

THE WORK OF THE JESUITS IN THE NEW MILLENNIUM

as revealed by their own sources

The Jesuits are urged to increase their effort and zeal in carrying out the original purposes and goals of the order

The Jesuits are playing a central role in the evangelizing efforts of the Catholic Church, by working to bring the Christian world back to the Mother Church. In this connection it is very interesting to notice all the information that has been made available on the Internet in regard to the General Conference of the Jesuits (No 34). Never before have we recognized that they have so openly revealed the reports from such gatherings.

It is formulated, of course, in eloquent terms, but, having some knowledge and insight into the background of their work, their methods and goals, the revelation by their own sources, becomes very informative, interesting and unveiling. It cannot be said that this is outdated information that has no relevance in our day, neither can it be said that the Jesuits have changed their intentions and agenda.

In the Pope's comments and acceptance of the report from the Jesuits (GC 34), he strongly appeals to them to follow the same pattern laid out by St. Ignatius, the founder of the Jesuit order. As they recruit new members to the order, it is important that they do not make the standard too low, so that the very nature of the Jesuit Order becomes too mild.

The Pope exhorts, "Your founder explicitly insisted that no one should be admitted to the profession without thorough formation... You must not 'succumb to the temptation it is so easy to fall into, namely, to make the initial forming too mild, as it is of great importance in all its aspects; both the human, the spiritual, the doctrinal, the disciplinary, and the pastoral.'"

At the General Conference the Pope reminded the participants of the following: "You have clearly a



The Jesuit order was started by Ignatius de Loyola (born 1491). In 1540 the order was validated in Rome by Pope Paul III. The order is often described as the Catholic Church's Militia. Those who become members of this order must take a brutal obedience oath, where they commit themselves to be a faithful soldier of the Pope, that shall fight to forward the plans and purposes of the church and the Pope, at any cost.

Recently we discovered in the internet a lot of updated information, where the Jesuits are telling about their work and intentions for the new millennium. Some of this information we would like to share with you in this newsletter. It is very revealing, and also frightening, to see how willingly the protestant churches follow the Jesuit plans, especially on the ecumenical level, which is strongly emphasized.

Today the Jesuits are located all over the world,, but is especially established in Europe, where they number approximately 9,000. In North America, there is about 5,500 Jesuits; in Africa, approximately 1,150; and in Asia, approximately 5,400. It is worth noticing that these figures are only the "inner circle." The Jesuits also have several lower departments, or subdivisions that have been formed and inspired by the Jesuits.

strong, marked spirituality, an unequivocal identity, and a century-long confirmation which was based on the validity of methods, in spite of going through history's "melt-down," continue to carry the inscription of St. Ignatius' strong spirit. Therefore there is absolutely no need to doubt the fact that the renewed source to spiritual and apostolic fruitfulness must be a still deeper submission to the way you have followed until now — to the special charisma."

The Jesuits "new evangelization" in the second millennium.

An even greater involvement and surrender is emphasized as being essential in the new millennium. Time and again the "new evangelization" (A1, 4, 7, 9) is mentioned, where the Jesuits are going to play a special role in "the third millennium." The Pope says that this historical event "is for the most part dedicated to discover the specific contribution their institution is called to give the new evangelization on the threshold of the third millennium, as well as to update the Jesuit orders internal organization and law-giving, so it can contribute an even greater faithfulness and effective service to the church." (A1, 2)

Then the Pope is suggesting some points they ought to follow, so they can even better "define their contribution to the church's evangelizing mission in our present world, especially having in mind the "Big Jubilee" in the year 2000, where a new spring in the Christian life will be revealed..." (A1, 2)

Unification of all Christians

One of the points especially emphasized by the Pope is the "unification of all Christians." (A1, 5) The Pope is drawing attention to the fact that this point he has already emphasized in a previous letter by the name *Tertio Millennio Adveniente*. There he writes the following: "As



Meditation and mysticism are some of the positive factors mentioned that contribute to fruitful dialog between Jesuits and the Hindus, and the Buddhists. In addition, the “rich symbolism” of the Hindus is also something the Jesuits can identify with. This is a well-known fact for those that have studied how the different organizations give signals through symbols.

To the left we see the characteristic Pope sign given by: Number 1, the Buddhists; Number 2, the Hindus; and Number 3, the Catholic Church. There are also many other symbols that are similar in these religions.

we are nearing the new millennium, the church asks the Lord — as one of the most eager petitions in connection with this event — that the unification of all Christians from all church denominations must increase, so it can lead to the goal of total unification (communion).”

The Jesuits shall lead out in tearing down independent tendencies and creating universal unity.

After quoting from the apostolic letter, the Pope concludes, “In this great battle the whole church must find the Jesuit Order in the front lines, as they resist every temptation in the direction of individualism, independence, or parallelism, the order is called upon to give a stirring testimony of brotherly loyalty (unity) and ecclesiastical harmony. The efforts the Order has placed upon cooperation in every branch of the church’s activities is well known. In this connection, I encourage you to keep alive this fundamental display of your charisma as you serve the universal church, and overcome every temptation of provincialism, regionalism, or isolationism that could endanger the very existence of certain international and interprovincial works of great importance for the universal church...” (Ibid.) Independence will be taken away, and everything will be subjected to an international blueprint.

