

The Jesuits are Now Actively Promoting Homosexuality

by Jeremy James



The war against God and the order established by God is relentless. Yet, if one asked most professing Christians about this war, they would be greatly puzzled – "War? What war?"

Among those who *do* recognize that a great war is being waged, there would appear to be very few who recognize how incredibly brutal it is.

Total War

This is a war to the finish. It is what the Nazis called total war – *Totaler Krieg*.

Satan cannot afford to lose this war. He is drawing upon all of his resources, all of his cunning, the might of his huge army of fallen angels, and his extensive network of earthly servants in order to secure victory.

Bible-believing Christians need to reflect on this. Far too many are steeped in complacency. While they can certainly see the evils around them, they don't want to look further and identify the ultimate mastermind behind them all. Instead they seek refuge in the comforting thought that Christ won the war on Calvary – he did! – and that Satan has left the field – he hasn't!

The victory on Calvary has an historical dimension which will not be fulfilled until Christ returns to earth and carries out the remarkable mission described in the Book of Revelation. Until he does so, the Enemy will continue to bear the title mentioned by the Apostle Paul in his second letter to the Corinthians:

"In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." (2 Corinthians 4:4)

Christ Jesus, the Prince of Peace, will come and impose order on a world that has been utterly torn apart by the Enemy. At present, he is a Prince, a king in waiting. When he comes, however, he will wear his crown – the crown of Kingship.

The usurper and impostor who took control when Adam fell will finally be deprived of his power and consigned to the pit. Christ will execute in full the sentence or judgment passed down by his Father. There will be no mitigating circumstances, no pleas for clemency, and no further evidence to consider. He will come as the Lion, not the Lamb –

**"In flaming fire taking vengeance on them that know not God,
and that obey not the gospel of our Lord Jesus Christ:"
(2 Thessalonians 1:8)**

The god of this world

Until then **"the god of this world"** will continue to inveigle in his nefarious schemes all who are under condemnation. The only souls he cannot touch are those who belong to Christ. They were bought with a price and are no longer subject to the god of this world. Everyone else, without exception, is trapped in the Satanic world system and, wittingly or unwittingly, is serving its god.

The people who serve him wittingly are known as the Children of Wickedness. They are mainly generational Luciferians who have worked closely together for centuries, implementing in progressive steps a plan designed by their Master to take complete control of the world. As 'god of this world' the Adversary is unable to do all that he wants to do while the church is still on earth. The Holy Spirit, which was sent by Christ, continues to oppose him. His goal therefore is to undermine and destroy the church.



As born-again Christians we know that he has the power to persecute the church but not the power to destroy her. The church will only leave this earth when Christ calls her to himself in the wonderful event we know as the Rapture, or *Harpazo* in Greek.

We need to keep the big picture in mind if we are to understand what the Enemy is doing. The steps he is taking to undermine the church will seem largely irrelevant until the damage is done and hindsight reveals just how carefully he planned every step. He uses deception on so many levels that only those Christians who study the Word of God with unbounded respect have any hope of seeing how he operates.

Among the many organizations and institutions he has founded to advance his plan, few are as dangerous or as disciplined as the Society of Jesus, a worldwide Catholic religious order usually known as the Jesuits. Notorious for their political chicanery, nearly every country in Europe has evicted this cunning cabal at one time or another. Their reputation for intrigue, duplicity and serpentine scheming is well deserved.



Jesuit modus operandi: The end justifies the means

Perhaps the easiest way to understand the Jesuits is to compare them with the SS (*Schutzstaffel*), an organization that reflected their methods and techniques. An SS officer was trained to believe he was part of an elite fighting force and bound by an oath of total obedience to just one man, the Fuhrer. They believed force and will were the means by which anything could be achieved, and that the entire moral order was shaped and defined by the final outcome – *The end justifies the means*. For the SS, that goal or outcome was the triumph of the Third Reich; for the Jesuits it is the triumph of the Roman Catholic Church. Just as the SS worshipped the gods of Teutonic mythology, the Jesuits worship the goddess of ancient Babylon (in the guise of the Virgin Mary). Both the SS and the Jesuits take a blood oath which binds them for life and inducts them into a confederacy which completely supersedes all other social, familial and emotional ties. Both are secret brotherhoods that will use whatever means are necessary to achieve their goals.

The Jesuits wrought havoc on true Christians across Europe during the Counter-Reformation, slaughtering huge numbers of innocent people – men, women, and children – in their quest to reimpose the religious tyranny of Rome.

