



Sovereign Order of Saint John of Jerusalem ®
* *Knights of Malta* *

Chancellor's Update

July
2017

When Black Pope and White Pope Merge

During the past few years many of the statements of Pope Francis have caused confusion and distress for the lambs and sheep in the Church as well as for the general public. People ask, "What is he thinking?" Since Francis is the first Jesuit Pope, perhaps a look into The Jesuits (Simon and Schuster, New York, 1987) by Malachi Martin would provide an insight into what may be motivating the Pope.

Ignatius of Loyola. Inigo of Loyola was born in 1491 to a family of knights in the Basque region of Spain. In the service of the Queen of Spain, later he was injured in battle, and suffered through four leg surgeries. During recovery he read the lives of the saints and had a profound conversion in 1522-1528. During that time he composed the Spiritual Exercises, a set of rules, a series of meditations and contemplations. He became a priest and started the Society of Jesus with seven companions on the path of his loving service of Christ. In a world where Christian Constantinople had fallen to the Ottomans, the new world to the west had been discovered by Columbus, and Protestants had revolted against the teaching authority of the Pope, Ignatius considered, "How could the Roman Church adapt itself to the new era and yet not forsake the essentials of its beliefs and its morality?" "Allow us to take a special vow of absolute obedience on our sacred oath directly to Your Holiness (and to all Your successors in the papacy), to the effect that...we will go anywhere at any time at any cost...to do anything Your Holiness deems necessary for the defense and propagation of the faith." Pope Paul III approved the new "Company of Jesus".

The Jesuit Mold. Ignatius believed that Lucifer, chief of the fallen angels, was at war with God, seeking to achieve by war the destruction of religious culture. For warfare Ignatius believed that his team should act corporately by subjugating and transforming each man's intellect, religious beliefs, perceptions of self and the world, and all his desires for Christ's Kingdom. The weapon would be Christ's grace through His representative, the Pope in Rome. These men should work uniformly with the wishes of the Pope, and perform exactly the Pope's instructions in the spirit of Christ for the greater glory of God. Descendants developed formation for members including one hour of private prayer, religious community activities, devotion to the person of Jesus and His companions: Virgin Mary, angels and saints. Novitiate was extended to 17 years with uniform curriculum for Jesuit training and Jesuit schools and colleges, stressing Aquinas, Aristotle and positive inquiry. Examination of conscience and Inigo's Spiritual Exercises were necessary. A later Pope commissioned the Society to promote the devotion to the Sacred Heart of Jesus.

Modernism. In the 20th Century many young men, who were attracted to the Jesuits, were interested in specializing in the modern sciences. Jesuit Superiors kept the doctrine and spiritual life, but there was a well-knit brotherhood of underground Modernist Jesuits. (See Update June 2017)

Father Teilhard de Chardin, S.J. Teilhard promoted a complete rethinking of old values and institutions, so that the spirit could be liberated. In the new humanity all old things had to go. Goal: unification to the Omega Point. God is a God who changes. Teilhard had no faith in the supernatural because where man is most himself, there God must be. Two Fathers General asked Teilhard not to publish any more books. Pope Pius XII would not give him permission to publish and lecture. De Chardin believed he could be saved only by becoming one with the universe. Five years after Teilhard's death Pope John XXIII warned Jesuits and Catholics that Teilhard's ideas were extremely dangerous for the Catholic Faith. By that time Teilhard's thinking had become part of the thinking of the intellectual leadership of the Society of Jesus.

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Liberation Theology. In Post World War II Latin America was a living laboratory of Liberation Theology. Propagandists were Jesuits and Maryknollers from North America. Liberation Theology adopted the theology of politics built on Soviet tactics. Scholastic theology was out! “Christianize mankind by becoming people’s political ally.” Communities of believers taken together formed the “People’s Church”. The new Jesuit ideal was a preferential option for the poor. This was not the Ignatian battle of Christ’s followers against the Enemy, but the battle of a worldwide class of men and women against the toils and traps of capitalism. Christ lived in the People’s Church, not in the hierarchical Church of Rome. Liberation Theology co-opted traditional Roman Catholic vocabulary, but gave all terms a new anti-Roman and anti-capitalist meaning. Liberation meant freeing from political domination of U. S. capitalism. Rather than finding a third way of escape, the Jesuits chose siding with revolutionary Marxist forces.

Vatican II. Bishops staunchly repeated what the Church had always taught, but the Vatican II Council achieved a degree of ambiguity that has since proven to be calamitous. Modernists and other infiltrators (see Update April 2015) aimed at Vatican II to convince Bishops of a changing Church, and that Teilhard’s evolutionary view should be their guiding star. Liberation Theologians seized on the expression “people of God” to proclaim autonomy and independence from the Pope and Church hierarchy. Liberation Theology’s “base communities” in Latin America derived from “the people of god”. Liberation Theologians believed that Vatican II had finally liberated bishops from papal totalitarianism and bishops could now decide faith and morals on their own.

The Second Basque - Father General Pedro de Arrupe y Gondra. A typical Basque, he was independent, personal, naturally an opponent, strong willed, oriented to collectivity and never assimilated into Spain. While assigned as a Jesuit in Japan, he survived the explosion of the atomic bomb over Hiroshima on August 6, 1945. Having witnessed the horrors and bloodiness of the aftermath of the bomb, he and his Jesuits were on fire to help the New Man build his New World. Democratic capitalism and economic capitalism were the great evils to be scourged from human society. He told delegates at Vatican II that to achieve conversion of atheists “inculturation” by infusing Christian values into their structures would convert the godless society to Christ. Targets were social justice and unbridled luxury of the privileged few rather than Marxism and Marxists. Arrupe became master of double talk and master of the art of selective forgetfulness. Arrupe resigned in 1983.

General Councils and Fathers General. The delegates at the Jesuits’ General Council held in 1964 had a radical mindset with a cry for democratization. Traditional language would be the effective camouflage to blow out the old Order. In the opening address Pope Paul VI reminded Jesuits to be faithful to the papacy. They used the spirit of Vatican II to promote their new policies. They sought a new Father General who must be united to the world, not determined by Ignatius’ definition. The solemn vow of obedience to the Pope was gone because it was not compatible with democratization. They elected Pedro Arrupe. Before the next General Council in a letter Pope Paul reminded Arrupe that the Pope was the highest Superior of the Jesuit Order and that the Jesuits were affected by a crisis of identity. Arrupe did not convey the Pope’s wishes to the Jesuits. Arrupe believed he was the servant of the General Council and not the servant of the Pope. The Father General who succeeded Arrupe in his acceptance speech affirmed Arrupism by saying that he would serve the Pope and the Church if doing that was to serve man.

In earlier times the Black Pope, the Father General of the Jesuits, was loyal to and served the White Pope, but since the 1960s despite the statements and warnings of the White Popes, the Black Pope has been at war with the White Pope, and the Black Pope has been winning. There is a Father General in Latin America, so is he loyal to the Pope? In 2013 Pope Francis became the first Jesuit Pope. If, in the world, often perception is reality, and most people in the world, if asked, would say that the Black Pope is the head Jesuit, who is in Rome, is the White Pope leading the Black Pope, or is the Black Pope leading the White Pope, or have the Black and White Popes morphed into something else?

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