

The Jesuits

History of the Jesuits

Some Background

The following excerpt from the World Scope Encyclopedia gives an overview of the purpose and history of the Jesuit order:

"Jesuits, or Society of Jesus: A monastic order of the Roman Catholic Church, founded (1536) in Paris by Ignatius of Loyola. Originally the special function of the order was to care for the sick and to fortify the position of the Pope within the [Roman Catholic] Church. The latter function soon became the principal one of the order and thus it is not surprising that the order was approved by Pope Paul III as early as 1540, the first generalship being vested in the founder.



By the time Ignatius died in 1566...his order had increased from 60 to more than 1000 members. The members had to vow not only chastity, poverty, and implicit obedience to authority...but, especially, compliance with the commands of the Pope in going to any country and under any conditions to convert heretics and infidels, especially Moors and Jews.

...Their special obedience to the Pope naturally caused the Jesuits to fight against the greatest danger to the Catholic Church, Protestantism. Through this fight, the Jesuits developed political talents which soon made the members of the order the most versatile representatives of the Catholic Church in worldly affairs. In order to achieve this goal, a complicated organization of the utmost rigidity was developed. The Jesuits received the rights both of mendicant orders and of secular priests. They recognized only the superiority of [the Jesuit Superior General] and the Pope. This gave them great worldly power. Furthermore, from their inception they devoted much interest to education, and early in their history were appointed to many highly important chairs of theology at the leading universities of Europe.

...Associated with all layers of society, from the humble to the powerful, the Jesuits combined great intellectual versatility and a shrewd political apprehension with a deep religious mysticism which was especially connected with the adoration of the Blessed Virgin. A certain soldierly spirit was furthered by the constitution of the order which provided severest punishment for members who did not comply with their vows.

...The Jesuits tried also to restrain nationalistic tendencies everywhere and to emphasize the universality of the Catholic Church. Their missionary branch was no less important. Due to the fact that they [initially] worked principally in the Indies, Japan, China, and Abyssinia, the Jesuits' spiritual work was often connected with the play of power politics. Thus they often played, directly or indirectly, a vital role in the political and economic conquest of the countries in which they served.

...Flourishing particularly in Spain and Portugal, members of the [Jesuit] order were among the first to set foot on the Spanish and Portuguese colonies in America. Their remarkable rise in power at European courts and among the people led many institutions of learning, their teachers, and the non-Jesuit clergy to fear the Jesuits. It was largely for this reason that the parliament of France resisted the Jesuits in their attempts to obtain a foothold.

...By 1710, the order had more than 19,000 members and more than 22,000 by 1749. Increasingly feared and suspected by many European rulers, they were first driven out of Portugal (1759), and other countries followed suit. In France...they were finally expelled in 1764. Three years later Spain revoked its approval of the order. In 1773, Pope Clement XIV suppressed the entire Jesuit Order by a papal bull, but in 1814, it was restored by Pope Pius VII.

...Later in the 19th century, however, the Jesuits were alternately driven out and permitted to exist in various European countries. They had to leave Italy in 1861, but were allowed to return in 1929. They were expelled from Germany in 1872, but permitted to exist there again after the fall of the Empire in 1918. In France the order was frequently expelled and restored after 1830 and finally permitted to return in 1919. England, Ireland, and the U.S., however, never passed any laws against the Jesuits. At present, the order totals about 25,000 members in 50 "provinces", several of them in the U.S.

Their influence on the hierarchy of the [Roman] Catholic Church has increased continually since about 1860. In the U.S. they possess a large number of educational institutions, the most noteworthy being in New York City; Washington and Georgetown, D.C.; Baltimore; Buffalo, New York; St. Louis, Missouri; New Orleans, Louisiana; Denver, Colorado; Cincinnati and Cleveland, Ohio; Omaha, Nebraska; and San Francisco, California."ⁱ

Reputation

The Jesuit Order is renown for trickery, cruelty, and disturbance, as the following sources attest:

John Adams (1735-1826; 2nd President of the United States):

Shall we not have regular swarms of them here, in as many disguises as only a king of the gypsies can assume, dressed as painters, publishers, writers, and schoolmasters? If

*ever there was a body of men who merited eternal damnation on earth and in hell it is this Society of Loyola's.*ⁱⁱ

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life. For the three months that he endured this terrible agony, his courage never failed him for a moment ; one day only, after a more violent crisis than all the others, he said, "Alas, I knew well that they would poison me, but I did not expect to die in so slow and cruel a manner." He became, if we may so speak, the shadow of himself ; his flesh was

Eric Jon Phelps, *Vatican Assassins* 1st Edition (2001): 319:

[Courageous Mexican President Benito Pablo Juarez] was the most dreaded enemy of the Society of Jesus while hating the Temporal Power of the Papal Caesar in Rome. He...expelled 200 JESUIT priests...In 1872 he died at his desk, a victim of 'the poison cup'.

Pope Clement XIV, who had abolished the Jesuit Order, said this upon his poisoning in 1774:

*Alas, I knew they [i.e., the Jesuits] would poison me, but I did not expect to die in so slow and cruel a manner.*ⁱⁱⁱ

Hector Macpherson, *The Jesuits in History* (Edinburgh: Macniven and Wallace, 1914): 148:

Jesuitism is the power behind the Papal throne. "The presence of the Jesuits In any country, Romanist or Protestant," once remarked Lord Palmerston, " Is likely to breed social disturbance." So hurtful was the Jesuit Order found to be that, up to 1860, it was expelled no fewer than seventy times from countries which has suffered from its machinations.

