

“Men withering away for fear”

*“There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of all nations, **by reason of the confusion** of the roaring of the sea and of the waves: men withering away for fear and expectation of what shall come upon the whole world...” (Lk, 21 25-26)*

Up to the papacy of Pius XII, the Society of Jesus was for centuries regarded, not only by Catholics but also by the enemies of the Church, as one of the most authentic expressions of Catholicism and as *THE* great defender of the Roman Catholic Church. Moreover, with the reforms performed under the guidance of Vatican II Council, the Jesuits lurked lethal changes transforming the ranks of the professional Roman clergy. In fact, it is our today's critical drama in which both Church and world's affairs “by reason of confusion” are in agonizing tragedy – the Society of Jesus and the betrayal of the Roman Catholic Clergy, *as the essential ROMAN [Romanitas] element of Tradition.*

From its foundation the Jesuits were remarkable for their speculative theology and for their missionary zeal throughout the whole world leading in education, and battling to oppose the liberal state with the splendor of doctrine and creativity. All render the well-known Society one of the most imposing phenomena in religious history.

As result of some revolutionary innovations inspired primarily by Jesuits in theology and morals through the 1950's to 1960's, it took time for the effects to become widely visible for the Theology of Liberation, conveying to liberate “Man” from God, so that the future might be liberated from the past, and the New Theology might be emancipated from the Traditional Theology, defined by Dogmas until then.

Needless to say, a few of Jesuits within their ranks were able to see that “A coup d'état is taking place,” after the post-Conciliar reforms. Indeed, given to their strict obedience some fellow members, and the faithful, had no alternative but to go along with those changes, in such extent that Modern Jesuits “wrenched the Society of Jesus from under us and turned [it] into some monstrous entity under the guise of good goals.”

Certainly, the leadership of the Order had slowly implemented those novelties in the name of the Council. It was a simple matter to place men of like mind in charge of the organs of power and authority, and communication, within their Association. Roman Power absolutely was the reason for changing because power flows along with two fundamental and concrete issues – authority and purpose of it.

The master stroke of the Modernist Reformation has been to impose, in obedience to the directives given by the Vatican II Council, the interpretations [hermeneutic of continuity] of the reforms inflicted to religious Congregation. As it was thereafter intended to adapt doctrine and government to the modern world within the Jesuits, it also was with others religious Congregations, in spite of the betrayal to the by-laws of their Founders. So, it is hereafter in regards to the betrayal within and without Traditional Groups for opposing to the modernist interpretations of the Council, in detriment of the Deposit of the Faith trust to Tradition as source of Revelation, in the way thereby the Council of Trent has defined.

Through history, the Church had endured the ups and downs of Jesuitism from its foundation until hour times. For instance, in 1541 Saint Ignatius was elected as General Superior by an unanimous vote, as well as in 1682 Belgian Charles de Novelle. However, the way of election for their General Superior was changed in 1946 when Jesuits gathered together on occasion of their 29th General Counsel. Up to then, in order to be voting member it was required to be a professed Jesuit, namely, he had to be a religious who in addition to the three vows of poverty, chastity (celibacy), and obedience, has taken the fourth vow of special obedience to the Pope.

In this perspective, one can read on the Formula of the Institute as follows: *“All who make profession in this society should understand at the time, and furthermore keep in mind as long as they live, that this entire Society and the individual members who make their profession in it are campaigning for God under faithful obedience to His Holiness, Pope Paul III, and his successors in the Roman pontificate.*

“... We are to be obligated by a special vow to carry out whatever the present and future Roman Pontiffs may order that pertains to the progress of souls and the propagation of the faith...”

Hence, the function of the Pope has been the ultimate Superior of the Society of Jesus. In other words, it was a legal entity imbued with the ROMAN MIND. Even after its forty-one years of suppression from 1773 to 1814, they kept back into action their original rules according with the Roman element.

Jesuitism additionally endured once again a trial within their ranks at the time of Pius IX, when their members confronted the pest of Modernist mentality falling into errors. But it was justified by many of them, who were trying to reach the truth, they said (!). As a matter of fact, some Jesuits became Modernist; then, they were put out of the Society, and excommunicated out the Church. This was the case of Fr. George Tyrrell; he was expelled from the

Society in 1906, and excommunicated in 1907 (Partisans of Error, Michael Davis, p 38). Nevertheless, the Jesuits had a very important role to play, not only at the development at the definition of the Dogma of the Immaculate Conception in 1854, but also during the Vatican First Council in 1870 at the pronouncement of the Dogma concerning the Infallibility of the Roman Pontiff.