How then are they to reach their desired goal?

Ecumenical efforts, with the main emphasis of entering into dialogue with other religions and church denominations is the answer. “The second Vatican Council has encouraged all Catholics to enter into dialogue... so we can promote unification... The Holy Father has time and

again asked the Jesuits to bring about an inter-religious dialogue, an apostolic prioritizing in the third millennium...it seems like a dialogue is developing the gathering and liberating potential for all religions...” (Dekre 5, pkt. 130 (D5, 130)) “...Inter-religious dialogues is an integrating element of the Jesuits mission...” (D5, 137) They say, “We have a special responsibility to promote inter-religious dialogues.” (D5, 154) Yes, “this culture of dialoguing should become the special hallmark of our Jesuit Order.”

So highly do they prioritize this work, that they will “set up a secretariat for inter-religious dialogues to promote and coordinate the Jesuit initiative in this field.” The secretariat is supposed to be helpful in making sure that training programs for Jesuits are organized, having in view broader involvement in dialogues.” (D5, 155)

Dialogue with Jews, Muslims, Hindus, and Buddhists.

It is not only the other “Christian” church denominations the Jesuits are working to dialogue with. “The dialogue with the Jewish people has a unique place,” they say, and continue, “To enter into an honest and respectful unity with the Jewish people is one aspect of our efforts to ‘think with and in the Church.’” (D5, 149) They also desire to enter into dialogue with the Muslims. “Both the Church and the Jesuit Order have struggled to build bridges of mutual understanding between Christians and Muslims.” (D5, 150)

The Hindus is another group the Jesuits wish to enter into dialogue with. They believe this can be an easier group to work with. Some of the areas they believe will open up for a “fruitful dialogue” is the Hindus’ “deep meditation,” “mystical comprehension,” and “rich symbolism.” (D5, 151) (See pictures this page.)

Also in regard to the Buddhists they have discovered areas that can be used as grounds to unite with them. Some of the things they especially emphasize as positive is, again, “meditation, that leads to a level of inner liberalism and spiritual enlightening.” (D5, 152)

Religious Fundamentalists — a Problem

The last group they mention that they desire to enter into dialogue with, is what they call the “phenomena of religious fundamentalism.” To bring about unity with them, they confess, “poses serious difficulties.” Nevertheless, they will make their attempts to accomplish this. Their approach, as we can see it being implemented today, can appear noble.

They will seek to ask forgiveness for past mistakes and intolerance towards others. “This can open the way for dialogt should be done in these situations. (D5, 153)

We will add a warning here to keep anyone from being deceived by their subtle methods of advancement. It has been said about the Catholic Church that when it is in minority, it is as meek as a lamb. When it is an equal, it is as shrewd as a fox. When it is in majority, it is as ferocious as a tiger. Methods that appear noble and beautiful can be used, but they do not hide the fact that the Catholic Church, in the end, must be the winning party. Therefore they must, as they express it, carefully evaluate which methods of advancement they ought to use to reach this goal.

Different Types of Dialogues

There is different aspects to be emphasized in the dialogues with the various church denominations. Two of the most prominent points are the following:

“The Religious Experience Dialogue, where persons, rooted in their own religious tradition, share their spiritual treasures. For instance, with regard to prayer and meditation, faith and ways where one searches for God or the Absolute.”

“The Theological Exchange Dialogue, where specialists seek to deepen the understanding of the respective religious heritages, and to appreciate each other’s spiritual values.” (D5,131)

The Veiled Purpose: To lead all church denominations back to the “Mother Church.”

Can you see how the Protestant denominations are imitating the Catholic Church’s plan to bring about a unity among Christians? In the beginning it may appear very harmless. Christians are bound together by exchanging spiritual experiences, and unite in a ministry of prayer. “After all, we do have a common goal,” they insist, “to uplift Christ in a world on the brink of a crisis.”

But in spite of all eloquent words and seemingly good intentions (and some of them that enter into these joint spiritual activities can also in reality have honest and good intentions), there is behind it all a subtle, slithery, deceptive strategy: to lead all religions back to the Mother Church. Therefore we must be on guard, so we too will not be deceived.

The Basis for True Christian Unity

We are not against unity. In His last admonition to His disciples, Jesus actually prayed that His followers may be one. But please notice carefully on what foundation it should be accomplished:

“Sanctify them through Thy Truth: Thy Word is Truth... That they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in Us.” (John 17:17-20)

This is a complete different unity than the unity the Catholic Church is leading up to. And, sad to say, the Protestant denominations also are leading up to the same, with their new models of dialoguing, pastoral circles, and joint ecumenical gatherings.

The trend of fellowshiping is to have a good time together, and experience the warmth of fellowship, coupled

with an exchange of personal, spiritual views, that concludes with the fact that we only need to have major spiritual points in common. The tolerance level today is broad, and no one protests if you have another view of the issues, as long as you promote the outlook, “This is just one of many ways, my way, the one I am comfortable with, or prefer — but maybe another way can suit you better — as long as we have Jesus in common, we are working toward the same goal.”