The Enemy is attacking God's Word every way he can. As we have shown in several previous papers, he is even attacking gender, the very foundation of both human and animal biology. This assault has both a physical and a psychological dimension. The physical makes extensive use of hormonal disruption and surgical modification, while the psychological employs a range of techniques that are designed to undermine normal gender identification and gender-related behavior.

For many years our television programs have featured weak fathers and pathetic male characters, men lacking in ambition and self-respect, and wholly unable to protect or nurture their women and children. Many female characters, on the other hand, are loud-mouthed domineering types devoid of any shred of femininity. An entire generation of our children have been raised on this malicious caricature of traditional social relationships and family structure.

All of this is deliberate. This is why so many of our young men and women today are confused about their sexuality and unable to form stable long-term relationships with their peers.

The Age of Sodomy

The Enemy would seem to have decided that the time is now ripe to exploit this confusion and normalize what we have always known to be unnatural. This is the Age of Sodomy, a golden age in the works of darkness, where homosexuality is not only tolerated or 'accepted', but treated as a legitimate and entirely natural form of human expression. Indeed, the homosexual community have even developed what they call the Riddle Homophobia Scale, named after Dr Dorothy Riddle. This scale is used in American schools by the state-funded GLSEN program to induct our children into the 'joys' of sodomy.



Dorothy Riddle

One might have thought that social attitudes toward homosexuality that were broadly 'tolerant' and 'accepting' would satisfy the gay mafia, but this is far from being the case. The Riddle Scale has eight categories in its attitudinal scale:

1. Repulsion
2. Pity
3. Tolerance
4. Acceptance
5. Support
6. Admiration
7. Appreciation
8. Nurturance

Categories 1-4 are labelled homophobic by Dr Riddle! Only categories 5-8 are deemed positive. Our children are being taught that, even if they tolerate or accept homosexuality, they are still being homophobic. The Enemy will not be satisfied until society supports, admires, appreciates and, finally, nurtures the sodomite lifestyle.

A sinister agenda

We are dealing here with a truly sinister agenda, a program of spiritual and moral subversion which is pagan to the core. It does not simply challenge an aspect of Biblical truth, but rejects it outright. And since the sin of sodomy is condemned with solemn severity in God's Word, the refusal to acknowledge His authority in this regard is tantamount to a rejection of the Bible itself.

This is where the Jesuits come in. The homosexual lifestyle will only mature to full 'normalization' if the majority of professing Christians can be made to believe it is Biblically acceptable.



This would have been an impossible task even a generation ago, but not anymore. Few Christians today possess enough knowledge of God's Word to defend even basic doctrines of faith. An artful case based on carefully selected passages of Scripture and presented in the emotive lexicon of social justice will sway most believers. Few will have the discipline to dig in their heels and challenge the many saccharine and asinine assertions made by the Jesuits.

Can we be sure of this? Yes, because it is already happening.

The Jesuit claim that homosexuality is Biblical

Before we examine the case being made by the Jesuits, we need to recognize that its intended audience is not exclusively Roman Catholic. There are now so many ecumenical conduits into the evangelical church that the case they are making may prove to be just as persuasive among many who claim to be Bible believers. It would even appear designed to support the ecumenical agenda, potentially comprising yet another so-called point of common understanding between Rome and the apostate church in Europe and America.

The Jesuits prepared the ground for this revolutionary change in Roman Catholic theology through the work of Robert Goss, a Jesuit who 'left' the priesthood to pursue a homosexual relationship. Ordained members sometimes affect to leave the priesthood in order to carry out a project which the public will not connect with the Jesuits.



Jesuit Robert Goss, homosexual activist.

Goss published several influential works of 'queer theology', including *Jesus Acted Up: A Gay and Lesbian Manifesto* (1993), *Take Back the Word: A Queer Reading of the Bible* (2000), and *Queering Christ: Beyond Jesus Acted Up* (2002). Naturally these highly offensive works were given favorable reviews by the liberal press and Goss was even fêted as a challenging voice with a "prophetic role", someone who was helping to "break up the ice encasing the practice of Christian theology" – according to the Director of American Studies at Georgetown University, a Jesuit stronghold.

An earlier contribution to this softening up process, which must have assisted Goss in his work, was the controversial *The Church and the Homosexual* (1976) by another 'former' Jesuit priest, John McNeill. Incredibly the book was approved by the Vatican, even though it flatly asserted that the Bible did not condemn homosexuality or the so-called homosexual lifestyle.

