



The Jesuits: The Society of Jesus and the Betrayal of the Roman Catholic Church

Malachi Martin

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In *The Jesuits*, Malachi Martin reveals for the first time the harrowing behind-the-scenes story of the "new" worldwide Society of Jesus. The leaders and the dupes; the blood and the pathos; the politics, the betrayals and the humiliations; the unheard-of alliances and compromises. *The Jesuits* tells a true story of today that is already changing the face of all our tomorrows.

The Jesuits: The Society of Jesus and the Betrayal of the Roman Catholic Church Details

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Author : Malachi Martin

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From Reader Review The Jesuits: The Society of Jesus and the Betrayal of the Roman Catholic Church for online ebook

Ben B says

A remarkable insight into the history and intrigues of the society. Eye-opening.

Fawls13 says

Interesting, informative and insightful.

Michael Tien says

Fascinating account, interesting insights to politics and a period of church history.

Roger Buck says

This is a book about war – outright warfare – in the Church.

Like most of the late Father Malachi Martin's works, it is about the war in the Church between conservatives and progressives, so-called. And like most of Father Martin's works, it is about war not simply in this world – but the world beyond this world, as well.

Because, although tremendously learned and scholarly, Malachi Martin does not succumb to the temptations of modern academia: he does not shy away from speaking about either the supernatural or the preternatural. For him to do so, would to be make concessions to the precise kind of worldly, materialistic mentality which he argues – very powerfully – has now betrayed the Catholic Church ...

Taken from my blog. Much more can be found here: <http://corjesusacratissimum.org/2011/...>

Chuck Van Buren says

This book is full of information about both the Jesuits and Vatican II. There are probably better places to learn about both, but if you have an open mind, it presents an extreme perspective that I thought was honest to the author's convictions. I know Martin is a bit controversial, but the book is well written and honestly says some beautiful things at times. You'll see the man's faith written out written on the page at times. If anyone is so partial to the Jesuits or the Catholic hierarchy that they can't stand to hear criticism, then don't read this book. Anyone else I think will find themselves surprised at what an interesting read it is.

Bookman8 says

While dated (1987), this is an interesting read for anyone now, or formerly, a Catholic. If you were educated in a Jesuit school or college, you should read this. If you went to a Jesuit college in the late sixties, early seventies, you must read this.

Martin begins with the history of the Jesuits and their interactions with the papacy. When we get to the sixties, Vatican II, liberal theology, and Father Arrupe SJ,(a fascinating story in itself), it is obvious that Martin believes the Jesuits jumped the proverbial "shark." Later in the book it appears that the entire Catholic church jumped the shark at the same time. The machinations of the Jesuits in South and Central America are viewed as the beginning of the lost path.

Martin himself, left the order in 1964, while remaining a priest and continuing to honor his priestly vows, and offering mass privately. He was throughout his life a conservative Catholic. He died in 1999.

In this book he provides tremendous insight into the Jesuit order, and to the concurrent trends in the Catholic church. He does carry on at great length in some areas, well after he has made his point and defended it. Still it is important that one soldier on to the very end, because the last 5 pages are excitingly revelatory.

I can only think that Reverend Martin is spinning in his grave with the election of a Jesuit to the Papacy. Add to that the fact that this Pope is also Argentinian, and we no longer have a white pope and a black pope, but a truly grey pope ("Who am I to judge.").

Charles Maranto says

As a graduate of a Jesuit high school, I've always been intrigued by the Jesuits and their history. This book gets into a lot of politics and history. I thought it was fascinating. This book does a hatch-it job on Liberation theology - a political theology that focuses on liberation from unjust economic, political and social conditions.

Dolores Despiau says

Learned about St. Ignatius of Loyola, the society he started as a founding father of the Jesuits. The History Of the Jesuits and it's significance in the development of our society today.

Eric_W says

Politics is often more than the "art of compromise" that Plato called it. It represents the struggle for domination of ideas and power. Any organization that deals with wealth or ideas will inherently be subject to competing forces in the drive for control. The Catholic Church is no exception, and Malachi Martin has written a riveting history of the "war" between the Papacy and the Society of Jesus, known to the rest of the

world as the Jesuits.