But is this the way it really is? Can we profess Jesus Christ, and then select our own personal spiritual guidelines, and create our own personal spiritual “comfort zone,” and serve God in this way? God forbid!

If we do, we will be led astray by our own love for comfort and ease, our own selfish heart. Listen, dear reader, to what the Bible says: “All we like sheep have gone astray, we have turned every one to his own way.” Isaiah 53:6.

Is Jesus just a Name we can hide “our own ways” behind? No, not at all! The name of Jesus is very precious, because Jesus stood for something precious. He stood for precious spiritual truths found in God’s Word, truths we also must stand for. We must have faith in the precious truths Jesus stood for, and had faith in. We must have the faith of Jesus. Our own will, wishes and opinions must harmonize with His, the Truth, or they are without spiritual value, and will lead us astray and do us no good, for we will only be having our own way. “Our

own way” must become “HIS WAY.” Jesus had implicit faith in what God said, for God’s Word is Truth, and He lived so closely by this Word of Truth, that, “I am... the Truth...” John 14:6. In other words, the Truth “became flesh” in Him.

This Truth, as we read in John 17:17-20, and as we have already mentioned, expresses itself in God’s Word, the Bible. In it we find a line of beautiful TRUE DOCTRINES — teachings and principles — that when followed, will ennoble and refine us into the likeness of His character. We must understand that by following this Truth, we will be sanctified by it, and it will make us in character like Him. As each one of us seek to follow the truths in God’s Word (the true doctrines and teachings and beautiful principles found there), we will become ONE IN HIM. This is the basis, the foundation, of true Christian unity.

Infiltration and Global Networking

There is in particular two aspects that we notice the Jesuits will emphasize to achieve “greater cooperation and effectiveness.”

Infiltration [Twining] (D21, 448) Global Networking (D21, 446)

The Jesuits emphasize that they need close cooperation among themselves to reach their goals. By creating networks between individuals and institutions, they can gather information which they can then forward to other levels of society. They also emphasize this point in regard to their work to promote inter-religious dialogues. In this area they will divide the work into two groups of responsibility: the ones who participate in the dialogues, and those who forward the outcome of the dialogues to those in the Jesuit Order that are involved in other parts of the work. (D5, 148)

But the networking is also taking place on other levels. Especially mentioned is “Networkings in university departments, research centers, school papers, and in regional defense groups.

The potential is also

present to achieve cooperation by and through international troops, organizations that are not under government rule, and other newer organizations of men and women that are favorably inclined. The initiative and support for these different forms of networkings should come from all parts of society...” (D5, 446)

Total Obedience to the Church

In addition to the close ties, the coordination and strong cooperation between the brothers of the Order, they have great affection, total obedience, and submission to “their superiors.” The Jesuits are asked to fulfill their apostolic mission. They are called “to carry out whatever assignment the Church should assign to them.” (D6, 165) This the Pope also strongly emphasizes in his appeal: “As you follow in the footprints of your Founder and his initial coworkers, with the same gesture of loyalty to the activities of the Pontiff of Rome, you are declaring that society is totally and without reservation of the Church, in the Church, and for the Church.” (A1, 1)

The Oath of the Jesuits - still one of the main elements in the Jesuit Order

In his comments to the Jesuits (GC 34), it is the Pope’s



One of the approaches the Jesuits mention as useful to get closer to the religious fundamentalists, is to try to ask forgiveness for past mistakes, and intolerance. “This can open the way for dialog and unification,” they say. Can we see this today? The article above is taken from the Norwegian newspaper «Dagen». The heading is: “The Pope asked for forgiveness».

desire to emphasize the two main elements that St. Ignatius emphasized in the forming of the Jesuit Order: "The priesthood, and the Oath of obedience the initiated has given to the Supreme Pontiff ." (A5, the Pope's second letter)

It is very interesting to notice that the Jesuit Oath continues to be strongly emphasized. In no way can we draw the conclusion that the Jesuit Oath is not currently important. No, in the documents that now are being made public, the original intentions, methods and laws are even more strongly being emphasized to be put into practice. "The need is therefore not a new set of laws, but that the existing laws can be more effectively implemented." (D12, 329)

In this connection we will include a portion of the Jesuit Oath — an extract of the Jesuit "Extreme Oath of Induction" as recorded in the Congressional Record of the United States of America, February 15, 1913, pages 3215-6. Also in "The Engineer Corps of Hell" by Edwin A. Sherman, pg. 118, 1883, Library of Congress Catalogue Card #66-43354. It should cause everyone to "wake up" and recognize the goals and mission of the Jesuits. It reads as follows:

"My son, heretofore you have been taught to act the dissembler: among the Roman Catholics to be a Roman Catholic, and to be a spy even among your own brethren; to believe no man, to trust no man. Among the reformers, to be a reformer; among the Huguenots, to be a Huguenot; among the Calvinists, to be a Calvinist; among the Protestants, generally to be a Protestant; and obtaining their confidence to seek even to preach from their pulpits, and to denounce with all the vehemence in your nature our holy religion and the Pope; even to descend so low as to become a Jew among the Jews, that you might be enabled to gather together all information for the benefit of your order as a faithful soldier of the Pope. You have been taught to insidiously plant the seeds of jealousy and hatred between states that were at peace, and incite them to deeds of blood, involving them in war with each other, and to create revolutions and civil wars in communities, provinces and countries that were independent and prosperous, cultivating the arts and the science and enjoying the blessings of peace. To take sides with the combatants secretly in concert with your brother Jesuit ... who might be engaged on the other side, but openly opposed to that with which you might be connected; only that the church might be the gainer in the end, in the conditions fixed in the treaties for peace and that the end justifies the means.