Edwin A. Sherman (former 32-degree Freemason), *The Engineer Corps of Hell* (1883) 92:

The assassins of St. Bartholomew, the inquisitors and the Jesuits are monsters produced by malignant imaginations; they are the natural allies of the spirit of darkness and of death; the religion of Christ, entirely to the contrary, is the sublime revelation of the life and of the light.

The society of Jesus is the enemy of man. The whole human race should unite for its overthrow. Earth and heaven should rejoice together over its tomb.—For there is no alternative between its total extirpation, and the absolute corruption and degradation of mankind.

Pastor Robert Jefferson Breckinridge, *Papism in the XIX Century, in the United States* (D. Owen, 1841): 206:

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J. Wayne Laurens, *The Crisis in America: or the Enemies of America Unmasked* (G. D. Miller, 1855): 265-267:

They are Jesuits. This society of men, after exerting their tyranny for upwards of two hundred years, at length became so formidable to the world, threatening the entire subversion of all social order, that even the Pope, whose devoted subjects they are, and must be, by the vow of their society, was compelled to dissolve them [Pope Clement suppressed the Jesuit Order in 1773].

They had not been suppressed, however, for fifty years, before the waning influence of Popery and Despotism required their useful labors, to resist the light of Democratic liberty, and the Pope [Pius VII] simultaneously with the formation of the Holy Alliance, [1815] revived the order of the Jesuits in all their power...they are a secret society, a sort of Masonic order, with super added features of revolting odiousness, and a thousand times more dangerous.

They are not merely priests, or of one religious creed; they are merchants, and lawyers, and editors, and men of any profession, having no outward badge by which to be recognized; they are about in all your society. They can assume any character, that of angels of light, or ministers of darkness, to accomplish their one great end...

They are all educated men, prepared and sworn to start at any moment, and in any direction, and for any service, commanded by the general of their order, bound to no family, community, or country, by the ordinary ties which bind men; and sold for life to the cause of the Roman Pontiff.^{iv}

Luigi Desanctis (Official Censor of the Inquisition; 1852):

All these things cause the Father-General [of the Jesuits] to be feared by the Pope and sovereigns... A sovereign who is not their friend will sooner or later experience their vengeance.^v

J. E. C. Shepherd (Canadian historian), *The Babington Plot: Jesuit Intrigue in Elizabethan England* (Toronto, Canada: Wittenburg Publications, 1987): 9:

The term 'Jesuit' has become synonymous with terms like deceit, chicanery, infiltration, intrigue, subversion...many organized Jesuits have been justly described as treacherous, traitorous workers, seducing many in the service of the Roman Pontiff away from national allegiance...

Ellen White, *The Great Controversy* (Pacific Press Publishing, 1911): 234-235:

Throughout Christendom, Protestantism was menaced by formidable foes. The first triumphs of the Reformation past, Rome summoned new forces, hoping to accomplish its destruction. At this time the order of the Jesuits was created, the most cruel, unscrupulous, and powerful of all the champions of popery. Cut off from earthly ties and human interests, dead to the claims of natural affection, reason and conscience wholly silenced, they knew no rule, no tie, but that of their order, and no duty but to extend its power. The gospel of Christ had enabled its adherents to meet danger and endure suffering, undismayed by cold, hunger, toil, and poverty, to uphold the banner of truth in face of the rack, the dungeon, and the stake.

To combat these forces, Jesuitism inspired its followers with a fanaticism that enabled them to endure like dangers, and to oppose to the power of truth all the weapons of deception. There was no crime too great for them to commit, no deception too base for them to practice, no disguise too difficult for them to assume. Vowed to perpetual poverty and humility, it was their studied aim to secure wealth and power, to be devoted to the overthrow of Protestantism, and the re-establishment of the papal supremacy.

When appearing as members of their order, they wore a garb of sanctity, visiting prisons and hospitals, ministering to the sick and the poor, professing to have renounced the world, and bearing the sacred name of Jesus, who went about doing good. But under this blameless exterior the most criminal and deadly purposes were often concealed.

It was a fundamental principle of the order that the end justifies the means. By this code, lying, theft, perjury, assassination, were not only pardonable but commendable, when they served the interests of the church. Under various disguises the Jesuits worked their way into offices of state, climbing up to be the counselors of kings, and shaping the policy of nations. They became servants to act as spies upon their masters. They established colleges for the sons of princes and nobles, and schools for the common people; and the children of Protestant parents were drawn into an observance of popish rites.

All the outward pomp and display of the Romish worship was brought to bear to confuse the mind and dazzle and captivate the imagination, and thus the liberty for which the fathers had toiled and bled was betrayed by the sons. The Jesuits rapidly

spread themselves over Europe, and wherever they went, there followed a revival of popery.