The effects of the battles have been profound and may affect millions. The conflict has two defining issues: authority, i.e., who creates doctrine and moral law; and purpose, i.e., what is to be the role of the Church in the modern world.

Arthur McGovern, SJ. wrote a book entitled Marxism, an American Christian Perspective that suggested Jesus was a paragon of revolution, a Marxist, if you will, who proclaimed, "I have come to preach good news to the poor, to set the downtrodden free, to redeem the captives." Elemental Marx also declared this class struggle. (Pat Robertson must be getting a hickey over this.) One faction of the Jesuits adopted this point of view. The Pope, vigorously antiCommunist, and the antisocial gospel adherents formed the lines on the, other, side of the debate.

Martin clearly sides with the Pope, arguing it is specious to throwaway 1500 years of moral and spiritual proclamation merely because Karl Rahner, SJ. and others theorize the hierarchy is wrong and the social gospel correct. This is ironic because the Jesuits had become over the centuries the Pope's men, the one organization that the Pope could always count on for unswerving loyalty.

Inigo de Loyola was born in 1491, a time when the European Christian world was being turned on its head. The Byzantine Christians had been overrun by the Turks, sending art and literature artifacts westward; the Moors were finally being pushed out of Grenada, their final stronghold in Spain; and Columbus returned from his historic voyage in 1493. Little Europe was no longer the center of the world and the powers recognized there were millions of souls in the world that needed Christianizing.

Inigo started off badly. He was worse than the proverbial typical teenager and was arrested for malicious behavior on several occasions. The turning point was the convalescence period following his severe injuries in the war. A cannonball passed between his legs, shattering one. The French doctors did not set it well, and back in Spain it needed to be broken once more and reset. This required a long period in bed during which time he read the lives of the saints, gradually becoming more and more mystically oriented. A pilgrimage to Jerusalem clinched his change in masters: he would now serve Jesus rather than the temporal Spanish king (actually it was the queen he had been most infatuated with).

He began a period of intense study at the University of Paris. He was thirty-four. Paris was seething with the heady rebellious thinking of the Renaissance, and Inigo (he changed his name to the more Latin Ignatius about this time) was examined by the Inquisition three times, but acquitted - although he spent some time in prison. After becoming a priest and receiving his degree, he presented a plan to the Pope that was bold in its simplicity. He would create an army, beholden to no one but the Pope which would not be tied to any particular discipline or way of life, but would acquire whatever skills were needed in the battle against the great evil one, Lucifer. As the

Pope was Christ's personal representative on earth, devotion to the Pope was to be paramount.

The structure of the organization was to reflect that of God's ordained hierarchical edifice, i.e. subordination to the superior, all elements bound together in recognition of higher authority, simple in design, much like a pyramid. The bonds of authority and obedience became the glue that held the Society together. Order was paramount. "Sin and Lucifer had violated that order of created things. The great enterprise of Christ was to restore that order." If the links were altered in anyway; so too would the Society of Jesus be fundamentally changed.

Martin blames "Modernism" for the changes in the Jesuits and the Church. George Tyrell, a late 19th century

Jesuit, believed the structure of the Church, the hierarchy, was a medieval anachronism that was a passing phase in Christ's development of the institution. This view struck at the heart of the Pope's authority, transferring it to the community of believers. Martin argues this democratic concept leads to faith in the world rather than faith in the church. Liberation theology, Martin's bête noire, was a natural result of this world view.

This is a truly a fascinating book. Martin is obviously a dedicated conservative who staunchly believes in the rightness of a patriarchal, fascistic hierarchical structure for his church .

Cyril says

It lays out the systematic denaturing of one of the most influential organizations in modern history, and its transformation over a few decades into something its founder would have never recognized.