"You have been taught your duty as a spy, to gather all statistics, facts and information in your power from every source; to ingratiate yourself into the confidence of the family circle of Protestants and heretics of every class and character, as well as that of the merchant, the banker, the lawyer, among the schools and universities, in parliaments and legislatures, and in the judiciaries and the councils of state, and to 'be all things to all men,' for the Pope's sake, whose servants we are unto death.

"You have received all your instructions heretofore as a novice, a neophyte, and have served as a coadjutor, confessor and priest, but you have not yet been invested with all that is necessary to command the army of Loyola in the service of the Pope. You must serve the proper time as the instrument and executioner as directed by your superiors; for none can command here who has not yet consecrated his labours with the blood of the heretic; for 'without the shedding of blood no man can be saved.' Therefore, to fit yourself for your work and make your salvation sure, you will, in addition to your former oath of obedience to your order and allegiance to the Pope, repeat after me.

"I . . . , now in the presence of the Almighty God, the Blessed Virgin Mary, the Blessed Michael the Archangel, the Blessed St. John the Baptist, the Holy Father, the Superior

General of the Society of Jesus, founded by St. Ignatius Loyola, in the Pontification of Paul the Third, and continued to the present, do by the womb of the virgin, the matrix of God, and the rod of Jesus Christ, declare and swear that his holiness, the Pope, is Christ's Vice-regent, and is the true and only head of the Catholic or Universal Church throughout the earth; and that by the virtue of the keys of binding and loosing, given to his Holiness by my Savior, Jesus Christ, he hath power to depose heretical kings, princes, states, commonwealths and governments, all being illegal without his sacred confirmation, and that they may be safely destroyed.

"I do further declare, that I will help and assist and advise all or any of his Holiness' agents in any place wherever I shall be, and do my utmost to extirpate the heretical Protestant or Liberal doctrines and to destroy all their pretended powers, legal or otherwise.

"I do further promise and declare, that notwithstanding I am dispensed with to assume any religion heretical, for the propagating of the Mother Church's interest, to keep secret and private all her agents' counsels, from time to time as they may instruct me, and not to divulge directly or indirectly, by word, writing, or circumstances whatever; but to execute all that shall be proposed given in charge or discovered unto me, by you, my ghostly father ...

"I do further promise and declare, that I will have no opinion or will of my own, or any mental reservation whatever, even as a corpse or cadaver (*perinde ac cadaver*) but unhesitatingly obey each and every command that I may receive from my superiors in the Militia of the Pope and Jesus Christ.

"That I will go to any port of the world, whatsoever, without murmuring and will be submissive in all things whatsoever communicated to me ... I do further promise and declare, that I will, when opportunity presents, make and wage relentless war, secretly and openly, against all heretics, Protestants and Liberals, as I am directed to do to extirpate and exterminate them from the face of the whole earth, and that I will spare neither sex, age nor condition, and that I will hang, waste, boil flay, strangle and bury alive these infamous heretics; rip up the stomachs and wombs of their women and crush their infants' heads against the wall, in order to annihilate forever their execrable race.

"That when the same cannot be done openly, I will secretly use the poison cup, the strangulation cord, the steel of the poniard, or the lead bullet, regardless of the honor, rank, dignity or authority of the person or persons whatsoever may be their condition in life, either public or private, as I at any time may be directed so to do by any agent of the Pope or superior of the Brotherhood of the Holy Faith of the Society of Jesus."

Concealed Strategy

The goals of the Jesuits are clear, but as mentioned before, it is often concealed under a cover of apparently good intentions. The Jesuits appear with a front of good works. They aid the poor, promote education to children and youth, and are involved in environmental issues and peace corps activities, etc. But it is made clear that their humanitarian work "never must be separated from the global evangelizing mission the church has. (A1, 7)

Jesuits promote integration of Aliens

The Jesuits have established a department that especially deals with aliens called Jesuit Refugee Service (JRS). This organization is dealing with refugees in various countries. They are working to integrate refugees into countries with different cultures and religions.

On November 30, 1999 the European Parliament held a hearing in regard to this issue, and in this connection the JRS in Europe joined in association with other Catholic representatives and Bishops to present the following appeal:

"...From the Churches' long experience in welcoming refugees and immigrants, we understand immigration as an opportunity for the cultural, social and economic enrichment of our society. We call upon the European Union to adopt a positive approach to immigration... individuals in need of protection are entitled to the territory of the EU... As members of a civil society, and as Europeans and Christians, we call upon the European Parliament to safeguard those who are most threatened by persecution, violence, poverty and lack of freedom. We commit ourselves to collaborate with this process." ([Http://www.catholic.se/jesuit](http://www.catholic.se/jesuit) - click on current)

It looks like the issue of aliens also is favored by the leaders of the Catholic Church. At this point we have to stress the fact that we are not in any way against providing help to those in need. However, we must refrain from cooperating with the Catholic Church in the strategy of blending the different peoples of the earth, so the Protestant nations no longer are able to preserve their unique Protestant position, but the whole world become one gigantic international unit with common economy, politic, — and then unified in the most important area, religion — under the Catholic Church's principles.