History

The following quotes help us to see the impact the Society of Jesus has had on the planet since its inception:

Jesuit Giulio Cesare Cordara:

...nearly all the Kings and Sovereigns of Europe had only Jesuits as directors of their consciences, so that the whole of Europe appeared to be governed by Jesuits only.^{vi}

With varying fortunes and making slower progress as time went on, the Jesuit Order at last reached the pinnacle of its power and prestige in the early eighteenth century. It had become more influential and more wealthy than any other organisation in the world. It held a position in world affairs that no oath-bound group of men has ever held before or since. "The Jesuits were masters of the Courts of almost all the Catholic Kings and Sovereigns," wrote Saint-Simon, in his Memoirs, and Fr. Cordara, S.J., admitted that "nearly all the Kings and Sovereigns of Europe had only Jesuits as directors of their consciences, so that the whole of Europe appeared to be governed by Jesuits only." But the taste of power and prestige had become so sweet to the lips of the Jesuit that he began to seek it for its own sake. A little later Clement XIV was to declare that "the Society was everywhere reproached with too much avidity and eagerness for earthly goods," which greed "exasperated many rulers of nations against it."

John Daniel, *The Grand Design Exposed* (CHJ Publishing, 1999): 77-78:

The Thirty Years' War, 1618-1648, was a series of conflicts that became the last great struggle of religious wars in Europe. It was fought almost exclusively on German soil...but before the war ended, it involved most of the nations of Europe. The underlying cause of the war was the deep-seated hostility between the German Protestants and German Catholics – with the Jesuits and Cardinal Richelieu, who was the real ruler of France, fanning the fires to accomplish their end.

...The sixth and last event to be considered is the barbarous Irish Massacre, with its 23 October 1641 launching date – the date that also celebrates the Catholic feast of Ignatius Loyola, founder of the Jesuits.

...Again the plot is instigated by the Jesuits, priests, and friars, who excite the ignorant Irish Catholic people to a frenzy to commit the most unheard of cruelties. In far away France, Cardinal Richelieu, the French minister, had promised the [Irish Catholic]

conspirators a considerable supply of men and money. In one stroke, Catholics rose up against their peaceful and unsuspecting Protestant neighbors, and spared no age, no sex, nor condition. Led on and declared by their fanatical priestly leaders, that no Protestant should be suffered to live any longer among them, adding that it was no more sin to kill a Protestant than to kill a dog, and that the relieving or protecting them was a crime of the most unpardonable nature.

The onslaught raged on, and when it had run its course, one hundred and fifty thousand Protestants lay mutilated, butchered, and dead.

...For the unbiased researcher, history reeks of the butchery of Romanism, where whole cities and populations were unmercifully wiped out, just because they worshipped God in a manner that was different from Roman Catholicism.

Darryl Eberhart, "The Jesuit order—The Society of Jesus," *Tackling the Tough Topics Newsletter*:

The Jesuit Order – a.k.a. the Society of Jesus, the Order of Jesus, the Sons of Loyola, and “the Company” (it was once called “the Company of Jesus”) – was founded in 1534 by Ignatius Loyola. It was officially recognized as a Roman Catholic religious order by Pope Paul III in 1540. Jesuits are famous as educators, and as “father-confessors” to emperors, kings (and their mistresses), queens, princes, princesses, high-ranking military officers, and many of the powerful and wealthy elite of the world. Jesuits are also infamous as seducers of women in the confessional, murderers of kings, makers of sedition, organizers of coup d’états, infiltrators of Protestant denominations, instigators of massacres, and fomenters of wars and revolutions. Numerous books have been written about the Jesuit Order. Some of these books contend that many of the men at the higher levels of the Jesuit Order have been – and are – very evil men!

Theodor Griesinger, Andrew James Scott (trans.), *The Jesuits* (G.P. Putnam's sons, 1883): 256:

He began, then, this business during the régime of the Emperor Mathias, who, as is known, did not die till the year 1619. The latter, however, was by this time so sick and decrepit that he could only be looked upon as a poor tool in the hands of his successor, Ferdinand; and the whole frightful responsibility for this terrible thirty years' war must rest upon the Emperor Ferdinand II., and his teachers, rulers, and bosom friends, the sons of Loyola.

Is it now necessary for me to cause all the horrible scenes of this ferocious war to pass in review before the eyes of the reader? To adopt such a course would be a departure from the

...the whole frightful responsibility for this terrible thirty years' war must rest upon the Emperor Ferdinand II., and his teachers, rulers, and bosom friends, the sons of Loyola.

Hector Macpherson, *The Jesuits in History* (Edinburgh: Macniven and Wallace, 1914): 126:

They [i.e., the Jesuits] have so constantly mixed themselves up in court and state intrigues that they must, in justice, be reproached with striving after world dominion. They cost kings their lives, not on the scaffold, but by assassination, and equally hurtful as the society of Illuminati; they were the foremost among the crowd, at all events, who applauded the murder scenes in Paris.

F. Tupper Saussy, *Rulers of Evil* (HarperCollins, 2001): xviii:

The Roman Inquisition...had been administered since 1542 by the Jesuits.

J. E. C. Shepherd (Canadian historian), *The Babington Plot: Jesuit Intrigue in Elizabethan England* (Toronto, Canada: Wittenburg Publications): 12:

Between 1555 and 1931 the Society of Jesus was expelled from at least 83 countries, city states and cities, for engaging in political intrigue and subversion plots against the welfare of the State, according to the records of a Jesuit priest of repute...Practically every instance of expulsion was for political intrigue, political infiltration, political subversion, and inciting to political insurrection.