Rhonda says

Fascinating account of how liberalism arose in the Jesuit branch of Catholic church and how it spread to North America. It is amazing how so many years can pass and suddenly a generation believes that wholesale change in a very humanistic direction is for God's benefit. Each time I read one of Martin's books, I come away amazed. His novels seem to have more fundamental truth in them than most non fiction books these days.

Robert says

Excellent book. I suffered 12 years of my youth at a Jesuit "concentration camp" College. Malachi Martin told how evil this mob is and how much they control the Roman Catholic Church.

José says

Terrible book! Anyone with any sense should stay as far away from this book as possible. As a former Jesuit, the late Fr. Martin has a major axe to grind. He attacks the Jesuits for allegedly derailing Ignatius' mission in the aftermath of Vatican II. Martin represents the wing of the Church that detests the Jesuits' new focus on social justice. Martin is so rabidly opposed to this trend that he spends 1/3 of this very repetitive text lashing out against Liberation Theology and another 1/3 going after Fr. Arrupe and his two General Congregations. Scant energy is spent on Ignatius and the Jesuit achievements up through the end of the 19th century. In 500+ pages, Martin fails to convince why the Church should not pursue a believer's physical welfare. Nor does he explain to my satisfaction how the learned Jesuits are supposed to ignore the scientific evidence of their secular endeavors. It gets two stars because, somehow, I came away from this tirade with a deeper affection for the Jesuits, their message, and their work.

Shawn says

I was attracted to read this book by the recent election of Pope Francis, being the first Jesuit Pope. Little did I realize what I was getting into, as this book is nothing less than an open castigation of Jesuitism and the Catholic Church by author Malachi Martin.

Because Martin himself was a former Jesuit, and devout Catholic, this book provides a unique cross section perspective into the history of the Catholic Church and the emergence of South American Liberation Theology. It has been a good number of years since I read the internationally popular work by Gustavo Gutierrez: A Theology of Liberation, but my recollections of the book were never of anything sinister, or even Marxists, as Martin depicts it. Quite frankly, I was very surprised by Martin's vicious attack against this theology, as something diabolical that is overwhelming the Catholic Church. Martin appears to have great difficulty in recognizing and accepting that religions evolve. With the exception of God, nothing in the world is immutable. Everything changes. That which persists, does so because it adapts.

In this book, Martin predicts that Liberation Theology will lead to the demise of Jesuitism and severely damage Catholicism, but Martin never imagined that we would witness the installation of a Jesuit Pope in 2013 (Martin died in 1999). Remarkably, Pope Francis is not only the first Jesuit Pope, but he is also the first Pope from Latin America, which Martin identifies in the book as the breeding grounds for this new theology that he sees as so deviant.

The great thing about a good writer like Martin is that the research and factual reporting is typically so thorough that you can easily disagree with the theme and still benefit greatly from the reading. Such is the case with this book, in which Martin's personal viewpoints come across as archaic, dusty, and obsolete; and yet the detail with which Martin writes allows the open minded reader to gain a very good perspective of the history of the Catholic Church. The book also accentuates ones understanding of the main divisions between Catholicism and the Protestant faith. As a result, this book holds a great deal of relevance for today's reader and even more so since the rise to prominence of Pope Francis. In fact, I'd venture to say that this book would be indispensable to the edification of anyone seeking to understand the future directions of Catholicism.

In a manner akin to certain conservative talk show hosts, Martin sees communists around every corner. With accusations that reek of McCarthyism, Martin exhorts capitalism and democracy, while lamenting the expansion of socialism. Yet, in hypocritical contradiction, Martin somehow sees the totalitarian or monarchal organization of Catholicism as perfectly acceptable. There is something extremely difficult to digest in Martin's contention that totalitarianism is appropriate for the Catholic Church but somehow diabolical in government.

