the blessings we receive through living in the fullness of the Catholic faith. My name is Doug and I will be your host as we discuss the blessings of the Church Christ built upon Peter.

I am joined today by my panel: [names]

Helen is a lay-Dominican, which is also known as the Order of Preachers, and she, along with her husband Dan, are engaged in youth catechesis and music ministry at Saint Philip Benizi Catholic Mission in Cedaredge, Colorado. Sharon is our token cradle Catholic, and, as everyone by now knows, I am simply here to ask questions, because that has been my only talent since my terrible twos, but our panel is really good at answering my questions, so welcome to our panelists as well as to our listeners.

Let us open with a prayer:

In the name of the Father, the Son and the Holy Spirit.

Heavenly Father, we lift up our hearts in thanks and praise for this opportunity to open and share your Holy Word this day. We pray that You are with us and all our listeners as we share with one another the blessings of faith. We pray You will grant us wisdom and understanding as we seek to learn Your Holy Truth.

In the name of the Father, the Son and the Holy Spirit we pray. Amen.

Discussion:

Before we begin, I would like to share that EWTN will show the documentary which inspired our current series of “By Their Fruits You Shall Know Them.” The documentary, “A Wolf in Sheep's Clothing,” will air tomorrow on Friday, 19 Oct 2018, at 1:30pm on EWTN. If you get EWTN via cable or satellite, I recommend you set your DVR so you can watch at your convenience.

Last time, we discussed that we label as a means to categorize. It can be quite useful, but it can also be quite damaging as we attach emotions to a given label. The wolf uses lovable labels to cause us to let our guard down and to accept deceptions. The wolf also uses hateful labels as a means to quickly villainize, demonize, and scandalize to distract us away from what God asks of us. Sometimes the characterization of a label reveals truth, but it can also be a means to deceive or mislead.

We often use labels to describe ourselves. For example, as members of the church which Christ built upon Peter, we call ourselves Catholic. This is appropriate in that the label defines us among those who seek the fullness of faith as it guides us in our relationship with our Lord and Savior. As we attach additional labels, though, we must be careful for they may limit or change the definition of our Catholicism. As we subscribe to them, we define the conditions by which we seek our relationship with God rather than signifying our full obedience to what God asks of us.

As I mentioned last time, as our emotions escalate, the quality of communication, coordination, collaboration, problem solving, decision making and evangelization suffers. While emotions elevate our passion, it can also blind our reason and logic.

God calls us to be passionate in our faith, (cf. Revelation 3:15-16) for our passion moves us to action. Still, we want our action to be right and just; therefore, we must also seek to engage wisdom and truth within our efforts.

It is impossible to avoid the use of labels, but we must be wary as to the emotion which is attached to them, both in the labels we use to define others as well as those which may be attached to us. The wolf endeavors to use our emotions against us. The evil one desires our heart to be filled with the darkness of hate, but if we turn our heart to the light of the Holy Spirit, we turn our heart to the blessings of love.

One thing to which we attach labels are organizations. We use the label as a sign or means by which to draw people into the organization's social interaction, philosophy, and objectives. The label of an organizations is one of the means by which our attention is captured.

Today, we are going to talk about “Front Organizations” as a tactic of the wolf. Wikipedia defines “Front Organizations” as:

A front organization is any entity set up by and controlled by another organization, such as intelligence agencies, organized crime groups, banned organizations, religious or political groups, advocacy groups, or corporations. Front organizations can act for the parent group without the actions being attributed to the parent group thereby allowing them to hide from public view. (Wikipedia, Front Organizations)

(Question 1: The term, “Front Organization” is a label of sorts. When an organization is revealed as a Front Organization, what does that mean to us and how does it help the wolves?)

