

The new Bergoglian encyclical Fratelli tutti...represents the theological-political adaptation of the chilling Marxian motto "Proletarians of the world unite"

Argentina experiment: neo-communism in the attack on private property

By Renato Cristin - October 23, 2020

Excerpt:

The new Bergoglian encyclical Fratelli tutti, which not only in the title but also in the contents represents the theological-political adaptation of the chilling Marxian motto "Proletarians of the world unite," is the most recent synopsis of this economic, social and religious theory. If we prune it from the multiple implications of a theological and cultural character, we see that it has a compact theoretical core and a precise objective: to deconstruct the concept of private property, weakening it and modifying it in a collectivist and anti-capitalist sense.



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Editor's note from Cliff Kincaid:

Anti-Trump Pope Francis has issued "Fratelli Tutti," a new encyclical on "fraternity and friendship" that attacks the greatest economic system the world has ever known. "The fragility of world systems in the face of the pandemic has demonstrated that not everything can be resolved by market freedom," says the leader of the Roman Catholic Church. He calls for building "the alternative social structures we need," code for socialism.

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Among the many and imperishable values of the Social Doctrine of the Church, the intangibility of private property, the incentive for private entrepreneurship, subsidiarity and the consequent critique of statist centralization are among the main, among the most rooted in the Christian spirit and among the most coinciding with the foundations of the economic-social system of the West. However much we want to deform this doctrine according to political and social interests, these cornerstones (obviously together with the theological cornerstones that preside over them) cannot be overturned.

It may therefore be surprising that the Social Pastoral that promotes the Social Doctrine of the Church in Argentina has invited as speaker of honor the current Argentine president, who, more than any other before him, has - in the relatively few months from his inauguration - the fact that the contrary of those principles is the foundation of his government action. That is, it is surprising that the Church supports an action, which has now become rampant, of destruction, requisition and denigration of private property and personal (and often also public) goods, of intimidation and blackmail against entrepreneurs (whether small or large) and individual citizens, of centralization and nationalization of the economy and of society in all its aspects, from education to information.

But the astonishment vanishes as soon as one thinks of the very close, organic relationship, I would say, between the Bishops' Conference - which means between the top of the Vatican (even the slightest action of the Argentine Church takes place with the approval of Pope Bergoglio) - and the neo-communist movement today to the government. Of course, the invitation to President Alberto Fernández is institutionally legitimate, but its political significance is: the Church supports, in a substantial and concrete sense, the action of the Peronist-Kirchnerist government and its socio-economic recipe.

The Church or its Vatican summit provides support and actively collaborates in the elaboration of the program for the nationalization of the means of production (the ideological plan of requisitioning and nationalizing companies in difficulty is realized with the fraudulent attempt to weaken healthy companies precisely in order to then be able

to "recover" (diabolical expression, which comes close to sadism to "work free" of National Socialist memory) by assigning them to state structures or groups of activists who could find themselves managing a property without any competence and above all without any moral scruple), of collectivization of as many industrial and artisanal activities as possible (the so-called "popular movements" or "social", than Bergoglio has always ardently supported, that they organize themselves into what in Italy are defined socially useful jobs or that in the best of cases become abusive pseudo-entrepreneurs and precisely therefore destined to fail and inexorably return to receive state subsidies: this is the circle evil and destructive of the Argentine socialist economy in force today), of requisition of private property (cases of abusive occupations of private land by groups that in the name of phantom ancestral rights - of the so-called "original populations" - are rapidly growing violate the most basic property rights, counting on the explicit support of the Government, which in turn uses them as ram's heads to undermine legal principles and factual realities).

And in the background stands the Coronavirus epidemic, which the Government, due to its obvious inability, is unable to manage (since March it has been forcing the country into a total *lockdown* with the result of having put the tombstone on the economy without being able to contain the spread of infections) and which indeed, for political instrumentalism, does not want to resolve, because it has taken the epidemic as a pretext to dismantle the productive and social fabric of the country, keep citizens in check, sink the middle class and facilitate the spread of an ideology of terror (according to the old Stalinist modality) that paralyzes people and, at the same time, shapes the younger generations according to the ideological dictates of this stubborn but stubborn totalitarian attempt.

Now, with demagogic language with a trade union imprint and a distinctly leftist type, the official document of the Argentine Social Pastoral aims, using a typically populist formula (and also characteristic of politically correct), at "a culture of encounter, a country for all ", And, following an anti-Western and Third World ideological line , hopes for a socio-economic project" that will distance us from a neoliberal mode of production "and which, consequently, develop collectivist experiments that are apparently innovative but in reality old and rotten like the Bolshevik ideology.