The fact is that the Protestant and independent nations are entitled to have their Protestant freedom, but it looks like the Jesuits now are in the process of getting their own men and women into governing positions worldwide, and that their goals little by little are being fulfilled; actually to destroy the Protestant and independent nations. Catholic favored international laws will be enforced.

We must not forget the slogan expression, "ORDO AB CHAO," Order out of Chaos. It is the very ones holding the power (the Power Elite) that are creating the chaos, for later to bring about order in their own way. There are multiple indications that the promoted removal of people from one country to integrate them in another, is a link in the universal internationalization process.

But look at God's beautiful plan in Acts 17:26-27: "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitations: that they should seek the Lord, if happily they might feel after Him, and find Him, though He be not far from every one of us."

Political, economic, social, cultural, and religious globalization

The Jesuits are expressing how pleased they are that presently stronger and stronger ties are being formed in the political, economic, social and cultural realm. They are noticing nations that in the past were divided, but are now forming new international economic and political structures; and they say it would be a shame if this verification did not also take place in the religious realm. (D12, 326)



November 11, 1999 was a busy day for the Jesuits. In Brussels, on this particular day, they received young professionals of the French Movement of Christian Executives (MCC). They were gathered for three days, and during this time had debates and conferences in regard to the European situation. After prayer and dialogues, it was concluded that: "They understood that the upbuilding of the European Union is not only an economic construction, but a new way to think on our continent, including all the countries that are candidates. They discovered a new dimension to their nation — a European dimension."

"For us it was valuable," say the Jesuits. "We understood once more how completely different it is to come and see for ourselves, if we desire to understand the methods and reasons for building a new Europe." ([Http://www.catholic.se/jesuit](http://www.catholic.se/jesuit) click on aktuelt)

The Jesuits are emphasizing education

At last we want to consider a branch of the work of the Jesuits that they strongly emphasize: EDUCATION. They have been involved in this area ever since the Order's very beginning. "St. Ignatius was aware of the great cultural influence of the universities, and chose to send the Jesuits there, as a place where they in general would do the most good." (D17, 404)

The Jesuits emphasis on education is considered as "very important," since it can provide a solid academic and religious foundation during the formative years." (D18, 418) Their influence in this area can provide great advait. (D18, 417)

"In and through the universities, important debates take place concerning ethics and the future direction of economy and politics..." (D17, 405) Their desire is to get their men and women into decision-making positions in society, and thus form its future: "They educate their students as "men and women for others" who can usurp leadership roles in their own communities and organizations. (D18, 419)

We have learned that "within the last thirty years, the Jesuits higher levels of education has been going through a very rapid development; both in size, inclusiveness, and with more participative structures in the government."

Perhaps, especially in the USA, the Jesuit universities have

received great influence, for many of the important and influential individuals in society are getting their education at these universities. The Jesuit university, Georgetown University, educated none other than Bill Clinton himself, and as a child he was trained by nuns.

In spite of this fact, the Jesuits are afraid they will not be able to maintain the control they desire over their universities — a control to the extent where these universities are their "own" in the fullest sense of the word. (D17, 407) To meet this challenge, the Jesuits are encouraged to work hard "to keep, and even to strengthen the identity of each one of our institutions..." (D17, 408) They emphasize to maintain and strengthen their "original Jesuit identity and

The Jesuits understand that the Catholic Church's teachings would not be spread as effectively if they did not get acceptance in the schools and universities. Ignatius de Loyola therefore strongly emphasized the establishment of universities where the young people could be trained. Today they have approximately 200 universities where around 3,000 Jesuits are working, and where more than half a million receive their training. They also work to carry on their mission in other universities.

On this picture we see the Pontifical University in Rome, which is one of the most prestigious universities in the world.

mission in all the universities that are named Jesuit, or any university that originally operate under our responsibility.” (D17, 410)

To be able to maintain the uniqueness of the educational institutions, it is emphasized that the ones in leading positions, must have received adequate forming in “Ignatius’ charisma and teachings. (D18, 417)

The following information from the Catholic’s own sources, in paragraph 405, Decree 17, reveals a little of the extent of the Jesuit’s educational work. “Today there is about 3,000 Jesuits working in about 200 of our own institutions, in the realm of higher education. They are influencing more than a half million students.” But it is not only in their own universities the Jesuits are wo. This apostolic activity not only influences the individual students, it effectively is penetrating the entire university.” (D17,405) “The Jesuit order’s educational department should encourage similar programs in other places, as they can provide advantages towards our desired goal.” (D18, 417) We must provide information and warn!

As we observe how this system is steadily progressing, it is important that we do not just stand by idle, doing nothing, and let it take its course. We know we are unable to stop it, but as we see the great dangers connected with this system, and the subtle plans being used, it is important that information exposing what is happening is brought forth. It can help us and others to view these matters in the right light. There certainly must be many honest and sincere people that have entered into this, and similar systems, with the noblest of intentions. We must help them to understand the dangers.

