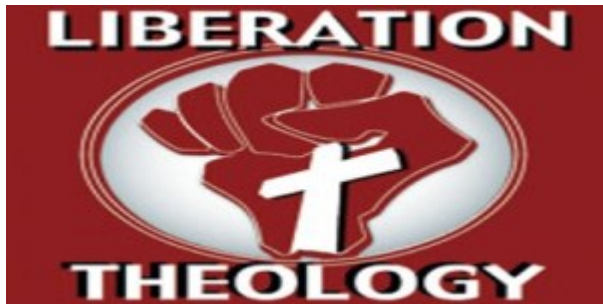


The Effects of the Jesuit Cultural Struggle Upon the United States Today



This is chapter 10 of [The Effect of the Jesuit Eschatologies on America Today](#) – by Dr. Ronald Cooke.

The Jesuit-Futurist view puts Antichrist away off into the end times. So he does not affect church or nation today. The Jesuit-Preterist view puts Antichrist back into the first century ONLY. He disappeared before AD 70. So he no longer affects either church or the world today.

So the Jesuits then can get on with the job of Romanizing the world for the Pope of Rome. The deceived evangelicals and Reformed Bible-believers are now caught up in this Jesuit cultural struggle to “Christianize” America and the world.

The idea of “Christianizing” the world arises from the Jesuit Alcasar’s view of the future. Antichrist arose and fell before AD 70. So with such opposition out of the way, the coast is clear to set about “Christianizing-Romanizing” the World for the Papacy. This is what is happening in the United States today.

There was a lot of gobbledegook written by the Jesuits, Du Chardin, and Tyrell, to name two, but one thing is clear: American Protestantism had to go, And the Jesuits were prepared to make it go, and to replace it with their Jesuit-Social-Order.

We as Jesuits must recognize that we participate in many sinful structures of American society. Hence we run the risk of sin UNLESS WE WORK TO CHANGE THAT. ¹ (emphasis added)

The Jesuit cultural struggle is how they are working to change America. This cultural struggle takes place on many fronts: theological, political, ecclesiastical, philosophical, educational, scientific, and yes militarily. One of the aspects of the Jesuit cultural struggle is euphemistically called LIBERATION THEOLOGY.

Malachi Martin, who hated liberation theology, does recount some details about it and those Jesuits who promoted it and were deeply and personally involved in its execution on the battlefield.

Malachi Martin wrote,

As one swallow does not make a summer, so one McGovern (the Jesuit author of *Marxism: An American Christian Perspective*) or even one-Jesuit National Leadership project-does not make a war. Its stated policy aside, in every practical sense the Society (Jesuit) is committed corporately to this class struggle. Its message comes today from a thousand different sources among clergymen and theologians living in the countries of democratic capitalism. It is enshrined in a totally new theology – the Theology of Liberation – whose handbook was written by a Peruvian Jesuit, Father Gustavo Gutierrez, and whose Hall of Fame includes a remarkable number of prominent Latin American Jesuits such as Jon Sobrino, Juan Segundo, and Ferdinand Cardenal. Those are not household names heard on the nightly news in the USA. They are however, men of significant international influence for the Americas (North and South) and for Europe.²

(Ferdinand Cardenal of course, was one of the Jesuits who was a leader of the bloody Sandinista revolution in Nicaragua shortly before Martin wrote.)

The Jesuits promoted the universal church and the people's church: the church of all humanity. The only problem is that not all are convinced by the Jesuit Message. This is where Liberation Theology comes into the picture.

The message of universal salvation is now preached by Roman Catholics and non-Catholics. God loves everybody. All humanity is the elect of God. The message sounds great, but what if some do not cooperate?

God loves everybody unconditionally. But what if everyone does not love God? What then? The message that love inevitably triumphs over hate sounds great; but what if hate does not cooperate and believe the message preached? Well then if hate does not give way to love peacefully: it will have to be convinced by other means.

The Jesuit, Francis Carney, was more honest than some other Jesuits, for he unashamedly and vocally believed and preached, that military force was necessary to set up the kingdom of God on earth. His idea of liberation was based on dialectical theology: the theology of conflict. Conflicting opinions must give way to a series of struggles between people of different ideologies. This was God's plan for the world. God was engineering evolution to bring about universal salvation, but this evolutionary determinism included conflict and armed revolution if some people refused peacefully to accept the ecumenical church of all humanity.³

The Jesuits were the masters and originators of Liberation theology. The impact of liberation theology is not well known in non-catholic circles today in modern America. Yet liberation theology rises from the Jesuit eschatology. Luis Aleasar said that the Antichrist arose and fell in the first century. So then the church can "Christianize" the world for there is no system of anti-Christianity to oppose it.