The enemy is therefore liberalism, while communism would be the solution. But this makes a mess of the Church's social doctrine, which cannot defend its own truth, because it is hostage to a power - albeit legitimate and sacrosanct - like the papal one, which is the highest authority in the ecclesiastical field in general. Vilified by episcopal conferences more similar to *soviets* than to religious bodies, kidnapped by top Vatican authorities who think in ideological terms, the authentic social doctrine of the Church has no voice, except that of the text, which however is exposed to tendentious interpretations.

But let's take a step back: how did it happen that a Communist government was established in Argentina ? The four years of Mauricio Macri's centrist government have passed unsuccessfully, marked by progressive slogans, without any economic reform in the liberal sense, without a true liberal reconstruction of society and without an effective affirmation of traditional values in the conservative sense. A four-year wasted in a politically correct rhetoric, so vacuous as to be annoying , and above all unused from the point of view of political power relations: a government that in four years fails to act to indict the former president Cristina Kirchner, accused of embezzlement and even touched by the suspicion of moral instigator of the murder of the magistrate Alberto Nisman , is conniving with Kirchnerism or is inept, and it is not known which of the two options is worse.

It was a bankruptcy period, which led to the current government. In fact, when in a catastrophic situation like the Argentine one adopts an insipid economic policy, which imitates the Peronist one , aiming to float and without that liberal attitude necessary to revitalize the productive world and attract investments from abroad, the crack is obvious, but even more, a short circuit is generated in the minds of citizens: voters who wanted a liberal turn in economics and a conservative in values they were not only disappointed but also shocked, while those who feared it became galvanized, with the result that Macri's centrist-progressive coalition lost part of its electorate and Fernández-Kirchner 's far-left coalition regained strength , according to the most elementary but also the most ironclad political logic: one vote less on one side and the same vote more on the other makes not one but two. If we then transfer this arithmetic logic to historical logic, the damage caused by the indolence of macrism is colossal, because it has objectively favored the advent of a government which, emulating Chavismo and Castrism, is attempting the most ferocious and, as I will explain, the most lucid neo-communist operation of recent decades in the West.

Thus the variegated Peronist undergrowth, ranging from the orthodox executioners to the heirs of the *montoneros* (the Argentine equivalent of the Red Brigades), passing through the trade union front and local *caudillos* that look more like capibastone than political *leaders* , won the elections (exactly one year ago) imposing that communist and pauperist turn also appreciated by the Argentine Church with few exceptions that we can well define heroic, and especially by Pope Bergoglio.

The current Pontiff says well, when he says that " this economy kills, " but he is wrong in identifying it: it is not the capitalist economy, in its various versions, from US liberalism to the German social market economy, that kills, but that economy that Bergoglio hopes for and, where achieved, defends.

It is the social-communist system that kills, just like the Argentine one, which stifles personal freedoms, paralyzes private initiative, destroys the middle class and massacres the wealthiest one, literally cutting off human lives, driving producers to despair without thus being able to remove the total destitute from poverty, and finally by creating a caste - the ruling party or movement - of genuine parasites that reproduce themselves at the expense of those who - despite everything - produce wealth and - the

culmination of perversion - at the expense of the authentic poor, who are soothed but not effectively helped to get out of poverty. *This* is the sick and sickening economy, that perverse economy that despite the long trail of disasters and crimes that it left in many areas of the world continues to reproduce, like a virus-chimera, a deadly disease of the mind and of society.

The new Bergoglian encyclical *Fratelli tutti*, which not only in the title but also in the contents represents the theological-political adaptation of the chilling Marxian motto "Proletarians of the world unite", is the most recent synopsis of this economic, social and religious theory. If we prune it from the multiple implications of a theological and cultural character, we see that it has a compact theoretical core and a precise objective: to *deconstruct the concept of private property, weakening it and modifying it in a collectivist and anti-capitalist sense.*

If the validity and existence of private property is conditioned to extrinsic, generic and potentially instrumentalistic objectives, then it loses the value of intangibility it must have in order to remain such, property precisely: what is really cannot be alienated, if not for means of extortionate violence. And it is precisely this inviolability, which in other epochs and in other perspectives, even in the Church, had a sense of sacredness that preserved property from any aggression, that is trampled on today. The encyclical in question takes care to declare that "the Christian tradition has never recognized the right to private property as absolute or untouchable". Affected the principle of ownership, we can go on to enunciate and impose its opposite: "The principle of the common use of goods created for all is the first principle of the whole ethical-social order, it is a natural, original and priority right".

Here private property is subordinated to objectives which appear celestial and therefore, in themselves, superior but which are merely instrumental. In fact, affirming that "all the other rights on goods necessary for the integral realization of people, including that of private property and any other, must not hinder, but, on the contrary, facilitate their realization", the collectivization of property is theorized, which is granted a residual space: "The right to private property can only be considered as a secondary right and derived from the principle of the universal destination of created goods, and this has very concrete consequences, which must reflect on the functioning of society", which therefore would be better organized without the burden of private property.