On the contrary, after WWII Pope Pius XII had to intervene in 1957 in order to point out some deviations in doctrinal and moral aspects within the Jesuit mind and demeanor. "If Jesuits were not faithful to the substantial of their rules, if they behave in any other way, the Society as the Church and numerous Pontiffs in the past approved of it would cease to be." Pontiff and Jesuits differed in what they thought Jesuitism should be. Although most did not know why this should be so, all still were Jesuits and wanted to remain; yet the progressive faction shape a new mold of Jesuitism.

By the time of John XXIII, the modern Jesuits emerged in different fields, like Fr. Arthur McGovern, a sociopolitical scientist, well known for his book *Marxism: An American Christian Perspective*. Also, Fr. James Carney was famous for his practical "dialectical conflict" which brought him to enroll himself as Commander of the guerrillas in Honduras, soon after he was put to death in combat. Further, Fr. Karl Rhaner was a celebrity for his sarcastic criticism against the Papacy and Roman authority, in reference to what the Church had defined as basic and obligatory, which for him was optional and questionable. Without doubt by the 1960's, he had portrayed a new Jesuit attitude with his latter book *Unity of the Churches: An Actual Possibility*, filled with idealism, taken from Emmanuel Kant.

Among others personalities, there was Pierre Teilhard de Chardin with his Cosmic Christ, and Hans Urs von Balthasar, known by his book *Apocalypse of the General Soul*, and who founded with Adriene von Speyr the mixed Community of Saint John in 1940; then he decided to resign as Jesuit; from the beginning, he was bad news! Even worse was Henri de Lubac, French Jesuit from Lyon, with his book *Meditations sur l'Eglise*, and who with Jean Danielou wrought the Documents of *Lumen Gentium* and *Gaudium et Spes* during the Vatican II Council. Augustine Cardinal Bea [born from a Jewish mother], as Jesuit, used to do the Spiritual Exercises of St. Ignatius every year; in the 1960's he declared in an interview that "in order to destroy an enemy, one must know it from the inside out, and there is no a better way to know the Catholic Church than the Spiritual Exercises;" he promoted and inspired the Document on Religious Liberty and the Document *Nostra Aetate* concerning the relations between Catholic and Jewish, and was member of the B'nai B'rith Lodge. Lastly, the Peruvian priest Jesus Gutierrez endorsed his ideology and framed it in the Theology of Liberation structure, which preaches about the New Humanity for the people of God based in the struggle of social classes. These personalities, with their own theories, were supported by Fr. Pedro Arrupe [General Superior], who used to be called the "black Pope" during the Vatican II Council; he curiously suffered a stroke on August 7th, 1981, three months later of the assassination attempt perpetrated against the life of John Paul II on May 13th, after ten years of illness died in Rome.

Unfortunately, Pope Francis [a Jesuit] is deeply immersed with such innovations from and post Vatican II Council. He is its genuine product – a Modernist Pope, who is working to break the Roman Element in the Catholic Church with his New Evangelization Program, which pretends to impose "the" Magisterium of Vatican II as dogmatic and irrevocable.

Let us read some words from Archbishop Lefebvre: "*Romanitas is not a vain word. The Latin language is an important example. It has brought the expression of the Faith and of Catholic worship to the ends of the world. And converted people were proud to sing their Faith in this language, a real symbol of the unity of the Catholic Faith.*"

"Schisms and heresies are often begun by a rupture with Romanitas, as rupture with the Roman liturgy, with Latin, with the theology of the Latin, and Roman Fathers and theologians.

"It is this force of the Catholic Faith rooted in Romanitas that Freemasonry wished to eliminate by occupying the pontifical States and enclosing Catholic Rome in Vatican City. This occupation of Rome by the Masons permitted infiltration within the Church by Modernism and the destruction of Catholic Rome by Modernist clergy and Popes who hasten to destroy every vestige of Romanitas..."

"... This relentlessness against "Romanitas" is an infallible sign of rupture with the Catholic Faith that he [the Pope] no longer defends." (Spiritual Journey, Archbishop Lefebvre, p. 71)

Consequently, we can see that the Jesuits still have an imperative role of today's crisis within the Church. Actually, they were screened in by the PRELATURE OF THE HOLY CROSS, popular know as Opus Dei; they are however back at the command of Church's affairs but with a revolutionary attitude "**by reason of confusion**" which is not according to the Gospel of Jesus Christ. *He that reads, let him understand* (Mt. 24, 15).

Viva Cristo Rey!

Father Zendejas