This is what they work for day and night. How is this take over of the world to be achieved? Well, for years Jesuits worked through political intrigue and education to achieve their goals. They still do. However, men like Pierre

Teilhard Du Chardin, with other Jesuits, sought to speed up the take over of the world and to speed up the destruction of Protestantism, particularly in the United States of America.

So the idea arose that the "church" needed to become more militant. Not like former days when the papacy sought the military help of kings and princes to achieve their domination of Europe. The CHURCH needed to become more militant itself, and not only seek for the help of the secular rulers, but in many cases overthrow the secular rulers by armed aggression. The Reformed (really Jesuit) Reconstructionists also taught the same thing: military might to overcome all opposition and thus "Christianize" the world and bring in the kingdom of love and light by the armed aggression of Liberation Theology.

Carney was not just whistling "Dixie." He was directly involved with the jungle-based guerrillas in Latin America, particularly in Honduras. Malachi Martin wrote that,

Carney was Chicago born and bred. He trained as a Jesuit... and then volunteered for work in Central America... he became a Honduran citizen. Over the years Carey drank in Liberation Theology like rare wine... His name and activities were publicly associated with jungle-based guerrillas. Even when a price was laid on his head by Honduran Army authorities, there was NO MOVE by Jesuit Superiors to curb Carey's guerrilla associations. Indeed, Carney was only one of several Jesuits in Honduras, Nicaragua, Guatemala, and Costa Rica who were all following the same course with the BLESSING of their local Roman Superiors. ⁴
(emphasis added)

The Jesuits not only promoted Liberation Theology; they were deeply involved in the actual fighting. (We recount in more detail the Jesuit bloody triumphs in Nicaragua, in our previous study, The Jesuit Kulturkampf in the United States.)

Many Roman Catholic priests became involved in actual revolutionary activity in Latin America. The leaders of this theological and military effort, this liberation theology, were the Jesuits. What few people seem to realize is that the same Order of Jesuits was at work in the United States to promote liberation theology.

In the United States, the task was much more difficult. For there were not the masses of poverty-stricken people to provide the cannon-fodder for a full-blown revolutionary war as there were in Nicaragua, El Salvador, Guatemala, and other South American countries like Bolivia and Paraguay. In the United States, a different strategy would have to be employed.

As early as the decade of the 1960s the Jesuits, while still promoting the establishment of a Christian Social Order, also established a "Jesuit National Leadership Project." This was a fundamental change in direction. Their "Working Paper" was explicit about their intention to change the political structure of America from that of a Protestant capitalistic republic to a classless society that was neither communistic nor capitalistic: it would be a reinterpreting of the gospel mission about the

salvation of souls, to an economic non-supernatural dynamic conflict. It was the class struggle with a different end in view: a NEW kind of society which endorsed revolution as a catalyst of theological, political, and economic change. The change thus brought about would be complete. "It would be at one and the same time, a cultural-spiritual change, and an economic-social-political change as well."⁵ This then, is the struggle that many gullible non-Catholics are now engaged in promoting.

Carney ended his autobiography with a plea to all "Christians" to get rid of their unfair and un-Christian prejudices against revolution and Marxism. He wanted all Christians to join the NEW idea of revolution: a Christian revolution.⁶ (The IRA in Ulster at that time began their Roman Catholic revolution against Protestant Ulster. The Protestants of Ulster were viewed as intransigent and therefore must be annihilated to pave the way for the ecumenical church of all humanity. The IRA were, and still are, merely putting into practice Jesuit Liberation theology).

Carney, with the agreement of His Jesuit Superiors, illegally crossed the border into Honduras to share the hit-and-run life of a guerrilla commando, It was the beginning of 12 years of the now gun-toting revolutionary Jesuit priest pressing forward in the dialectical conflict to bring about the NEW future of Catholicism and the NEW church of all humanity.⁷ He was putting Liberation Theology into action. This is where that miserable idea of "doing" theology now rampant in non-catholic circles came from. Carney's theology was transposed into military combat. Martin wrote,

In September 1983, (12 years after he started his war) Carney's ninety-man commando unit was wiped out in a battle with Honduran troops... a few of his men survived and were thrown into a rectangular pit in the jungle... Was Carney one of these men? No one has ever been able to find out.

That's the kind of war this is... it's a war in which blood is spilled regularly and in great quantities. Priests like Carney are not exceptions... not all go so far as to live the life of commando fighters. But in many and varied roles they do play in the world's purely political arena, men such as Father Carney S. J., each and every one of them, are essential to the success of the Jesuits. ⁸

REFERENCES

1. Martin, Malachi, The Jesuits, Linden Press, N.Y., NY, 1987, p.17.
2. Loe. cit.
3. Ibid., p.19.
4. Ibid., p. 18.
5. Ibid., p. 20.
6. Loc.cit.

7. Loc.cit

8. Ibid., p. 20-21.

Continue to the next chapter: [The Jesuits and Ecumenism](#)