Military and Political Nature

Rather than a passive monasticism, the Jesuit Order has pursued military and political power, and used its army of religious leaders to overturn civilizations and disrupt democracies:

John Daniel, *The Grand Design Exposed* (CHJ Publishing, 1999): 64:

The Church to rule the world; the Pope to rule the Church; the Jesuits to rule the Pope – such was and is the program of the Order of Jesus.

Napoleon Bonaparte (1769-1821; emperor of the French):

The Jesuits are a MILITARY organization, not a religious order. Their chief is a general of an army, not the mere father abbot of a monastery. And the aim of this organization is power—power in its most despotic exercise —absolute power, universal power, power to control the world by the volition of a single man [i.e., the Superior General of the Jesuits]. Jesuitism is the most absolute of despotisms—and at the same time the greatest and most enormous of abuses...^{vii}

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 not spoken until it became necessary to the personal safety of the Arch-bishop. The traitor was here revealed. And now we come to the last desperate conspiracy to overthrow our government, and make the rebellion a success by a resort to the favorite policy of the Jesuits, that of assassination.

U.S. Army Brigadier General Thomas M. Harris, *Rome's Responsibility for the Assassination of Abraham Lincoln* (Pittsburgh, PA: Williams Publishing, 1897): 34:

...the favorite policy of the Jesuits, that of assassination.

Former American Navy secretary R. W. Thompson:

[The Jesuits] are the deadly enemies of civil and religious liberty.^{viii}

Russian novelist Fyodor Dostoyevsky (1821-1881), in his book *The Brothers Karamazov*:

The Jesuits...are simply the Romish army for the earthly sovereignty of the world in the future, with the Pontiff of Rome for emperor...that's their ideal...It is simple lust of power, of filthy earthly gain, of domination – something like a universal serfdom with [the Jesuits] as masters – that's all they stand for. They don't even believe in God perhaps.^{ix}

Chief of the Nazi Sicherheitdienst Walter Shellenberg:

The SS had been organized by Heinrich Himmler according to the principles of the Jesuit Order. The rules of service and spiritual exercises prescribed by Ignatius de Loyola constituted a model which Heinrich Himmler strove carefully to copy. Absolute obedience was the supreme rule; every order had to be executed without comment.^x

Former Nun of Kenmare Marie Frances Cusack (1830-1899), *Black Pope a History of the Jesuits* (London: Marshall, Russell and Co., 1896): 76:

The Jesuits are the only religious order in the Church of Rome—and these orders are very numerous—which has lain under the ban of the ['White'] Pope, or which has been expelled from any country because of its interference in politics. Hence we may expect to find that to obtain political power forms a main feature in the plans of the Society [of Jesus].

Rick Martin, "The 'Black' Pope Count Hans Kolvenbach—The Jesuit's General," *SPECTRUM* (May, 2000):

They're the ones in the government. They're the ones behind professional sports. The owner of the Pittsburgh Steelers (in 2000) is a Knight of Malta. The owner of the Detroit Lions (in 2000) is a Knight of Malta. All your top owners of these ball clubs, for the most part, are Knights of Malta, getting the people whooped up in this hoopla over games and sports, while they're busy creating a tyranny.

American physician and historian Emanuel M. Josephson, *The Federal Reserve Conspiracy and Rockefellers*(Chedney Press, 1968): 4-5:

[Jesuit-trained Illuminist Adam] Weishaupt and his fellow Jesuits cut off the income to the Vatican by launching and leading the French Revolution [1789-1799]; by directing Napoleon's conquest of Catholic Europe; [and] ...by eventually having Napoleon throw Pope Pius VII in jail at Avignon until he agreed, as the price for his release, to reestablish the Jesuit Order. This Jesuit war on the Vatican was terminated by the Congress of Vienna and by the secret, 1822 Treaty of Verona.

Ignatius of Loyola and Martin Luther

St. Ignatius of Loyola (1491-1566) was the founder of the Society of Jesus, also known as the Jesuit Order. He lived in the same era as the great reformer Martin Luther (1483-1546). The Pope gave Loyola and the Jesuits the duty of neutralizing Luther and the Reformation. Read more about the Counter Reformation in Protestantism Destroyed

Submission

Luther's appeal was that we are to submit directly to God through the Scriptures, "by which our consciences should be formed and confirmed."^{xi}

Loyola's aim was for everyone to submit their consciences to the Papacy. The Jesuit Oath requires that the person follow the Pope *perinde ac cadaver*; that is, "as a corpse." Submission to the Papacy and the Superior General of the Jesuits is, according to Ignatius, meant to be absolute and removes personal opinions or wills:

"Let us be convinced that all is well and right when the superior commands it," wrote Loyola. And again: "Even if God gave you an animal without sense as a master, you will not hesitate to obey him, as master and guide, because God ordained it to be so."^{xii}

All judgment laid aside, we ought to have our mind ready and prompt to obey, in all, the true Spouse of Christ our Lord, which is our holy Mother the Church Hierarchical.^{xiii}

Faith

Loyola taught "Ignatian Spirituality," achieved through spiritual exercises that put imagination and experiential religion in the place of reality and faith. Luther taught that "faith cometh by hearing, and hearing by the word of God" (Romans 10:17), while Loyola popularized a spirituality of the senses, in which feelings and visions are to be trusted.