Obviously, this is something the “initiated ones” and their leaders do not appreciate. This fact they openly admit: “We must be on guard constantly, so the faithful will not be confused by questionable teachings, by publications or speeches, that clearly differ from the teachings and morals of the Church, or by any attitudes that hurt the togetherness in the Spirit.” (A1, 6)

Therefore it is very clear that they strongly dislike anything that exposes their tactics. However, should we for that reason not speak out? No, for only a lack of Christian love for them will do that. The Bible says: “Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues.” (Rev. 18:4) The Bible tells us clearly that the ones supporting the Harlot and her falsehoods, will be receiving the judgments of God.

Instead of adopting the Jesuit’s plan for unity, by entering into dialogue with them, let us in love seek to call them out from the false system they are a part of. Clear and unmistakable information must be brouven an opportunity to make the right decision. “Son of man, I have made thee a watchman unto the house of Israel... therefore hear the word at my mouth, and give them warning from me.” (Ezek. 13:17)

Let us stand together and give this message of warning, combined with God’s merciful message of salvation. Then we will have a part in showing the world what they must turn away from, and what they should turn to!

Church Denominations Unite with Rome

Many Protestants have for some time reported on the Catholic involvement in the ecumenical movement. Presently the Catholic Church has obtained such a firm grip on this movement that they now are openly revealing their plans.

Ever since the Vatican II Council, they have consistently presented a change in the attitude towards the Protestant camp. From that time onward, the heretics have been called “separated brethren,” and it is these “brethren” that have been separated from the Catholic Church, that they now want to bring back to the “mother church.”

They now also admit that the Jesuits have a special work to do in creating dialogues between the various church denominations, and gradually lead them back to Rome.

Ecumenical Connections in Recent Years

The strategy is beginning to work. Yes, it is developing so

rapidly it is almost breathtaking. Agreement has been reached on church fellowship, between Lutherans and Anglicans (1996), between Lutherans and Methodists (1997), between Lutherans and the Reformed churches (1999), and Anglicans have moved closer to the Catholic view in reference to the doctrine of the authority of the Pope (1999), and joint Communion between Lutherans and Anglicans, etc.

This is only a few of the milestones reached in the ecumenical picture. And in this ecumenical year of Jubilee, we will witness the literal “meltdown” of the various church denominations in the presence of the Catholic ecumenical efforts.

The Trump Cards: Sunday Sacredness and the Catholic Communion

Knut Andersen, the parishioner of Nidaros parish, Norway, writes in the Norwegian newspaper *Adresseavisa*, February 21, 2000: The goal of the ecumenical movement must be to promote joint Communion for all. In other words, that everyone can participate in everyone’s Communion service. Then we will actually have many church denominations, but we will only be one church.”

Milan Opocebsky, the Gen proposal from General Secretary Konrad Raiser, of the World Council of Churches, to establish a universal Church Council in the year 2000. The purpose is to provide a forum where the main stream Christian Churches can come to an agreement in regard to questions that separate them. In these efforts toward ecumenical unity, it is quite clear that the issue of the Communion service will be one of the most unifying factors in establishing ecumenical unity between the various church denominations.

From the Internet pages of the Catholic Church, this statement is found: “The year 2000 will be an Eucharistic year of great intensity.” As most of you probably know, the Catholic Church teaches that when the priest is blessing the Eucharist (the bread in the Communion service), it literally becomes the body of Christ. They are therefore sacrificing or killing Jesus anew, each time they eat the Communion bread (The Eucharist). This is blasphemy, a great evil, for the Bible tells us that Jesus was offered only once for us all, and that the Communion Service was instituted to be a memorial of Jesus giving His life once and for all, in order to save us (I Cor. 11:23-26).

In the Pope’s Apostolic letter, “Dies Domini,” May 31, 1998, an appeal is made by the Pope for everyone to receive the Catholic Communion every Sunday. Furthermore, the Pope also emphasizes the following two factors as especially important to the Papal power in order to bring about ecumenical unity:

1. Sunday, as a day of rest
2. The Catholic Communion

Both of these institutions are unbiblical. The Catholic Communion has already been described and identified as unbiblical, and in regard to the day of rest, each of us can read our own Bibles and discover that the Biblical seventh day, the Sabbath, is from sunset Friday to sunset Saturday, and is not the first day of the week, Sunday. (Genesis 2:1-3, Luke 23:50-56, Matthew 5:17-18, 1 John 5:2-3.)

A study of this subject has been made in the pamphlet “*Liberty in Danger*,” or as it was originally called, “*Watch out for the Sunday Laws and the Mark of the Beast!*” Anyone bold enough, or desiring to bring up this subject for discussion, may write and request this information. Additional information is also available upon request.

Unity on all levels

We can see that the Papacy is about to lead astray the whole world through her global strategy. We can also see the same trend present in the Catholic European Union. They have first tied the nations together on the economic level, then on a political level, and presently also on the military level, and at

last, what they are now working towards is tying the various church denominations together in the religious realm.