There is a great divide between the teachings of Jesus Christ and those of ultra conservative talk show hosts. It is not truly possible to fully adhere to the teachings of both. Jesus proclaimed: "I have come to preach the good news to the poor, to set the downtrodden free, to redeem captives." Jesus didn't say that he had come to insure political mechanisms remain in place to permit people to hoard their resources. It is a hoarding that quickly leads to a flaunting and ultimately to the display of pompous frivolity in the very face of suffering and need. This is, unquestionably, a certain form of sin that is about in the world, disguised beneath a political façade. It is a sin of uplifting and praising those that flaunt decadence because of what they have, with less regard to what they are. It is a fundamental misunderstanding of Christ's message.

I think that Martin misunderstands that systems of government are not the most relevant factor. Jesus sought to change men, not governments. Systems of government cannot do what necessarily requires changes in the hearts of men. A true Christian environment compels us to subordinate ourselves to love and righteousness before Nation States.

Martin's conservative paranoia ultimately leads him to identify philanthropic movements in the church as a rising Humanism that he sees as contrary to traditional worship. Martin encourages the reader to refrain from putting faith in mankind because man is inherently sinful. But Martin fails to appreciate the part of Humanism that is congruent with the great commission: to love God and to love others with all your heart, soul, and mind. Quite simply, it is impossible to be a true Christian and to ignore human suffering about you. It is as impossible as a camel going through the eye of a needle. Serfs, slaves, the exploited, the politically oppressed, the poverty stricken, and the culturally isolated are essentially imprisoned by a social framework that refuses to fully acknowledge their plight and this hurt is exacerbated when such people are ignored by haughty, high minded folks who are more concerned with self adornment and rituals of exclusivity than with reaching down and lifting up their fellow beings.

What Martin sees as subversion in the Catholic Church, I see as a wave of necessary change. Martin would clearly argue the contrary, but there is something incredibly narcissistic in his arguments. Martin's arguments favor a hierarchy headed by a monarch that can unilaterally dictate what is to be construed as religious fact. The Pope is indeed very similar to an ancient monarch, fully replete with elaborate costume, ritual, and requisite human deference from an entire caste of underlings. In contrast, I feel the need for religious governance (or should I say domination) is lessened as a man progresses toward a higher plane, transcending from ritualistic dictates of primitive religious systems, upward to an enhanced state of volitional conformance with righteousness. A state that is sustained by an indwelling of the Holy Spirit.

Martin exhibits the cage that binds so many. It is a cage that is constructed of rules, dogma, doctrines, and rituals, many of which are archaic and of questionable relevance in the modern world. To observe his fellow Catholics breaking free from this cage infuses Martin with a bitterness that is apparent throughout this book. In his fervent opposition to change, Martin exhibits a fundamental misunderstanding of the life of Christ and what Christ stood for. Christ blatantly opposed the very edifice of self-righteous theology that Martin clings to. Martin comes across like an old man, still attired in apparel that was worn centuries before.

Juxtapose the Protestant understanding that God communicates to us directly against the elaborate hierarchy of bishops, cardinals, and popes, and you may begin to see why such change is needed. But it is a change that Martin cannot stomach and which he snarls about throughout the book. Quite frankly, Martin seems to be lamenting what may be viewed as a sustained continuance of the Reformation. A continuation that increasingly recognizes that contemplation must be combined with action in order to ferment true spiritual growth. There are those who wish no less than to die completely harnessed by the Holy Spirit, engaged in a full passionate gallop for the Lord, right up until the very end.

A new world will be less the result of the success or failure of any particular religion or social system than it will be by changes in the attitudes of human beings. As painful as the alteration of tradition may be for immutable attitudes like Martins, change is inevitable. Had Martin been alive to witness the installation of the first Jesuit and South American Pope, the very shock of it would likely have killed him.

Mari says

This book was my formal introduction to the Jesuits. I had heard of the SJ's but I knew little about the order and their relationship with the vatican specifically the pope. Malachi did an admirable job of providing a history of the order as context, its original charter, and the evolution of the same that led to the rift between the order and the holy see. And while it is obvious that Malachi does not agree with course chosen by the Jesuits he offers balance in his criticisms of the popes' approaches to dealing with dispute. I recommend this book to anyone who would like to learn about this order.