Luther believed that "by grace ye are saved" (Ephesians 2:4, see also 2:5-8), and, "Then good works are bound to follow, which are the fruits of repentance."^{xiv} Loyola and the Jesuits, on the other hand, taught that good works are means for salvation:

*...the exterior penances are done chiefly for three ends: First, as satisfaction for the sins committed; Second, to conquer oneself— that is, to make sensuality obey reason and all inferior parts be more subject to the superior; Third, to **seek and find some grace or gift** which the person wants and desires (emphasis added).*^{xv}

Guilt and Sin

Whereas Martin Luther wrote that repentance is the first step to salvation, Loyola expressed that guilt should be dealt with by beating the body and seeking supernatural experiences. Luther said this:



The true way to Christianity is this, that a man do first acknowledge himself by the law, to be a sinner and that it is impossible for him to do any good work. For the law saith thou art a corrupt tree (St. Matt. vii 17)...The first part then of Christianity is the preaching of repentance and the knowledge of ourselves, of what we are, namely sinners.^{xvi}

Historian J. H. Merle D'Aubugine tells us this:

Inigo [that is, Ignatius of Loyola], instead of feeling that his remorse was sent to drive him to the foot of the cross, persuaded himself that these inward reproaches proceeded not from God, but from the devil; and he resolved never more to think of his sins, to erase them from his memory, and bury them in eternal oblivion. Luther turned toward Christ, Loyola only fell upon himself..

Visions came erelong to confirm Inigo in the convictions at which he had arrived...Inigo did not seek truth in the Holy Scriptures; but imagined in their place immediate communication with the world of spirits...Luther on taking his doctor's degree had pledged his oath to Holy Scripture...Loyola at his time, bound himself to dreams and visions; and chimerical apparitions became the principle of his life and his faith.^{xvii}

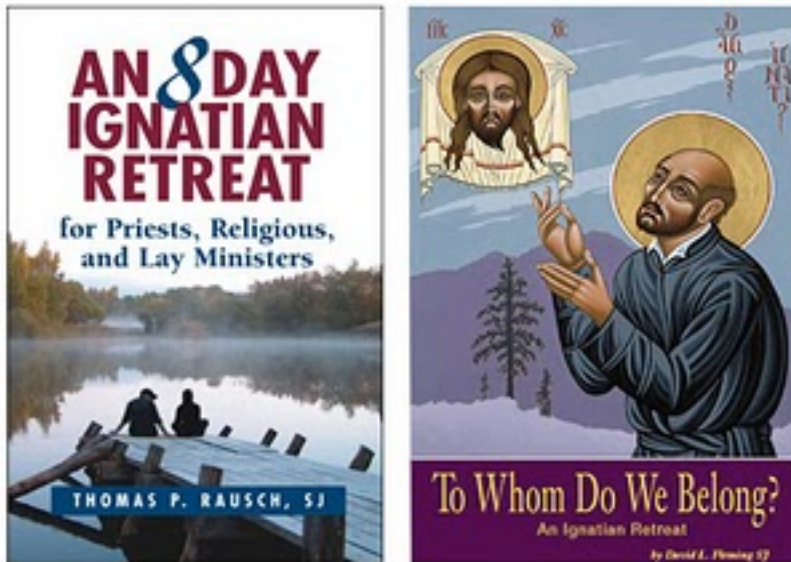
Many of St. Ignatius' unBiblical teachings are expressed through his book of spiritual exercises, which has become a common tool for Catholic and Protestant spiritual formation.

St. Ignatius of Loyola's Spiritual Exercises

St. Ignatius of Loyola is famous not only for founding the Jesuit Order, but also for his spiritual exercises. These teachings have formed the basis for many practices throughout history and in the modern spiritual formation movement.

Modern Use

According to Fairfield University, a Jesuit institution, the spiritual exercises can help anyone to find contemplative, communal spirituality:



Spiritual Exercises belong to the Church. On their own, they involve lay and Jesuit colleagues in fruitful ways. They create spiritual conversation and community, which Americans yearn for. They help religious women offer women's gifts to the Church in the world, and help the laity find their own gifts confirmed by prayer. They offer an assured way to find God working in all things and a feasible project of living contemplative in action. Just Christians in the marketplace.^{xviii}

In December 1994, Jesuit Joseph Tetlow reminded us that the spiritual exercises are as popular now as ever:

It surprises no one who knows the history that Spiritual Exercises are proving an astonishingly effective instrument of lay spirituality even in the postmodern era. They are being used for and by and with lay people in many formats all around the world and then supply the basis of sophisticated spiritualities for the marketplace. It is safe to say that more people are going through the one-on-one directed Exercises today than at any time in history. It is safe to say something more: Spiritual Exercises are being used as an apostolic instrument by better-educated laity.^{xix}

Loyola's spiritual exercises take an adherent through a month of contemplation, meditation, "prayer exercises, thought experiments, and examinations of consciousness."^{xx} As with much Catholic teaching, the spiritual exercises of St. Ignatius focus on an experience-based religion and salvation through works.