Jesuit blasphemy

Goss made frequent use of the deconstructivist theories of the French homosexual philosopher, Michel Foucault, in order to sustain his perverse argument that the Bible did not condemn homosexuality. His comments about Jesus were extremely offensive, having much in common with the blasphemous jibes and taunts that delight Satanists. Nevertheless he continued to strain credulity by claiming that he was merely hauling theology out of the closet and initiating a dialogue which in his view was long overdue.

This is how the Jesuits propagate ideas which any normal person would find repulsive. They pretend their man is an heroic figure, someone with the courage to tackle issues that other theologians have been too timid to address. We gave ample evidence of this in our earlier paper, *Jesuit College Blasphemes Jesus and Attacks Biblical Gender* (#156).

Once the revolutionary idea is out in the open and its sponsor is seen, not only to survive, but to receive plaudits from influential scholars and tenure at a respected university, it gradually enters mainstream academic discourse. After 15-20 years, the unthinkable, even if it is still regarded by many as radical or controversial, actually acquires some measure of respectability. Once this happens, another champion can come along, pick out the elements that have been most successful, and build a new, simplified manifesto for wider consumption, outside the walls of academia.

Enter James Martin, S.J

This is largely what James Martin S.J. has done. His book, *Building a Bridge: How the Catholic Church and the LGBT Community Can Enter into a Relationship of Respect, Compassion, and Sensitivity*, was published in 2017 with an *Imprimi Potest* – official seal of approval – from the Jesuit Provincial Superior of the Northeast Province, USA.



Jesuit priest James Martin

In order to give it maximum billing, several prominent American prelates have gone on record to express their unqualified approval of Martin's book and his radical reinterpretation of Biblical theology. These include

Cardinal Joseph Tobin, Archbishop of Newark ("brave, prophetic, and inspiring book...")

Robert McElroy, Bishop of San Diego, who writes for the official Jesuit magazine, *America* ("...undertake[s]...the arduous but monumentally Christlike task of replacing a culture of alienation with a culture of encounter and merciful inclusion.")

John Charles Wester, Archbishop of Santa Fe ("This courageous work is necessary reading...")

Cardinal Blase Cupich, Archbishop of Chicago ("He really is one of the foremost – if not the foremost – evangelizers in the church today...")

John Stowe, Bishop of Lexington ("...Father Martin describes how this encounter can be a fruitful and liberating journey...")

Wilton Gregory, Archbishop of Atlanta ("A wonderful Jesuit, James Martin, has written a wonderful book...")

Joseph Fiorenza, Archbishop Emeritus of Galveston-Houston ("This book helps the whole church...I recommend it for parishes, schools, and family discussions.")

These ringing endorsements were clearly orchestrated to push Martin's book to the top of the Catholic bestseller's list. Their message is clear – 'Sodomy is okay'. The Catholic bishops say so.

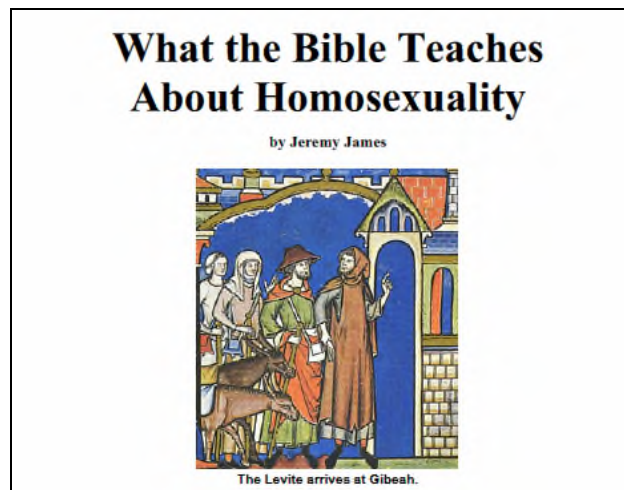
A major political shift

These endorsements will also influence the Catholic clergy in America who will read them, not just as theological pronouncements, but as a major shift in the political axis of the Catholic church. Not many priests will want to challenge such powerful prelates as Tobin and Cupich. Besides they will recognize that an initiative like this, with such high-level episcopal support, must have had full Vatican approval.

