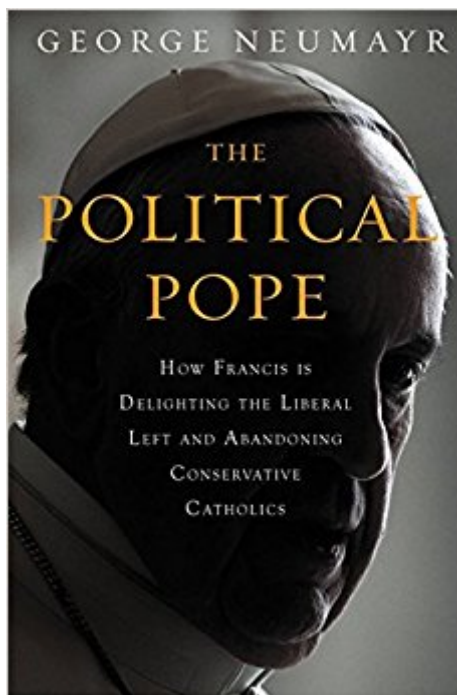




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# **The Political Pope: How Pope Francis Is Delighting The Liberal Left And Abandoning Conservatives**



## Synopsis

The untold story of the left's efforts to politicize the Vatican and the battle to stop it-before the Catholic Church as we know it is destroyed. Pope Francis is the most liberal pope in the history of the Catholic Church. He is not only championing the causes of the global Left, but also undermining centuries-old Catholic teaching and practice. In the words of the late radical Tom Hayden, his election was "more miraculous, if you will, than the rise of Barack Obama in 2008." But to Catholics in the pews, his pontificate is a source of alienation. It is a pontificate, at times, beyond parody: Francis is the first pope to approve of adultery, flirt with proposals to bless gay marriages and cohabitation, tell atheists not to convert, tell Catholics to not breed "like rabbits," praise the Koran, support a secularized Europe, and celebrate Martin Luther. At a time of widespread moral relativism, Pope Francis is not defending the Church's teachings but diluting them. At a time of Christian persecution, he is not strengthening Catholic identity but weakening it. Where other popes sought to save souls, he prefers to "save the planet" and play politics, from habitual capitalism-bashing to his support for open borders and pacifism. In *THE POLITICAL POPE*, George Neumayr gives readers what the media won't: a bracing look at the liberal revolution that Pope Francis is advancing in the Church. To the radical academic Cornel West, "Pope Francis is a gift from heaven." To many conservative Catholics, he is the worst pope in centuries.

## Book Information

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## Customer Reviews

GEORGE NEUMAYR is co-author of the national bestseller *No Higher Power: Obama's War on*

Religious Freedom. He is a contributing editor to (and former executive editor of) The American Spectator. He was op-ed editor for Investor's Business Daily and has written on politics and religion for many publications, including The Washington Times, The Daily Caller, National Review Online, Human Events, New Oxford Review, and The Guardian. He is the former editor of Catholic World Report and a former media fellow at Stanford's Hoover Institution.

This impressively researched book will bring sadness to faithful Catholics who are not comfortable criticizing a pope. However, the careful research George Neumayr has done will be welcomed by those conservatives who are deeply puzzled by the various stances taken by Pope Francis. Indeed they are fearful for the future of the Catholic Church under the present papacy. The book's discussion of the historical roots of progressive contemporary thinking explains the current pope's opinions and political leanings (so contrary to those of his immediate predecessors). "The Political Pope" will help both clergy and laity in considering what can be done to answer the pertinent question posed at the end of the book: "Will Paul correct Peter?" This author has the courage to face the facts of the current state of the Catholic Church. Perhaps his book is the grim medicine the faithful need to cope with the strange times we are facing. This is an astonishing and a necessary book.

Fans and critics of Francis could both learn from this book. The book lead me to believe that he is a product of his time and place. You almost can't blame him or praise him. Neumayr balances his opinions with copious citations of names, places, and dates. (There are 25 pages of references and 221 pages of text -- an easy read, but not a superficial read) A few sources are anonymous, but many are not. Neumayr reveals Francis' character via describing the characters around him; who are a different sort than those who surrounded his predecessors. Neumayr list of Francis' actions fall into 3 broad categories (he gives numerous examples of each): 1. Those contrived to gain attention from the media (wanting to be seen carrying his own briefcase as a show of humility) 2. Those calculated to injure "conservative" clergy (replacing \*all\* 27 members of Cardinal Sarah's Congregation for Divine Worship, reducing the focus on Pope JP II by combining his canonization ceremony with that of John XXIII ) 3. Those that embrace clerics who were once ostracized for their radical views (promoting Fr. Timothy Radcliff, who is quoted as saying that homosexual sex is "expressive of Christ's self-gift.") Example after example of these actions gives one a sense of a Cromwellian jihad against "conservative" Catholic ideals. And yet despite the dozens of demotions and promotions, the free flow of candid quips and tweets, and the influence of "radical"

associatesÃfÂçÃ â ¬Ã Â|despite this dust cloud kicked up by Francis' seeming furyÃfÂçÃ â ¬Ã Â|we are left with a single ambiguous footnote in a minor papal document as the zenith of his efforts to "change" the Church."ÃfÂçÃ â ¬Ã Â|and the gates of hell shall not prevail against it."

George Neumayr sounds the alarm that the eternal battles between the metaphysical forces of Good and those of evil are constantly being fought--and the evil one(s) scored a sickening victory when the Cardinals elected a new Pope in 2013. Of course with as misguided a Global Media as we have, misleading and not reporting it, you may have missed it, until now.

Other reviewers have covered the principal virtues of the book: it's an easy but not superficial read; it's well documented; it points to Jorge Bergoglio's formation as the source of troubles in his papacy, in my opinion among the most disastrous in the long history of the Catholic Church. The only negatives I can add are close to nitpicking because they are insignificant: there are a few typos clearly the result of poor proofreading, and an occasional solecism (e.g. the use of "media" as though it were a singular rather than a plural noun). The end product, though, is devastating. Here is a case where the impact of the whole is far greater than the sum of its parts. Faithful Catholics will find it unsettling, but perhaps they should find solace in history. Jesus could have arranged his betrayal many ways. He chose, nevertheless, to leave it to a member of the most illustrious cohort in human history, the Apostles. Wasn't the choice of Judas a sobering message about some of his followers even today? Wasn't it meant to tell us something important?

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