Experience-Based Religion

Sensory experiences and imagination play a key role in Loyola's spiritual exercises. H. Boehmer tells us this:

Ignatius understood more than any other leader of men who preceded him that the best way to raise a man to a certain ideal is to become master of his imagination. We 'imbue into him spiritual forces which he would find very difficult to eliminate later', forces more lasting than all the best principles and doctrines; these forces can come up again to the surface, sometimes after years of not even mentioning them, and become so imperative that the will finds itself unable to oppose any obstacle, and has to follow their irresistible impulse.^{xxi}

One activity, called "composition," focuses on imagining a place. A person imagines the place where the thing they want to contemplate is. The object then becomes "fixed," and imagination eventually becomes reality. Today we call this exercise visualization. Ignatius defines composition here:

The First Prelude is a composition, seeing the place. Here it is to be noted that, in a visible contemplation or meditation — as, for instance, when one contemplates Christ our Lord, Who is visible — the composition will be to see with the sight of the imagination the corporeal place where the thing is found which I want to contemplate. I say the corporeal place, as for instance, a Temple or Mountain where Jesus Christ or Our Lady is found, according to what I want to contemplate. In an invisible contemplation or meditation — as here on the Sins — the composition will be to see with the sight of the imagination and consider that my soul is imprisoned in this corruptible body, and all the compound in this valley, as exiled among brute beasts: I say all the compound of soul and body.^{xxii}

Salvation by Works

Loyola's exercises point to action and self-inflicted pain as ways to deal with sin and guilt. The extraordinary penance performed by Egyptian desert monks, as recounted in The Golden Legend, deeply influenced his opinions on dealing with sin, which translated into these spiritual exercises:

The tenth Addition is penance. This is divided into interior and exterior. The interior is to grieve for one's sins, with a firm purpose of not committing them nor any others. The exterior, or fruit of the first, is chastisement for the sins committed, and is chiefly taken in three ways.

One action of penance Ignatius proposes is the giving up of food:

First Way. The first is as to eating. That is to say, when we leave off the superfluous, it is not penance, but temperance. It is penance when we leave off from the suitable; and the more and more, the greater and better — provided that the person does not injure himself, and that no notable illness follows.

Another way Loyola suggests to inflict punishment for sin is to sleep on hard, and even painful surfaces:

Second Way...the manner of sleeping. Here too it is not penance to leave off the superfluous of delicate or soft things, but it is penance when one leaves off from the suitable in the manner: and the more and more, the better...

The third, and most disturbing act of penance St. Ignatius gives is self-inflicted pain:

Third Way. The third, to chastise the flesh, that is, giving it sensible pain, which is given by wearing haircloth or cords or iron chains next to the flesh, by scourging or wounding oneself, and by other kinds of austerity. Note. What appears most suitable and most secure with regard to penance is that the pain should be sensible in the flesh and not enter within the bones, so that it give pain and not illness. For this it appears to be more suitable to scourge oneself with thin cords, which give pain exteriorly, rather than in another way which would cause notable illness within.

We know from Scripture that finding forgiveness from sin is only possible through the punishment Christ took on our behalf, and that conquering sin in our lives is only possible through the work of the Holy Spirit, given by God. However, Loyola says that the penalty for sins, and the ability to control the sinful nature, is found in self-inflicted pain:

...the exterior penances are done chiefly for three ends: First, as satisfaction for the sins committed; Second, to conquer oneself — that is, to make sensuality obey reason and all inferior parts be more subject to the superior; Third, to seek and find some grace or gift which the person wants and desires...the person finds himself.^{xxiii}

Loyola is plain wrong. Jesus was the satisfaction for our sins (Acts 4:12). No further penalty is needed if we come to Him, repent, and accept His forgiveness (Ephesians 2:8-9). Catholicism denies the peace that Christ offers us, and instead says that we must continually pay for our sins through penance.

Catholicism Defined

Loyola's spiritual exercises also incorporates several unBiblical Catholic doctrines, such as indulgences, the praise of relics and saints, the celebration of pagan holidays, and the belief that the Catholic Church is the mother of all churches:

Fifth Rule. The fifth: To praise vows of Religion, of obedience, of poverty, of chastity and of other perfections of supererogation...

Sixth Rule. To praise relics of the Saints, giving veneration to them and praying to the Saints; and to praise Stations, pilgrimages, Indulgences, pardons, Cruzadas, and candles lighted in the churches.

Seventh Rule. To praise Constitutions about fasts and abstinence, as of Lent, Ember Days, Vigils, Friday and Saturday; likewise penances, not only interior, but also exterior.

Eighth Rule. To praise the ornaments and the buildings of churches; likewise images, and to venerate them according to what they represent...

Let the following Rules be observed...First Rule. The first: All judgment laid aside, we ought to have our mind ready and prompt to obey, in all, the true Spouse of Christ our Lord, which is our holy Mother the Church Hierarchical.^{xxiv}

Blind Obedience to the Papacy

Loyola wrote, "Even if God gave you an animal without sense for master, you will not hesitate to obey him, as master and guide, because God ordained it to be so."^{xxv} The constitutions of the Jesuits also repeat that one must see Christ in the person of the Jesuit Superior General. This blind obedience policy was also included in the spiritual exercises:

Thirteenth Rule. To be right in everything, we ought always to hold that the white which I see, is black, if the Hierarchical Church so decides it, believing that between Christ our Lord, the Bridegroom, and the Church, His Bride, there is the same Spirit which governs and directs us for the salvation of our souls. Because by the same Spirit and our Lord Who gave the ten Commandments, our holy Mother the Church is directed and governed.^{xxvi}

In all of the situations provided by Loyola and his spiritual exercises, moral judgment becomes suspended. Truth becomes subject to the experience or supervisor rather than the absolute standard of God's Word.