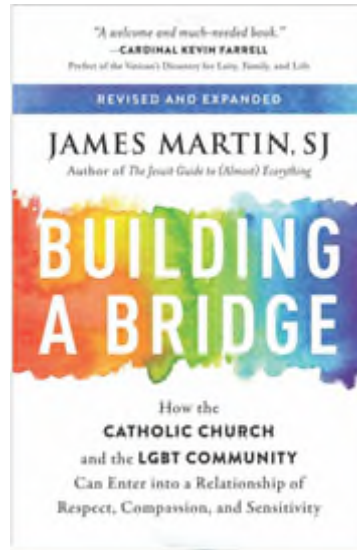
We'll now examine the case made by Jesuit Martin, a case so persuasive – we are told – that the book is described as *brave, courageous, wonderful, prophetic, and inspiring* and its author is very possibly the greatest evangelizer of our time. However, as we shall shortly see, the book is really a slick piece of propaganda which treats the Word of God with utter contempt and effectively implies that anyone who rejects the homosexual lifestyle also rejects the gospel.

The book is based on a very simple premise or syllogism: Christ accepted the outcast; homosexuals are outcasts; therefore Christians who truly want to emulate Christ will also accept homosexuals.

As we have shown in our earlier paper, *What the Bible Teaches About Homosexuality* (#168), Christ accepted repentant outcasts, namely those who repented of their sins. There is a world of difference between a homosexual who decides to pursue a homosexual lifestyle and one who decides to renew himself in Christ. Jesuit Martin ignores this!



He also uses victimhood as a tool of moral persuasion. His readers are asked to accept the notion that homosexuals are victims of their 'condition' and that they should not be held responsible for their behavior.



Why are they not held responsible, you may ask? He makes sure this obvious question is never raised by carefully avoiding any discussion of homosexual behavior. In the strange make-believe world of Jesuit Martin, homosexuals don't actually do anything; they simply exist, and for reasons that are never addressed, they are treated as outcasts in certain quarters. This, he argues, is unacceptable.

Ignoring the facts

The author may have reached the pinnacle of Jesuitical sophistry in this cunning little book. The facts set out in our earlier paper, #168, as well as our follow-up paper, *Understanding Homosexuality: An Open Letter to Born-again Christians* (#169), are entirely ignored by the author. He writes in a moral vacuum, where the only laws are those of his own imagination and the Word of God can mean only what it ought to mean. The possibility that homosexuality might be wrong, even in the most abstract sense, is completely rejected.

Rather than thinking in terms of right or wrong, the author says the church should be reaching out to these people in their need and embracing them as, he alleges, Christ would have done. This line of reasoning is consistent with a comment by Pope Francis in 2013 who, when asked about his stance on homosexuality, said "Who am I to judge?"

Martin's book is largely an elaboration of the Pope's amoral response.

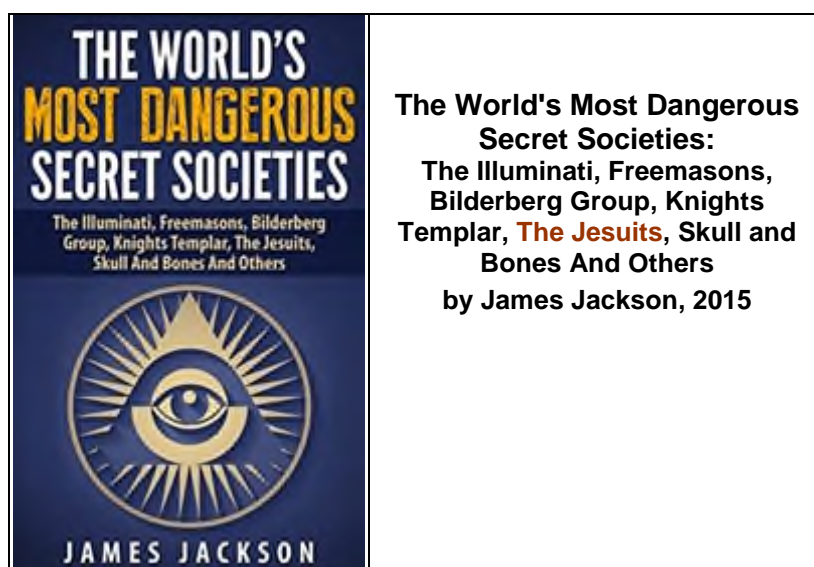
Chapter by chapter

He begins with a chapter designed to put the reader off balance, especially Catholic readers (pages 1-13), and reinforce the false idea, long promoted by the media, that concern about homosexuality is based solely on fear. The very word 'homophobia' was chosen by the Enemy for this purpose.