It is the last point that most likely is the most important to the Catholic Church, but it is emerging as the final trump-card. The other issues have helped to cover up the Papacy's original purpose. The result is, as the Bible says, that the whole world marveled, and followed after the beast (the Papacy), and continues: "by thy sorceries were all nations deceived."

The Bible reveals that only a remnant of God's people will be left. They will have the patience of the saints, keeping the commandments of God and have the faith of Jesus (Rev. 14:12).

Divide and Conquer

In this newsletter we have seen a glimpse of the strategy of the Jesuits. The motto of this organization has been: "The end justifies the means," and in addition to this, we can see the "divide and conquer" method. Consequently, the best and most effective method to destroy a church denomination is to destroy it from within, and this is what is happening in the Protestant camp today.

As Protestantism is in the process of being destroyed, it is gradually replaced with Catholic features. Can we see this development today? Let us take an example:

1. Borre Knutsen (a former priest in the Lutheran Church) is strongly promoting what is called "the key factor," where the priest can forgive sin. This is a Catholic feature, and has no root in the teachings of Christ. If, for example, I stole an antenna (?) from a person, I am not to go to the priest and confess my sin and receive forgiveness from him.

No, the Bible says I must go to the person I have stolen the antenna (?) from, restore what was taken, confess my sin, and receive forgiveness from him. I must also present the case before God in prayer, and receive the final forgiveness from Him, through Jesus Christ. When I turn to the Lord in humility and acknowledge my wrong doing, and with a contrite heart ask forgiveness for my sin, (Luke 17:3-4) and forsake my wicked way, He will forgive me. It is the Word of God we must follow as authority to guide us in spiritual matters and moral conduct.

The Free Masons, Borre Knutsen, and the Catholic Church are promoting the view to go to the priest to confess and ask forgiveness. This is Catholicism, and is clearly unbiblical.

2. Borre Knutsen strongly opposes free abortion. We also oppose free abortion, but do not favor Borre Knutsen's inconsistency. In the Ten Commandments it is written that we must not kill, but why is Borre Knutsen not willing to follow all the other nine commandments, as they are written in Exodus 20:3-17?

The Bible says that if you break one commandment, it is as though you have broken them all. In the fourth commandment it is written that we must keep the Sabbath, the seventh day, holy (from sunset Friday to sunset Saturday, as do the Jews, and also a few other denominations). But Borre Knutsen keeps the first day of the week, Sunday.

It is the Roman Catholic Church that has changed the commandments to the way they are written in the catechism. Unfortunately, the



It was frightening, but at the same time very revealing, to notice the fact that Borre Knutsen had some of the same symbols on his priestly robe/rod, as found in catholic symbolism. Picture 1 (from top): The all-seeing eye, from catholic symbolism. Borre Knudson had this symbol on his rod. Picture 2: The all-seeing eye, from occult symbolism. Picture 3: The seal of the Jesuits. Picture 4: The symbol on Borre Knudsens rod - much alike the symbol of the Jesuits.

Is this a part of a seacret approach to introduce Catholicism?



Lutheran church has accepted the Catholic falsification of the commandments, and printed this version in their catechism. There they have removed the text which says that it is God who is the lawgiver. Furthermore, they have usurped the position of lawgiver, by exalting themselves as the lawgiving authority, and changed God's Ten Commandments in several places, one being the commandment regarding the day of rest. They have produced a falsification of the law of God.

When Borre Knutsen presents himself as a representative of God, why does he draw attention to the falsified commandments, and not to God's Ten Commandments? And why does he exalt one commandment and break another?

The Catholic Church is also on paper an enemy of free abortion, and Pater Pollestad, from the Catholic Church, and Borre Knutsen meet on common ground here. Even though it is Biblically correct to be against free abortion, it appears as though Borre Knutsen, through his opposition to free abortion, is drawing many conservative Christians into a new Catholicization process in Norway.

3. Borre Knutsen uses Catholic symbols. One can make use of certain symbols, and communicate or signal certain affiliations. On his new Bishop garb is found the symbol of Mary and Jesus, which is a typical Catholic symbol. At the apex of his "pastoral staff" we notice the sun symbol, with the inscription, IHS on one side.

The same symbol is also found on what is called the Eucharist, or the communion bread, a round wafer which the Catholics use in their communion serviat the letters represent "Jesus Hominum Salvador (Jesus, the Savior of mankind). But what we know is that these abbreviations were used in connection with the Egyptian sun gods, Isis, Horus, and Seb.

The round wafer is a symbol of Baal worship and the sun. It is a copy of the round shaped sun cake, believed to be transformed into the literal flesh of the Baal god in the Babylonian religion. The sun gods demanded a circular sun symbol (See the book *The Two Babylons*, by Alexander Hislopp, page 164.) It is also interesting to note that this IHS symbol is resembling so very much the Jesuit symbol!

On the other side of Borre Knutsen's Pastoral Staff we notice the all-seeing eye. This symbol is perhaps the most discussed one. Borre Knutsen feels the eye at the top "reminds one of the overseeing authority, that we should be a kind of eye for God." (From the newspaper *Dagen*, April 9, 1997)

What is known is that this symbol is often used together with occult symbols: for example, in a pyramid, when the all-seeing eye is placed in the top of the pyramid. It is unwise to use a symbol in this setting that also is used in occult and Catholic connections.