Protestantism Destroyed

Protestantism is not based on reasoning, human judgment, and natural law, but on moral absolutes given by God through His Word (See John 14:6). Reverend J. A. Wylie tells us this in his book *The History of Protestantism*:

Protestantism is not solely the outcome of human progress; it is no mere principle of perfectibility inherent in humanity...It is neither the product of the individual reason, nor the result of the joint thought and energies of the species. Protestantism is a principle which has its origin outside human society: it is a Divine graft on the intellectual and moral nature of man, whereby new vitalities and forces are introduced into it, and the human stem yields henceforth a nobler fruit...In a word, Protestantism is revived Christianity.^{xxvii}

According to G. B. Nicolini, the aim of the Jesuits was to counter the Reformation's work by destroying Protestantism (see our article on St. Ignatius and Martin Luther):

I cannot too much impress upon the minds of my readers that the Jesuits by their very calling, by the very essence of their institution, are bound to seek, by every means, right or wrong, the destruction of Protestantism. This is the condition of their existence, the duty they must fulfill, or cease to be Jesuits.

Accordingly, we find them in this evil dilemma. Either the Jesuits fulfill the duties of their calling, or not. In the first instance, they must be considered as the the biggest enemies of the Protestant faith; in the second, as bad and unworthy priests; and in both cases, therefore, to be equally regarded with aversion and distrust.^{xxviii}

One way the Jesuits worked to reverse the result of the Reformation—that is, Protestantism—was to replace the moral absolutes of Protestantism with relativism. The Jesuits sowed this relativism throughout history using new doctrines, ecumenism, and the Pentecostal movement. Most recently the Hippie and rock movements, and even the trend toward Christian psychology, have also been tools for the spread of relativism:

Jesuits and the Hippie Movement

The hippie movement was led by Jesuits such as Father Richard McSorley of Georgetown University (1914-2002). McSorley was known as a peace activist and even "Marxist priest." He was a trusted adviser and tutor to the Kennedy presidential family,^{xxix} and was also associated with Bill Clinton, who studied at Georgetown in the early 1960s.

In an interview with Rick Martin of SPECTRUM magazine, one controversial author and talk-show host claims that "the Beatles were Jesuit-controlled" and that the drug world is controlled by Rome via the Mafia—which is Jesuit controlled.^{xxx} Sir George Martin, the Beatles' producer, attended a Jesuit college.

This hippie movement twisted the true understanding of Christ. Instead of God and Saviour, Jesus was seen as a political activist. It was taught that Jesus fulfilled the needs of all cultures, creeds, and aspirations—Christian or not. This new culture—rife with drugs, fictional entertainment, and rock music—effectively distracted Protestants around the world from true spirituality, which was exactly what the Jesuits were striving to do.

New Age theology and Earth-worship also spread in this era, partially through the work of scientist James Lovelock and his Gaia hypothesis.

Today, powerful organizations such as Greenpeace, Friends of the Earth, American Civil Liberties Union (ACLU), the Global Recycling Network, and the U.S. Fish and Wildlife Service continue what was started in the 1960s, worshiping the earth as a something more important than human life.^{xxxii} All of these initiatives are a disguise for papal domination.

Caring and a New Morality

The work of Richard McBrien and Martin Heidegger increased the popularity of the needs-based social Gospel in Christian circles.

Martin Heidegger

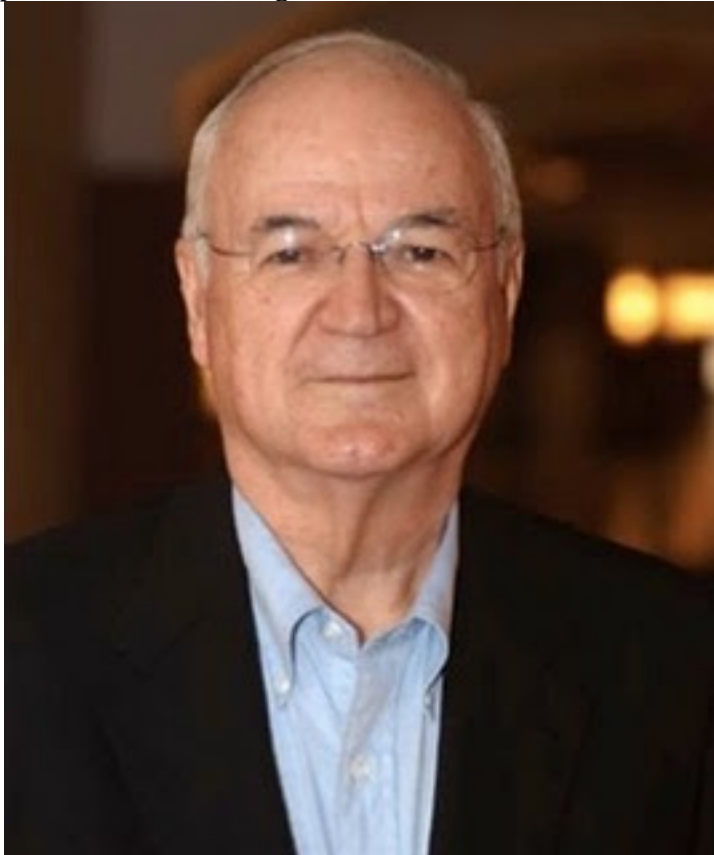
German philosopher Martin Heidegger (1889-1976) taught that life's answers lie within the self.^{xxxii} Heidegger taught that the soul authenticates itself by showing concern for others or "caring." Heidegger's "care" (German *Sorge*) has no place for God, but is based on the religion of self:

