

# OPUS JUDEI

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## PROLOGUE

To unravel the enigma of best-characterized simulation of these times and solve the maze in a surprising way, it has been necessary to unravel a tangled skein of a confusing warp. Appearances can be deceiving. Things are not what they seem. Ambiguity and confusion are the symptom of the present day.

Leo XIII, referring to Freemasonry, said in the encyclical "*Humanum Genus*" that to unmask it was to overcome it. This is a search for the light in the real meaning of Opus Dei, diving into its roots, interrelating its most characteristic thoughts and penetrating into the phreatic and subterranean waters that irrigate the structure of this organism that is embedded in the marrow of the Catholic Church. This search is the heart of an exciting book that reveals to us the background, the interlacing, the rebound of the organization that today enjoys a Prelature in the Holy See and that is on the verge of elevating to holiness its controversial and caricatured founder.

History is generally told sometimes by its superficial aspect and other times by the anecdotal aspect of any event. Events are described as if they occurred spontaneously, without cause or origin, which leads to a merely epidermal view of pure reality. In order to know the phenomena in depth and to give them a meaning and an explanation, it is necessary to separate the leaf litter, whose mulch can cover the light, to make visible the other side of the mirror, the opaque, invisible part that is undoubtedly the one that moves the threads of the puppet theatre.

When one begins the descent to the most remote and unexplored chasms, where darkness blinds perception, one may find the surprise of what one could call the implausibility. The Opus unmasked is the story of a plot where reality and fiction seem to merge and come together as if they were a perfect alloy. In such circumstances, two paths are possible. Either silence and hide the conclusions in the deepest and most telluric depths, or expose them, reveal them and divulge them for general knowledge. Faced with this dichotomy, the author has opted for the second in order to clear up the great unknown of the convoluted equation that Opus Dei poses.

It is not a scandalous or provocative book. It is controversial. One can agree or

disagree with its content. Indifference, neutrality and equidistance are not possible.

The book does not exhaust and does not reach the ultimate goal, although it does reach the highest level. It begins the journey, it opens a new field of research, hitherto unseen. Throughout his history, man has come on the face of the earth uniting and segregating, merging or dissolving elements, ideas, thought. The author has set up a column - which could be the fifth - the Opus Dei, with another pillar, the Judaism, as a foundation and a colophon.

The reading of this book is obligatory if one does not want to sin incautiously, since ignorance will never exempt us from the harmful and irreparable consequences. It is not a cry of alarm, but a conscious voice of warning for men who seek the truth in order to be fully free.

## CHAPTER I

### SECTS AND OPUS DEI

#### 1. The Suspicion is Confirmed

None of them consider themselves as such (1). Nevertheless, we are in a position to make a clear and categorical statement regarding Opus Dei. It is one of the most powerful and mysterious sects in the history of the 20th century. (2) Raimundo Panikkar himself, one of the pioneers in the development of the initial nucleus, a member of the founders, who attended the prologue of Opus Dei, says that *“what began as a small group, more or less charismatic, which slowly, as a result of circumstances on the one hand and what was latent in the spirit of the founder, became what is sociologically called a sect.”* (3)

We live immersed in a process of social crisis that has created a market of credulities. Cults proliferate, expand, penetrate, install themselves, affect and culminate their unavowable purposes infiltrating like smoke the social tissues, destroying and annihilating many for the lucrative benefit of a few.

The news was front-page news. The headlines offered no space for hesitation. The

body that disseminated the information was a nationwide media. The headlines of the newspaper read: "*Members of Opus Dei treated with deprogramming techniques in Barcelona clinic*" (4). The content of this surprising news confirmed that an undetermined number of young aspirants and active members of Opus Dei had been treated in Barcelona in recent months with mental deprogramming techniques. The clinical treatments were applied at the request of their relatives who were trying to correct, in this way, emotional disorders.