A symbol is not created accidently, but designed with care. It means something special. All the symbols that Borre Knutsen has on his new Bishop garb, and on the Pastoral Staff, are pagan and Catholic symbols.

4. During the ordination ceremony in the city of Kautokeino, Norway, April 6, 1997, we noticed also that Peter Bayerhause placed the Apostolic Succession on the head of Borre Knutsen. The Apostolic Succession is one of

the main pillars in the Catholic Church system. They believe Peter was the first Pope, and therefore his successors should receive this acknowledgment when they are instituted in their position.

There is apostasy and liberalization taking place in the Norwegian Lutheran church. Borre Knutsen and his team seem to desire to take the Norwegian church in a new direction. If Borre Knutsen desires to bring the state church of Norway back to the Mother church by design, time will show, but it looks like it is moving in the wrong direction — a Catholic direction.

We need to be aware of these features and similar developments, because today there is a subtle Catholicization on multiple levels here in Norway.

The Mother Church

All the identifying marks which describe the “harlot” in the Bible clearly fit the Roman Catholic Church. The Catholic Church calls herself “the Mother Church,” and the Bible calls her “the mother of harlots” (Revelation 17:5). The harlot daughters are the church denominations that enter into alliances with the harlot, and promote her unbiblical teachings and traditions. The harlot daughters can also commit spiritual adultery with each other through unbiblical interdenominational alliances.

In the previous chapter (Revelation 16:13,14) the apostle John, inspired by the Holy Spirit, writes that the “dragon” (a symbol of Satan), the “beast” (the Papacy) and “the false prophet”(fallen Protestantism) will unite in the end of time. The Bible says it is the spirits of devils that are behind this alliance.

Today we see the practical outworking of this union, especially through the joint declaration between the Lutheran churches and the Roman Catholic Church. The Lutheran churches have in fact become “harlot daughters.” It is a sad fact, but nevertheless true. We will in this connection once more give the clear, biblical warning from Revelation 18:4: “...come out of her (the harlot) my people, that ye be not partakers of her sins, and that ye receive not of her plagues.”

We do not always know the motives

We want to make it very clear that the purpose of sharing this information is not to malign or judge the individuals involved in the ecumenical movement. Each person must make their own personal decision in regard to this issue. From a Biblical point of view, we have just sought to clarify which forces are behind the ecumenical dialogues, and what this work among the different church denominations can lead to, as the serious consequences of partaking of this effort is brought to view.

We are all in danger of being deceived, but as we prayerfully look at the issues from a Biblical perspective, we will be able to know what decision to make. May each one of us be sensitive to the careful directions given us in God’s Word. Then we will be guided into the path that leads to life eternal, and not be deceived and lost.

There are without a doubt individuals that are involved in this ecumenical work that have certain Catholic purposes in mind, but we do believe there are also honest and sincere people involved from both camps, that have noble motives for participating in this effort. It is not always easy to see the hidden forces at work behind the scenes. Therefore it is our hope that the reader of this newsletter can see the connection in a Biblical light, and break loose from the ecumenical cords, and with all their heart share with others these clear Biblical truths.

Since the Bible gives us clear instruction to go out from Babylon (the Papacy and fallen Protestantism), it is confusing when the spiritual leaders go against this warning and enter Babylon, through the ecumenical effort. In this way they are a

poor example to their flock, and expose themselves to the consequences of this deception.

Open Conversations on a Personal Level

We are not against open, personal conversations with people of other faiths. On the contrary, we are encouraged to be open towards all, and take the opportunities given to us to lead people to Christ through open conversations with individuals, giving them the true message concerning the salvation in Jesus Christ. However, we are not told to mingle with the various organized church denominations that have embraced the apostasy.

A number of the Protestant clergy might entertain the thought that they can “win” the Catholics and the liberal Protestants back to their gospel, but history confirms the sad consequences of such a course:

1. Little by little we can let go of the clear Biblical message — in particular the message to leave Babylon.
2. Little by little we can become like the ones we associate with.

May each of us that have surrendered our lives to God pray for eye salve, and help to see the subtleness and deception in the ecumenical movement, and distance ourselves from this movement. May each of us, with God’s help, tear loose from the ecumenical tree, and be healthy, strong branches on Christ’s tree (John 15:3,4).

The children of God are called to be something widely different from Catholicism and fallen Protestantism. They are called to preach a saving message and a warning message as it is presented in the book of Revelation, chapter 14, verses 6-12. Our next newsletter will discuss this message.

Unity in Christ

Let us choose Jesus Christ as our authority, and not the church councils. They labor for ecumenical unity, which is far from unity in Christ. Ecumenism is cooperation and unity, in spite of diverse Biblical teachings that lead in the wrong direction, while unity in Christ gives freedom and eternal life (II Cor. 3:17 and John 17:3).

We can clearly see the endtime prophecies written in the Bible, being fulfilled in front of our eyes. Into our present spiritual experience, the appeal comes to prepare ourselves for the soon coming of Jesus Christ. We must now learn to know Jesus, and with God’s help come into harmony with His will (Acts 5:32 and Heb. 5:9).

Sincerely, Bente & Abel

Bente & Abel