It should be stated that Bible-believing Christians do not fear homosexuals, homosexuality or the homosexual lifestyle, and we reject utterly the imputation that we do. Those who love God's Word do not view the world with a spirit of fear, but with love, understanding and a sound mind. The devious notion that concern about homosexuality arises only from fear is a despicable corruption of God's Word.

Jesuit Martin adds to this calumny by stating (p.10) that one of the main reasons people are repelled by the homosexual lifestyle is a "discomfort with one's own sexuality." This is the kind of slur one might expect from a radical activist, but not from someone who claims to be taking an even-handed, impartial approach to his subject. The Jesuits are never slow to impugn the integrity and moral standing of those who oppose them.

The next chapter (pages 14-25) deals with the humanity of the LGBT community. This, too, is a well-known technique, where many non-controversial claims are made, a series of obvious propositions with which any normal person would agree. This is designed to defuse any confrontational feelings the reader may have and foster a sense of common understanding.



Two dangerous falsehoods

Along the way the author plants two dangerous falsehoods in the reader's mind. The first concerns the meaning of the Greek word *metanoia*, "which is often translated as *repentance* but is probably more accurately translated as *conversion*" (p.24). He goes on to say: "Remember that while Jesus would have preached mostly in Aramaic, his native tongue, the Gospels were written in Greek."

In other words, according to the author, we are to question whether Jesus ever called anyone to repentance. The writers of the Gospel were clearly confused. They didn't understand the subtle linguistic differences between Greek and Aramaic. Neither, seemingly, did the Holy Spirit.

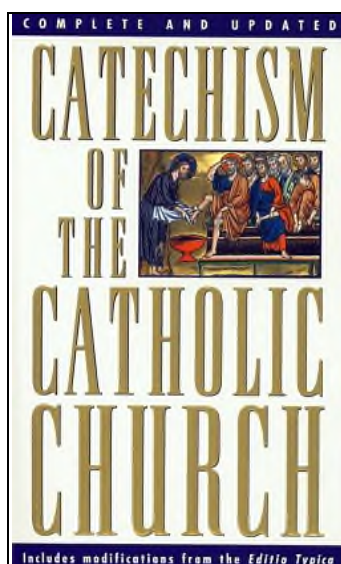
This is all fairly typical of the arrogant Jesuit mindset.

The second dangerous falsehood in this chapter is his claim that conversion therapy, which "tries to *change* LGBT people into straight people" is "a debunked set of methodologies." (p.24) Even though he gives no evidence to support this sweeping allegation, he clearly expects his readers to take his word for it, not realizing that by doing so they have just swallowed a poison pill. The entire Jesuit argument pivots on the false belief that homosexuals are victims, that they were 'born that way', and that they bear no responsibility for their behavior. If his readers can be induced to think in these terms, especially in the early stages of his book, he is virtually home and dry.

Undefined and unexplained terms cause confusion

The next two chapters (pages 29-50) seem designed to cause confusion [He adds to this confusion by giving two chapters the same title, 'Respect' (p.32 and p.76)]. When discussing people who are sexually attracted to others of the same sex, the author fails to distinguish clearly between those who never act on their inclinations and those who do. There is obviously a huge difference here, and yet the author describes both groups as 'gay' (homosexual). They are not the same and cannot be treated as though they were. Those who do not act on their inclinations – for whatever reason – are clearly exhibiting an entirely different kind of behavior from those who do. But Jesuit Martin will never admit this because he wants the reader to place same-sex attraction in the same bracket as full-scale participation in the homosexual lifestyle.

This enables him to argue that, since we cannot in all fairness condemn a man who is struggling with same-sex attraction, we cannot be critical of his behavior if he decides eventually to indulge his homosexual fantasies. He ignores the simple fact that a man who thinks about stealing from his neighbor is not a thief in any sense until he actually steals something.



Even though the author steers well clear of any discussion of homosexual behavior, he still insists that sexually active, out-of-the-closet homosexuals deserve our "respect, compassion and sensitivity" – terms which are taken straight from the section of the *Catechism of the Catholic Church* dealing with homosexuality [paragraphs 2357-2359]. He conveniently forgets that it is possible to have respect, compassion and sensitivity in our dealings with homosexuals and STILL recognize that what they are doing is sinful and deeply offensive to God.