In the book Disinformation, LTG Ion Pacepa relates how the KGB used front organizations as a means to spread disinformation by which Western populations might be influenced in favor of the acceptance of Marxism-Leninism and against Western institutions as well as the Catholic Church. He called these front organizations, “Potemkin Villages,” (Pacepa and Rychlak, 38) which is defined by Wikipedia as, “...any construction (literal or figurative) built solely to deceive others into thinking that a situation is better than it really is.” (Wikipedia, Potemkin Villages) He wrote:

“These organizations were headquartered outside the Soviet Union, pretended to be independent international entities, and published their own newspapers in French or English. Some of those international “Potemkin villages” in which I was personally involved, include: the World Peace Council (with branches in 112 countries); the World Federation of Trade Unions (with branches in 90 countries); the Women's International Democratic Federation (with branches in 129 countries); the International Union of Students (with branches in 152 countries); and the World Federation of Democratic Youth (with branches in 210 countries).

Another organization that LTG Pacepa named later in his book is the World Council of Churches (WCC). (Pacepa and Rychlak, 107)

(Question 2: Of course, most of these agencies are political in nature. Why should Catholics be concerned about the activities of political organizations in relation to our faith?)

In Chapter 15 of his book and an article in National Review, LTG Pacepa outlined how the KGB, the intelligence arm of the atheistic Soviet Union, created a religious movement called, “Liberation Theology.” He wrote:

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

LTG Pacepa later revealed:

World Council of Churches general secretary, Eugene Carson Blake – a former president of the National Council of Churches in the United States – endorsed

liberation theology and made it part of the WCC agenda. In March 1970 and July 1971, the first South American Catholic congresses devoted to liberation theology took place in Bogota. (Pacepa and Rychlak, 107)

In a National Review article, LTG Pacepa wrote:

In 1971, the KGB sent Kirill — who had just been elevated to the rank of archimandrite — to Geneva as emissary of the Russian Orthodox Church to the World Council of Churches. The WCC was, and still is, the largest international religious organization after the Vatican, representing some 550 million Christians of various denominations in 120 countries. Kirill/Mikhailov's main task was to involve the WCC in spreading the new liberation theology throughout Latin America. In 1975, the KGB was able to infiltrate Kirill into the Central Committee of the WCC — a position he held until he was “elected” patriarch of Russia, in 2009. Not long after he joined the Central Committee, Kirill reported to the KGB: “Now the agenda of the WCC is also our agenda.”

(Question 3: We must keep in mind that the Soviet Union was driven by the atheistic philosophy of Marxism-Leninism. Why would their intelligence organization, the KGB, create, sponsor, and support a religious movement? Why do we think the KGB used the WCC to promote the movement rather than endorsing it directly?)

In a National Review article, LTG Pacepa wrote:

Pope John Paul II, who knew the Communist playbook well, was not taken in by the Soviets' liberation theology. In 1983, his friend and trusted colleague Cardinal Ratzinger (later Pope Benedict XVI), who at that time was head of the Vatican's Congregation for the Doctrine of Faith, discarded as Marxist the liberation-theology idea that class struggle is fundamental to history. The cardinal called liberation theology a “singular heresy” and blasted it as a “fundamental threat” to the Church.

Of course, it was and remains a threat — one deliberately designed to undermine the Church and destabilize the West by subordinating religion to an atheist political ideology for its geopolitical gain. (Pacepa, National Review)

(Question 4: Once the wolf is discovered under the sheep's clothing, we might think the sheep are in a position to steer clear of the wolf. What might we think has happened to the WCC and Liberation Theology? Has the world steered clear of them?)

In a FrontPageMag.com article, Mark Tooley writes:

Books like Metodiev's, [which outlines Soviet and Bulgarian intelligence agency efforts to exploit the WCC] based on research in communist archives, increasingly are confirming that the WCC and other religious groups did follow the KGB's script during much of the Cold War. The question is, as the WCC continues his far-left advocacy, whose script does it follow now? (Tooley)

Of course we can use a search engine to find the WCC is still working to influence the Catholic Church as exemplified by this article; “Xenophobia, racism and nationalism urgent concerns at WCC-Catholic conference.”