The "integral realization of people" is in fact a banality useful for any demagogy, a smoke bomb to confuse reason and camouflage the purposes. Subordinating the right of property to such an anodyne and manipulable purpose means canceling its validity, bending it to any ideological will. The following warning clarifies this oblique intention: "It frequently happens that secondary rights are placed above priority and original ones, depriving them of practical relevance". That is, it happens that private property does not accept to be suppressed or resized, and therefore must be eliminated, by any means

necessary, in order to establish social justice corresponding to the priority right of the socialization of goods.

But private property, *on the other hand*, is an original right: from an anthropological, social and even ontological point of view it is the fundamental right, because it permits identity as a sphere of property. Indeed, the Social Doctrine of the Church does not defend it only because St. Thomas established it as a theological-moral fixed point, as a natural right, but also because the historical evolution of the Church is intertwined - in a relationship of mutual causality - with Western civilization which has one of its main criteria in the right of ownership.

Only with a great mystification can we obscure this traditional historical position of the Church and arrive at the conclusion that "the right of some to freedom of enterprise or of the market cannot stand above the rights of peoples and the dignity of the poor". As if the defense of a fundamental principle such as property were an arbitrariness or a prevarication against other supposedly superior rights or as if such a defense were in contrast with devotion to God and respect for the Scriptures.

This is how the strategy of Argentine neo - communism is also structured , the result of theoretical intersections and operational mixes, in which the demands of liberation theology are condensed with those of Peronism, Christian communism and cultural Marxism , in a cauldron in which the *Gospel* and the *Capital* are wickedly united. If the variegated Left Peronist movement materially forged the pot, the key to this great container is eminently in the hands of Pope Bergoglio, and Bergoglio's thought is in turn the key to understanding the genesis , mechanisms and developments of this social, economic and religious experiment.

The socio-economic program of the Pope and of that part of the Church that follows him coincides with the objective of the Fernández-Kirchner government: to reformulate the structure of private property also by law and then abolish it as an object or at least abrogate its essential concrete characteristics. However, everything will have to be done with double speed, in view of a further synthesis (always papal). On the one hand, accelerating on the propaganda and militant terrain, favoring and encouraging actions against private property (from the activity of those "social movements" that under the mantle of socially useful jobs create economically useless jobs, up to recent occupations, especially in Patagonia, by groups of criminals who call themselves *Mapuches* but that in reality they are social marauders instigated by astute ideologues belonging to the *never disappeared* "montoneros"); on the other hand, in a slow way on the political and legislative level (expropriations cloaked by nationalization such as the one the government tried to do with the Vicentin agri-food industry have, for the moment, suffered a slowdown, due to contingent opportunity and not due to theoretical, waiting for a more favorable situation that the government itself is preparing,

with the blessing help of great moral and religious authorities). But these speed differences serve the purpose better.

Today many Peronists criticize the kirchnerists' pushed communism (but in any case it is a question of fights between gangs belonging to the same sinister horizon), of which they denounce some excesses in the action without however criticizing the theoretical anti-liberal , anti-Western, national assumptions. -autarchists, but tomorrow, when Bergoglio's protective umbrella becomes wider and more incisive, even this internal conflict on the left will dissolve.

How will this umbrella open? Almost eight years after his inauguration, Bergoglio has never visited his native country, despite having made over thirty apostolic trips to all continents. He did not do so, because he did not want to give the slightest endorsement to the Macri presidency (an opponent of the pro-Communist Peronists and therefore unwelcome to the papal orientation), but now with the return of a Kirchnerist government the conditions have been fulfilled: the paralysis of the displacements caused by the pandemic did not allow him to go there this year but it now seems certain that in the first half of 2021 he will make this long-awaited - and in many respects historical - apostolic journey to Argentina, which will by then already become a *socialist republic* .

It will be the apotheosis of Bergoglio's social doctrine (but the humiliation of the Church's social doctrine) and the consecration of the neo-communist socio-economic-religious experiment, in which liberation theology can unite with neo-Marxism without having to renounce religion, and Marxism can mingle with religion without having to renounce class hatred, which persists and is nurtured waiting to explode , as demonstrated by a recent episode with almost Freudian overtones, when a high-ranking member of the government argued, with an abominable *contempt of class* ,that the million Argentines took to the streets of the main cities of the country a few days earlier to protest against the abuses of the government "they are not the people", as if there were an authentic people and a false one: on the one hand the Peronists-Kirchnerists and on the their opponents. It seems incredible that there is still someone in the world who has the impudence to repeat the old Leninist and Maoist refrain: the people are us Communists, and all the others are class enemies, but it is even more disturbing that there is someone who in order to achieve your goal ride the wave of this criminal ideological madness.