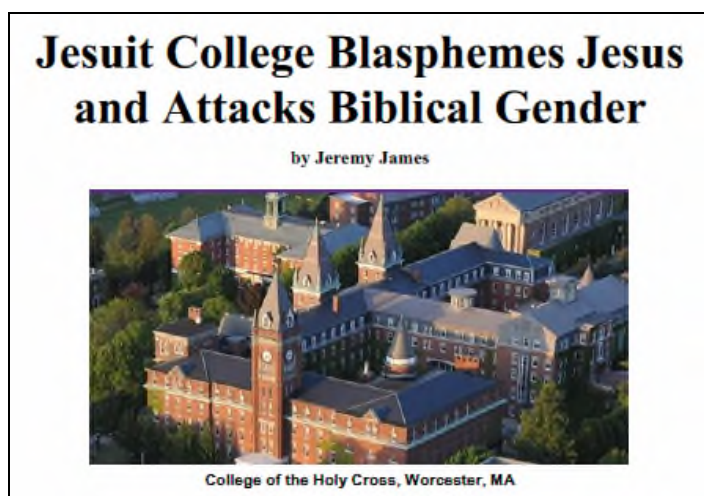
Ignoring reality

The next two chapters (pages 51-75) add further, equally facile, details to the paper tiger manufactured in pages 1-50. As before, on the strict understanding that we never consider what homosexuality *actually* entails, we are free to pretend its practitioners are celibate hermits. No mention of Grindr, bath houses, drug-fuelled sex parties, anal intercourse, pornography, fisting, rimming, clubbing, cruising, sadomasochism, or group masturbation. The author simply continues to dissemble, inviting his readers to be as disingenuous as the cardinals and bishops who endorsed his work.

In typical style, he maintains this shameful charade right to the end.

As we stated in an earlier paper, *Jesuit College Blasphemes Jesus and Attacks Biblical Gender* (#156), the Jesuits are not only endorsing homosexuality but the entire Illuminati program to replace Biblical gender with gender fluidity. On p.56 of his book, Martin speaks in the following terms of two people who attended a book signing event: "One was a transgender woman – that is, a woman who had begun her life as a man. The other was a "cis-gender woman" – that is someone who was born a woman who is still a woman." In this one bizarre sentence he nails his colors to the mast: He and his fellow Jesuits have entirely jettisoned Biblical gender. God did not create Eve, according to Martin; he created a "cis-gender woman," while Adam was a cis-gender man.

In this revolutionary, apostate philosophy, *male* and *female* are just a shorthand way of describing a set of incidental biological attributes, mutable – possibly even superficial – features appended to an otherwise asexual being.



Mocking God's Word

The author is mocking the LORD's account of His own creation in the Book of Genesis. He then has the chutzpah to claim he is 'reinterpreting' God's Word! On the basis of his so-called reinterpretation sodomy becomes a normal human activity, with no sinful connotations whatever.

Despite his unvarnished disregard for the Bible, he still calls on the Biblical narrative to support his sanctification of sodomy. The main episodes that he cites for this purpose are, firstly, the healing of the Roman centurion's servant and, secondly, the encounter between Christ and Zacchaeus (pages 67-72).

Here is his account of the first:

In the story of the Roman centurion, for example, Jesus encounters not only someone who is not Jewish but a man who likely believes in multiple gods. But Jesus doesn't shout "Pagan!" or scold him for not being Jewish. Instead, he professes astonishment at the man's faith, which he declares greater than he has found anywhere in Israel, and then he heals his servant.

Indeed, Luke's Gospel tells us explicitly that Jesus was "amazed" by the centurion's faith. In other words, Jesus was open to being surprised by something about a person on the margins.

He would have us believe that a pagan, someone who worshipped Baal, could be pleasing to Jesus. His interpretation of this passage conflicts sharply with all that the Bible says about faith. The centurion could not have believed in "multiple gods" and still possessed scriptural faith. The man was very likely a proselyte to the Jewish religion – just like the centurion in Acts 10. As such he believed in the LORD God of Israel. Jesus was surprised that a foreigner who had converted to Judaism could be so steadfast in his faith, while those who had been raised in the Torah from their mother's breast could be so weak and erratic.



His account of the second episode is as follows:

Likewise, in the story of Zacchaeus, after spying the tax collector perched in the tree, a man who simply wants to see "who Jesus was," he [Jesus] doesn't point to him and shout "Sinner!" Instead Jesus says that he will go to Zacchaeus's house, a public sign of welcome, before Zacchaeus has said or done anything. Only *after* Jesus offers him welcome is Zacchaeus moved to conversion, promising to pay back anyone he might have defrauded.