The news added that the assistance techniques offered by *Asociación Pro Juventud* ("Association for Youth") and the technical team of the Center for Recovery, Orientation and Assistance to the Sectarian (CROAS) are known generically as deprogramming and consist basically of a process of information and criticism of the beliefs and behavior of the organization to which the affected person belongs.

The first clinical treatments with deprogramming techniques for members and followers of Opus Dei were carried out in November 1987.

About 20 families of Opus Dei members, from various parts of Spain, had approached *Asociación Pro Juventud* asking for information and collaboration to "*recover their children*" or to treat them clinically.

Those in charge of *Asociación Pro Juventud* - the news concluded - believe that the dogmatic attitudes of some of the members and followers of Opus Dei are similar to those held by members of harmful sects. The secrecy and proselytism or apostolate of Opus Dei are, in the opinion of the members of *Asociación Pro Juventud*, some of the most negative and criticized characteristics of the Prelature.

The note ended by indicating that "*in the first international congress on the harmful effects of sects, held last November in Sant Cugat del Vallés (Barcelona), some allegedly harmful and negative aspects of Opus Dei were discussed and debated.*" (5)

The feeling that we are dealing with a pernicious sect is gaining ground in Spanish public opinion. In a survey carried out among a large number of young people, the statistical results of which were made known by the first channel of Spanish Television on July 23, 1990, during the broadcast of the second edition of the Daily News ("*Telediario*"), the majority of those interviewed cited three well-known sects in Spain, most of them saying that Opus Dei was a "*destructive sect*". (6) Two years before this event, the writer Vázquez Montalbán, in an article entitled "*El Opus que no cesa*", also said "*that an informative television program in which some of the internal contradictions of Opus Dei were expressed, for example the need for some of its members to "deprogram" as if they were members of sects not homologated by*

*established Christianity, was enough to cause the corral of the Catholic hierarchy to be disturbed once again”*. (7)

Now we can explain better that recommendation which, as early as 1983 and with the statement “*Beware of Opus Dei*”, referred to the initiative and caution taken by some American high schools that organized trips for their students to Spanish universities and that, before leaving for Spain, gave them some rules and instructions about what they should eat or the products they should abstain from, the places of tourist or cultural interest they should visit, the environments they should avoid at the risk of being robbed or attacked. And among the recommendations they gave to the young people who came to Spain to follow the courses for foreigners, they warned them also to be careful with an organization called Opus Dei. (8) The news deserved a place in the press and was a symptom of the possible intoxication of the sect, which tries to recruit its followers mainly among the university community.

Yvon le Vaillant, in his book document entitled “*La Santa Mafia*”, published in Mexico in 1985, tells us that in Italy a famous doctor, known in the international psychoanalytical media, when she learned that the son of one of her patients had been admitted to Opus Dei, revealed to her that she had several patients who had managed to leave Opus Dei and that these were neurotic, adding that “*this is a crime. They are under a spell.*” (9)

The picture that said book describes about these people is that “*when you look at them from the front, you are surprised to realize that they are not really them, that they are not themselves, that they seem to live next to them, as if deprived of their own personality. It is that they are empty of body and soul, tied hand and foot to an absorbing organization: 'The Work'*”. (10) It is the archetypal picture presented by people who are caught in the nets of such a sectarian spider's web. The magazine *Spielgel* speaks of a “*mousetrap*”.

In a wide-ranging report published under the title “*El Opus Dei, el verdadero poder en España*” (“Opus Dei, the real power in Spain”), in the magazine *Tiempo*, perhaps the one with the largest circulation today, which is not at all sensationalist and covers a large area of general information, it was stated that “*more and more parents are not resigned to the legal impotence to get their children out of what they consider to be brainwashing. In Valencia*” - the report continued - “*there is a psychiatrist who has specialized in deprogramming young people who have been captured by Opus Dei.*” (11) It is precisely proselytism, the daily activity for most of the numerary members of Opus Dei, that is their first commandment, according to John Roche, professor of History of Science at the University of Oxford and a member of the Work for 14 years, “*Today they are beginning to capture children between the ages of 8 and*