How churches can give moral leadership in working together with state and civil society actors, and inter-religious partners to proactively address xenophobia, racism and populist nationalism in the context of global migration. That is what the World Conference of Xenophobia, Racism and Populist Nationalism in the context of global Migration, which takes place in Rome 18 – 20 September, aims to explore. Hosted by the World Council of Churches and the Dicastery for Integral Human Development in collaboration with the Pontifical Council for Promoting Christian Unity... (World Council of Churches)

(Question 5: Throughout the Cold War, KGB Front Organizations sought to disrupt the West by sowing divisions via the emotional issues of xenophobia and racism as well as other issues such as class struggle and sexism. Why might this disruption benefit Liberal/Progressive interests?)

Books on Liberation Theology can be bought today on Amazon. We also see these words about Liberation Theology in the Encyclopedia Britannica:

Liberation theology, religious movement arising in late 20th-century Roman Catholicism and centered in Latin America. It sought to apply religious faith by aiding the poor and oppressed through involvement in political and civic affairs. It stressed both heightened awareness of the “sinful” socioeconomic structures that caused social inequities and active participation in changing those structures. (Encyclopedia Britannica)

At the beginning of the article in Encyclopedia Britannica, we see it represented as part of Roman Catholicism. It is not until the end of the article that there is mention that it was not supported by the Vatican.

The liberation theology movement gained strength in Latin America during the 1970s. Because of their insistence that ministry should include involvement in the political struggle of the poor against wealthy elites, liberation theologians were often criticized—both formally, from within the Roman Catholic Church, and informally—as naive purveyors of Marxism and advocates of leftist social activism. By the 1990s the Vatican, under Pope John Paul II, had begun to curb the movement’s influence through the appointment of conservative prelates in Brazil and elsewhere in Latin America. (Encyclopedia Britannica)

(Question 6: From the way the article is written in Encyclopedia Britannica, the average person might still mistake Liberation Theology as something which is considered part of Catholicism. Given the Soviet Union disbanded, what does this tell us about the warning by Our Lady at Fatima where she said, “Russia will spread her errors to the world?”)

Of course that was then, but what about now? We might ask, with the demise of the Former Soviet Union, who is the new champion of Marxist Socialism which some have re-branded as Progressivism? Perhaps it is no longer a state sponsor, but a movement which crosses borders.

Remember the Catholic Spring email?

Subject: Re: opening for a Catholic Spring? just musing . . .

On 2/10/12, Sandy Newman <sandynewman@gmail.com> wrote:

Hi, John,

This whole controversy with the bishops opposing contraceptive coverage even though 98% of Catholic women (and their conjugal partners) have used contraception has me thinking . . . There needs to be a Catholic Spring, in which Catholics themselves demand the end of a middle ages dictatorship and the beginning of a little democracy and respect for gender equality in the Catholic church. Is contraceptive coverage an issue around which that could happen. The Bishops will undoubtedly continue the fight. Does the Catholic Hospital Association support of the Administration's new policy, together with "the 98%" create an opportunity?

Of course, this idea may just reveal my total lack of understanding of the Catholic church, the economic power it can bring to bear against nuns and priests who count on it for their maintenance, etc. Even if the idea isn't crazy, I don't qualify to be involved and I have not thought at all about how one would "plant the seeds of the revolution," or who would plant them. Just wondering . . .

Hoping you're well, and getting to focus your time in the ways you want.

Sandy

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Content-Type: text/plain; charset=ISO-8859-1

We created Catholics in Alliance for the Common Good to organize for a moment like this. But I think it lacks the leadership to do so now. Likewise Catholics United. Like most Spring movements, I think this one will have to be bottom up. I'll discuss with Tara. Kathleen Kennedy Townsend is the other person to consult.

When John Podesta referred to "we," when he said, "We created..." we might ask, "Who is 'we,' exactly? Of course, his reference could be in relation to a political party, but if we follow the money trail, one name seems to constantly crop up, and that is George Soros. We might ask, is Soros funding Catholic groups because he is pro-Catholic? Given his pro-abortion history and

and funding of Progressive organizations which promote ideologies inconsistent with Catholic teaching, I don't think so. The positioning of his money is always calculated and political, but it has reached such organizations as, Catholics for Choice, Catholics in Alliance for the Common Good, and Catholics United. (Bourne)

(Question 7: All these organizations have “Catholic” in their name. Catholics who know their faith recognize how these organizations miss the mark of a true representation of our faith. Who do we think the target is for such organizations? How do such organizations impact Catholics and non-Catholics, and how might this benefit Progressive political agendas?)