Once again, the author bends the text to suit his purpose. We know that Zacchaeus was a Jew since he had a Hebrew name. He showed great faith by climbing the tree, in full view of everyone. As a tax collector he had an image to maintain; he certainly could not be seen climbing a tree like a little child. Jesus acknowledged the way this influential man had humbled himself in public and offered to dine at his home.

A technique for changing God's Word

Having done what he could with the plain meaning of God's Word, Jesuit Martin then adopts an entirely different approach, whereby the Bible can be made to mean whatever our fallen imagination thinks it ought to mean. He invites the reader to try a technique known as *Lectio Divina*, though he never uses that term. In an earlier paper (#80), we reviewed the way this phony method of "meditation" is being used by the enemies of true Biblical Christianity to undermine the Word of God. The Catholic Church has employed it for centuries, both to distort the plain meaning of the text and to introduce new ideas that have no place in Scripture.

According to Jesuit Martin, it can be "a rich and illuminating spiritual practice."



Since he resolutely refuses to discuss what the Bible actually says about sodomy, he decides instead to pick out a set of passages which the reader is asked to meditate and reflect upon via *Lectio Divina*. As you may have guessed, these passages are not to be expounded in accordance with a sound Biblical hermeneutic, but considered solely in accordance with the strange illumination which this meditative technique is supposed to impart.

Here is how the author describes it:

...one of the spiritual traditions of my religious order is a technique popularized by Saint Ignatius Loyola, the founder of the Jesuits, in which you imagine yourself in a Scripture scene with as much vividness as possible. You ask yourself: "What do I see? What do I hear? What do I feel? What do I smell? What do I taste?" With God's help, you try to "place" yourself in the Bible scene imaginatively.

Satan taught a similar technique to Eve in the Garden. It was called "Yea, hath God said?"

Jesuit Martin says, "This method of prayer may strike you as odd, but since your imagination is one of God's gifts to you, God can work through it."

Really? Let's look for a moment at what God says about man's fallen imagination:

"And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." (Genesis 6:5)

"...for the imagination of man's heart is evil from his youth" (Genesis 8:21)

"...neither shall they walk any more after the imagination of their evil heart." (Jeremiah 3:17)

"This evil people, which refuse to hear my words, which walk in the imagination of their heart." (Jeremiah 13:10)

The heart of man is mentioned in each of these passages. Note what the LORD says about it:

"The heart is deceitful above all things, and desperately wicked: who can know it?" (Jeremiah 17:9)

"A fool hath no delight in understanding, but that his heart may discover itself." (Proverbs 18:2)



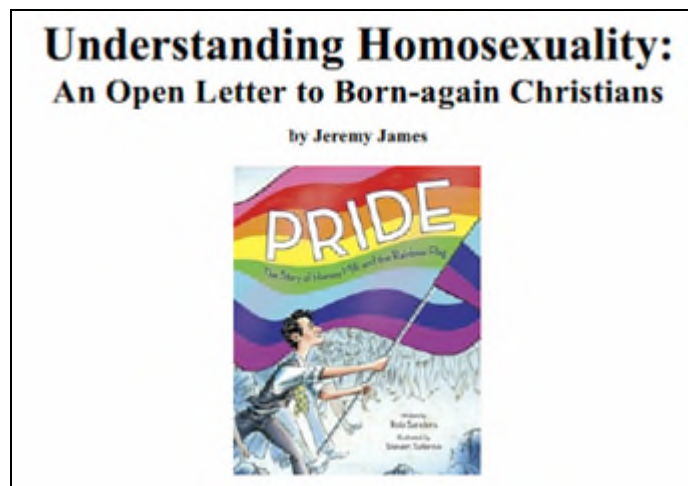
This is what happens to anyone who takes the Jesuit road and uses their "illuminating spiritual practice." They take no delight in understanding. Their greatest pleasure lies in finding something new in the depths of their own heart.

The Word of God is very clear about this. Since our heart and imagination are utterly unreliable, we must never depend on them when we study Scripture.

To get a flavor of just how idiotic and destructive this prayer technique can be, consider the following instruction from Jesuit Martin:

Try imagining yourself, in prayer, in Moses's place. What would it be like to talk to God directly? How do you think you might feel while God spoke? What would you have said or asked? [p.118]

The arrogance behind this is spectacular. He is advocating an imaginative technique that New Agers and Neo-pagans routinely use to enter an altered state of consciousness and seek direct personal contact with the Absolute. Please remember, the same man who is advocating this dangerous pagan practice is also trying to convince us that sodomy is acceptable to God!