*9... a file is being prepared in which little by little data is being collected: age, studies, hobbies, social environment, family, attitude towards religion and towards Opus Dei, contacts with people in the Work..."*. (12)

Among the conclusions of the report was that the power of Opus Dei in Spain is so hidden that 38% of Spaniards are convinced that the Institute, founded by Monsignor Escrivá de Balaguer, is "a sect, a pressure group, an economic mafia or a political group". (13) The director of the weekly magazine, José Oneto, himself wrote in an editorial in connection with the report that was published, that "Opus Dei today continues to be immersed in mystery in our country, and we wanted to clear up some of that mystery, some of that hidden power. The survey, carried out by OTR and Emopublica with 1200 interviews from all over Spain, is significant in itself: quite a few Spaniards think that Opus Dei is an "economic mafia" or a "pressure group". Moreover, many Spaniards (35%) are convinced that the fundamental aims of "the Work" are to influence politics as a pressure group or to achieve certain economic ends." (14) With difficulties, with much effort and work, with arduous investigations, light was being seen at the end of the dark and gloomy tunnel.

This book, prepared after several years of exhaustive dedication to the collection and comparison of irrefutable data and contrasting sources, may be the trigger for the implementation of the "providential death" for those who write it, so the warning goes ahead with a dart taken from the very bowels of The Way, the maximum 340 that reads: "Do not be afraid of the truth, even if the truth brings you death".

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## CHAPTER I

### SECTS AND OPUS DEI

#### 2. What is a Sect?

Julián García Hernando, in an article published in the journal of the Institute of Applied Sociology, points to two aspects when searching for the etymological root of the word "*sect*" which can be derived from the Latin "*sequi*" - which means "following". In this sense, sect would be the movement of those who follow a religious leader and who accept his message. Or it could have its radical entrenchment in the term "*secare*" or "*secedere*" - to cut, to separate. In this case it would mean a group that has separated itself from a church or another sect, with a manifest tendency to close in on itself. (15)

From a sociological point of view and in a broad concept of sect one could call it a conventional group of people who participate in the same religious experiences. (16) A sect, in a global sense, is nothing more than a group of people united by the fact of following a certain doctrine and/or leader. (17) In any context, a sect is a group of people united by a particular doctrine, the word sect being incomplete, that is why they are called "destructive cults or sects", "young sects" or "totalitarian pseudo-religious movements" (18).

A sect would be the "*voluntary grouping of converts, limited only to adults, to the exclusion of sinners, that is, reserved only for those who commit themselves to the law of God after having had a conversion experience*" if we stick to the definition given by Benoit-Lavaud. In it, therefore, the faithful adhere to the revelations made to a founder. The sect differs from the Church (in the non-theological sense) in that it recognizes another new revelation, different from that witnessed in Sacred Scripture

and which it claims to be necessary to understand. Furthermore, the sect limits salvation to its own members.

According to Father Cavalier, the elements that characterize modern sects are the following:

*A factor of security and certainty.* The members of the sect are aware that they belong to a group that holds the truth and salvation.

*Affective factor: The group considers itself self-sufficient.* It has no contacts with other groups except to convert them and integrate them into its own group. There is no room for ecumenical dialogue, only for proselytism. Charity can only be exercised within the group, which is very lively and very hot, becoming a real "ghetto".

*A factor of doctrinal, disciplinary and moral rigorism.* Total primacy is given to principles, to doctrine and its interpretation over the rights of individuals. What prevails is the "sect" that identifies itself with the will of God. (19)

The plenary session of the Congress of Deputies, which decided to investigate the groups considered as sects in Spain, recorded an approximation to the characteristics allowing for the definition of the negative or "antisocial" nature of these groups. According to the socialist deputy Carlos Navarrete, the following characteristics could be considered: (20)

- Doctrinal, religious or socio-religious, demagogic cohesion as a framework for these organizations.
- The presence of a charismatic leader who is considered an incarnation of the divinity or a nuncio of it.
- The existence of a theocratic, vertical and totalitarian structure.
- The establishment of a limit to reason by virtue of the apriorism of certain beliefs.
- To be constituted in closed communities or with a great dependence on the group.
- The suppression of individual and intimate freedoms, of communications, etc.
- The recourse to certain neurophysiological manifestations of meditation, spiritual rebirth, "accesit", etc.
- The total rejection of societies and secular institutions.
- The proselytism and the collection of money and the economic dispossession of its members.