Quotes:

The first great challenge we [Cardinal Ratzinger and Pope John Paul II] addressed was the Theology of Liberation, which was spreading in Latin America. It was the common opinion, be it in Europe or in North America, that it was about support to the poor and, therefore, a cause that should certainly be approved. But it was an error.

– *Pope Benedict XVI*

It [Liberation Theology] was not a question of aid or reform, it was said, but of a great upheaval from which a new world would spring. The Christian faith was being used as the engine for this revolutionary movement, thus transforming it into a kind of political force. The religious traditions of the faith were put at the service of political action. Thus the faith was profoundly estranged from itself and true love of the poor was also weakened.

– *Pope Benedict XVI (Speaking on Liberation Theology)*

Liberation is first and foremost liberation from the radical slavery of sin. Its end and its goal is the freedom of the children of God, which is the gift of grace. As a logical consequence, it calls for freedom from many different kinds of slavery in the cultural, economic, social, and political spheres, all of which derive ultimately from sin, and so often prevent people from living in a manner befitting their dignity.

– *Joseph Cardinal Ratzinger (from Instruction On Certain Aspects of the "theology Of Liberation")*

Final Thoughts:

Today, we examined how front organizations essentially wear the clothing of sheep to hide the real agendas of those who fund and influence them. The basic premise of our show is that those who do not know their faith leave themselves vulnerable to the one who would take it from them.

Organizations and publications with “Catholic” in their name do not always represent the truths of our faith. Of course, Catholics represent a rather large voting block, therefore, it should not surprise us that various political entities endeavor to influence us to support their political positions. They make every effort to use our emotions to influence us and to distract us from opposing political agendas which are inconsistent with our faith, such as the culture of death.

When we see “Catholic” in the name, we are tempted to think in terms of someone who shares our faith. Unfortunately, we must do our research. When we encounter an organization or publication which professes to be Catholic, we should ask several questions, for example:

- What is the focus of their content, political talking points or faith?
- Is the content they promote consistent with Scripture and Catholic Teaching?
- Are hidden (political) agendas evident? (Remember, the push may not be overt, it may be in small baby steps or simply planting seeds for purposes of values grooming)
- Do they promote what God asks of us or the demands of political ideologies?
- When they present positions with scriptural justification, do they represent the full context of what scripture teaches?
- When they present positions with quotes from the Catechism as justification, is it consistent with the full context of Catholic teaching?
- How much time do they spend name calling or assigning negative labels? (sometimes this is unavoidable to make a point, but is it constant and emotional or analytical?)
- How much time do they spend political shaming – not about what God asks of us, but pressing the ways of the world or political correctness?
- To what extreme are issues analyzed (true analysis or propaganda?)

We do not subscribe to our faith because of our politics, but what God asks of us should shape how we engage the world and what we support. As we engage the world, we should remember, when God has not spoken, then, God has left it for the children of His creation to decide. When God has spoken, it is not for the children of His creation to contradict, for that is the very definition of sin.

Wrap Up: Well, our time has come to an end. We hope you will be able to join us next week as we pick up our discussion with

Let us conclude with a prayer: Heavenly Father, we thank you for this opportunity to open and discuss Your Holy Word. We pray that as we go our separate ways, You will continue to walk with us and help us to see how we may put on the armor of **truth, righteousness, peace, faith, salvation**, and the **Word** of the gospel not only for the benefit of our lives, but also the lives of all who cross our path. In the name of the Father, the Son and the Holy Spirit, we pray. Amen.

Thank you all and God bless.

Next Session: By Their Fruits You Shall Know Them – Part IX: The Tactics of the Wolves – Media Bias and Gaining Echos

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