After performing acrobatic feats with a number of passages of Scripture – none of which make any sense – he then goes on to claim that Jesus accepted everyone who came to him, regardless of whether or not they repented. If this were true, it would open the door of the church to anyone, including Marxists and atheists who had no intention of repenting. Such a 'church' would not be a church at all, but an obscene parody of what the Bible plainly teaches.

Jesuit Martin calls this "community first, conversion second" (p.132). He quotes in his favour the opinion of Jesuit theologian Ben F Meyer who claimed that John the Baptist asked for repentance first, but that Jesus never did. But this is nonsense, as the following verses show:

**"In those days came John the Baptist, preaching in the wilderness of Judaea, and saying, Repent ye: for the kingdom of heaven is at hand."
(Matthew 3:1-2)**

"From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." (Matthew 4:17)

More blasphemy

His eccentric waltz through the Word of God extends once again into the realms of blasphemy in pages 142-146. In a chapter headed 'Jesus Proclaims His Identity', he discusses the occasion in the synagogue at Nazareth where Jesus identified himself with the prophetic figure in the opening verses of Isaiah 61. Spiritually this is a profound moment for all mankind, the first time the Messiah reveals himself to Israel. Jesuit Martin trivializes this auspicious event by comparing it to the moment a homosexual person reveals his 'sexual orientation' to friends and family for the first time. (We're not making this up.)

With reference to this passage, he asks: "Have you spoken about your sexuality or identity with anyone yet? If not, what might Jesus's example say to you?"

It says a lot about the dark heart of the Jesuit Order, as well as the Roman Catholic hierarchy, that it would brazenly blaspheme the deity of Jesus in this manner, comparing his prophetic declaration in the synagogue to the 'coming out' announcement of a gender-confused person.

CONCLUSION

This book – *Building a Bridge* by James Martin S.J. – is a dangerous, irresponsible, and highly misleading piece of work. While pretending to present a balanced, Scripturally-based analysis of homosexuality, it cynically ignores the many passages in the Bible which declare unequivocally that sodomy is sinful. It fails throughout to explain what the homosexual lifestyle actually entails. Whenever he attempts to cite Biblical passages which might conceivably be exploited for propaganda purposes, he does so with total disregard for what those passages actually mean. The reader is led into further confusion and error when asked to view lengthy passages of Scripture – including Psalms 62 and 139 – through the lens of a pagan meditative technique.

The book implies throughout that homosexuality is a natural, immutable condition for which the subject bears no responsibility, that the homosexual lifestyle is neither sinful nor harmful in any way, that society is guilty of stigmatizing and marginalizing these gentle and inoffensive people, that the Bible neither condemns nor impugns homosexuality, that Jesus would have welcomed homosexuals who did not repent, and that the 'church' [i.e. the Catholic Church] is wrong to expect sexually active homosexuals to repent before they can be accepted as members.

The book carries an *Imprimi Potest*, meaning it has official Jesuit (and Vatican) approval. It cannot be regarded simply as an irrational manifesto cobbled together by one eccentric individual, but as a policy statement and program of action endorsed by a powerful religious organization.

Born-again Christians ought to be concerned that a work like this is now 'out'. We have long known about the real 'Society of Jesus' agenda but, with the publication of this book, the Jesuits have, as it were, come out of the closet. The Order is now actively supporting homosexuality and the homosexual lifestyle. This means it is taking direct aim at true Biblical Christianity and in particular the literal-historical hermeneutic that born-again Christians have long used to interpret God's Word.

They claim to be doing this out of 'love' for an oppressed minority, but this could not be further from the truth. There is no love in what they are doing. Young people who get entangled in homosexuality, with all that it entails, are being drawn into a lifetime of loneliness and despair, of emotional instability, of fleeting and unfulfilling 'relationships', and a long series of disappointments and setbacks which all too often culminates in suicide. They will never know the love and support of a woman in marriage; they will never know the boundless pleasure of raising a family; they will never know the joy of simply living as God intended. They will never know...and the Jesuits will make sure they never know.

This book is part of something truly wicked – and born-again Christians need to recognize this. They need to see that the Jesuits are more determined than ever to corrupt the Gospel, pervert the Word of God, and destroy true Biblical Christianity.

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September 26, 2018

- SPECIAL REQUEST -

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