To the previous characteristics the journalist specialized in the subject of the sects, Pepe Rodríguez, in his recently published book on the matter with the title "*El poder de las sectas*", corrects and increases those that he had already pointed out in his

previous works "*Las sectas hoy y aquí*" and "*Esclavos de un Mesías*". He adds, among others:

- Demanding total adherence to the group and forcing (under psychological pressure) the breaking of all social ties prior to entering the cult: parents, partner, friends, work, studies, etc.
- Controlling the information that reaches their followers, manipulating it at their convenience.
- Use sophisticated psychological or neurophysiological techniques (masked under "meditation") that serve to annul the will and reasoning of the followers, causing them, in many cases, serious psychic alterations.
- Advocating a total rejection of society and its institutions. Outside the group everyone is an enemy (polarization between good/sect and evil/society). Society is rubbish and the people who live in it are only interested to the extent that they can serve the group.
- To have as primary activities the proselytism - to obtain new adepts - by hidden and illegitimate ways and the collection of money - surveys by the streets, courses, clearly criminal activities. In the case of multinational sects, the money collected is largely sent to the headquarters of each group.
- Obtaining, under psychological coercion, the handing over of the personal assets of new followers to the sect, or large sums of money in the form of courses or audits. Members who work outside the group have to give all or a large part of their salary to the sect. And those who work in companies belonging to the group do not receive salaries (the salaries of these companies of the sect are only a legal cover as they are never paid out - or they return the money later for their members/labor). (21)

There are two aspects that Pepe Rodríguez insists on and places special emphasis on when referring to the characteristics of sects. On the one hand, the isolation from the outside world, in order to better depersonalize the neophyte, manipulating the environment, cutting emotional ties, carefully controlling social activities and relations, cancelling and suppressing information from outside the sect itself by means of strict guidelines, advice and censorship in terms of information and communication, creating a stereotyped and conventional language typical of the sect, giving the words a different meaning from the vulgar or "profane" usage, creating some peculiar signs of identity, imbuing in the follower a feeling of hostility and rejection towards the foreign and suppressing the properties and means of survival of

the initiated, under the pretext of their own "spiritual evolution", which makes them have a submissive and vexatious dependence on the sect.

The second aspect that Pepe Rodriguez emphasizes is that which refers to the suppression and annulment of personality, the destruction of individuality by means of studied methods and techniques that, when applied to perfection, will create on the adept the paradox that *“man - taken as an isolated individual - believes himself to be a fragile and weak entity. For this reason, he seeks shelter within the group and a mass. There he feels strong and powerful when, in reality - and this is the cruel paradox - he has moved to a stage where he is totally vulnerable and manipulable. While the isolated individual acts under rational guidelines, the mass acts under emotional and irrational imperatives.”* (22) It is a path of no return because *“when one enters the sectarian community one never again has intimacy”*. (23)

When the question *“Why aren't you in Opus Dei”* was put to the Madrid politician and lawyer Manuel Cantanero del Castillo, his answer was brief and concise, but enlightening *“Because I am not willing to be sectarianised”* (24), in other words, not to be sold.