Being-with-others, having concern for others, and taking care of the world are modes by which Da-sein (there-being) becomes attuned to being-in-the-world. Thus, the being of Da-sein reveals a care and concern by which Da-sein understands and transcends itself.^{xxxiii}

Heidegger's philosophies were also found in the Church, which set up a system of "spiritual growth" that functions without God. In this system, the Church sets the standard and educates the masses through Christian psychology and spiritual directors, all of which leads to spiritual formation.

Richard McBrien

Father Richard P. McBrien, Professor of Theology at Notre Dame, is an influential Catholic and key proponent of the social Gospel—that is, the belief that the Church's mission is to right social wrongs. Father McBrien says in his book *Catholicism* that "the Church's involvement in, and commitment to, the struggle for social justice, peace, and human rights is an essential, or 'constitutive,' part of its mission."^{xxxiv}



According to DePauw University, McBrien "has served as an on-air commentator on Catholic events for CBS television and continues to offer regular commentary on all the major television networks. Father McBrien writes a syndicated weekly theology column for the Catholic press and is the general editor of the HarperCollins Encyclopedia of Catholicism."^{xxxv}

In *Catholicism*, McBrien quotes Anne Carr, who says this:

The mission of the Church is one of service to the people, especially the poor, the oppressed, and the marginalized. Although structures of authority are necessary for this mission, those structures are always subordinate to it and are to be judged by their capacity to enable the Church to fulfill the mission.^{xxxvi}

We learn in Catholicism, courtesy of the theologizing of Fr. Gustavo Gutierrez, that the Church in Latin America "must take a clear stand against social injustice and in favor

of the revolutionary process," and via Leonardo Boff that "the Church must be defined in terms of energy, charism, and the progress of the world."^{xxxvii}

Father McBrien also discusses what he calls the feminist view of the Church as "an exodus community...called to abandon the established social order and its religious agents of sacralization and to witness an alternative social order." He says these ideas belong to the "change-agent" or "servant" model of the Church, which stresses proclamation and practice of the Gospel "by application of the Gospel to the struggle for social justice, peace, and human rights."^{xxxviii}

Missing the Point

While it is true that the Church is called to bring freedom to the oppressed and care for the poor, what Father McBrien's new morality misses is the reliance on God for freedom and peace.

As long as we see caring for others as a way to save ourselves through our righteousness, we miss the point. And when we spend all our efforts demanding human rights, we forget that as sinners we have no rights—except the right to death.

Jesus offers us the gift of salvation and calls us to live out the principles of His Kingdom on this Earth (see John 15:19 and 17:11, and Philippians 2:15). But as long as Satan and his evil angels continue to operate on this planet, we shall never see true peace. Too much of the world is led by false theories originating from the father of lies—the devil.

We are told to preach the Gospel to the world, but we know from Bible prophecy that all of the world will not choose Christ and His Word. In fact, the Bible is very clear that at the end of time, a very small percentage will be faithful to God's principles. This has been evident even in history. When Israel was still God's chosen people, the majority wavered in their faithful obedience to God and worshiped idols, but there was always a small remnant that kept the commandments of God.

During the Dark Ages, the same situation occurred: the majority followed popular teaching and the minority sought God's truth in His Word. Those that seek God with all their heart and mind and soul have always been the minority. This is how it will be until a final end has been made to Satan and his host.

True social justice and peace lie in obedience to God's truth as found in His Word—the Bible. This Book was written for "doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" (2 Timothy 3:16-17).

If the Bible's principles of love were followed, inequality and social injustice would not exist. Our world is so full of abuse and injustice because we have refused to

acknowledge the relevance of God's commandments. When we focus on God and obedience to His will as revealed in His Word and His law, peace and social justice can prevail. But when we pick and choose what we want to believe and reject God's rule over our lives, we see anarchy and chaos.

Heidegger, McBrien, and other proponents of justice and peace miss the focus on honoring God's laws. Instead, they believe that social justice and peace will be achieved through human cooperation, human unity, and human hard work. But the Bible tells us that our hearts are deceitful and wicked (Jeremiah 17:9). Only with the Holy Spirit in hearts that are submitted to God's will and ways and that are praying for God's strength through our weakness can we hope to make any impact for good on this planet.

We do not need a "new morality" based on good works and relativism. What we need is to return to God's absolute morality.

Ellen White tells us this:

While they claimed to be very jealous for the honor of the law, self-glory was the real object which they sought; and Christ would make it manifest to them that the lover of self is a transgressor of the law (Thoughts From the Mount of Blessing, 79.1).

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