Some years ago, in February 1984, journalist Luis Reyes wrote a piece of information in the weekly *"Tiempo"* that, despite its seriousness, went unnoticed. He wrote: *“Opus Dei in Germany is included among the pernicious sects, also known there by the police as 'El Camino'.”*

As an eloquent testimony, we will reproduce the open letter that a father wrote to his son, a member of Opus Dei, as a cry that comes from his innermost being and it is as heartbreaking as ever: *“Son Peter: I would like you one day to come to the light of truth, to discover the underworld of the 'sect' in which you are now trapped, like an impotent fly entangled in the fine meshes of a spider's web. That gigantic spider is the Marquis of Peralta, the mesh of his Work, the cavernous hole where he takes his prey to devour them, is the Church of the Antichrist. You will give me immense joy the day you manage to escape from the dense nets in which you are now powerfully trapped. Meanwhile, I continue to pray for you. A hug from your suffering and waiting father...”* (25) These are the tears of a parent who fights against a destructive sect which, as such, brings about the destruction (destructuring) of the previous personality of the follower and severely damages him, destroying his emotional ties.

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## CHAPTER I

### SECTS AND OPUS DEI

#### 3. The Hidden Secret and The Revealed Mystery

The 1990 Nobel Prize winner for literature, Camilo José Cela, declared that "*I am not in Opus Dei because I don't like secret societies*". (26) Secrecy within Opus Dei is like an obsession, like a nightmare, like a syndrome. Its followers practice hermeticism. As Santiago Aroca wrote: "*Another of the Work's myths is secrecy. Opus Dei officially denies being a hidden organization*". However, Article 193 sanctions: "*These Constitutions, the published instructions and those that may be published in the future, as well as the other documents, MUST NOT BE DISCLOSED*"; furthermore, without the permission of the "Father", "*those documents that were written in Latin must not even be translated into the vulgar languages*". Incidentally, article 232 states: "*We will not communicate the business and reasons for our vocation to strangers; if done, it will be very cautiously and very rarely*". To finish off, Article 191 proclaims the value of discretion and indicates that

members of the Work “*must keep prudent silence regarding the names of other members and that they will not reveal to anyone the fact that they belong to Opus Dei*”. (27)

One of the people who knows best the inner workings of Opus Dei is Alberto Moncada, having belonged to the group for many years, where he carried out important functions and tasks. He has written several books in which he states that a “*mania is secrecy and whispering, simply unacceptable in a modern society*”, (28) defining Opus Dei as “*an intricate skein*” and making his own the words of R. S. when he stated that “*for the Work to be understood, Opus Dei must be done away with*”. (29) In Opus Dei, according to the conditions that the leaders usually set for those who leave, they are not to communicate to anyone their experiences in "the Work", (30) but “*all hidden power, all simulation, is repugnant to the profound demands of Christian sincerity*”. (31)

For Yvon le Vaillant the most surprising aspect - and one most frequently pointed out by observers - is the "secret" character of Opus Dei, its nature and its behavior as a "secret society". There are precise instructions to this effect. The Jesuit priest Jean Beyer points out that “*the secret concerns the members, the houses and the vows of the Institute*”. (32)

There are many maxims in the bedside book of the members of Opus Dei - *Camino* - that insist on and reiterate this suffocating need in the Work. There are whole chapters devoted to such topics as "discretion" or "tactics" where the slogans of secrecy follow one another more or less explicitly. Thus we can read:

“970: *It is true that I have called your discreet apostolate a 'silent and effective mission.' And I won't go back on what I said.*”

“639: *Remain silent, and you will never regret it: speak, and you often will.*”

“654: *Bitterness has sharpened your tongue. Be quiet!*”

“835: *You long to shine like a star, to shed your light from high in the heavens? Better to burn like a hidden torch, setting your fire to all that you touch. That's your apostolate: that's why you are on earth.*”

“840: *May your dedication pass unnoticed as, for thirty years, did that of Jesus.*”

The Constitutions of Opus Dei, drawn up in 1947, also insist, with a heavy heart, on

the aspect of secrecy. Among its articles, we highlight the following:

Article 6: *“Opus Dei professes collective humility, and thus it is not permitted to edit newspapers or other publications of this type under the name of the Work, except internally for use by the members; its members never wear a distinctive sign; they speak with caution with outsiders...”*

Article 189: *“In order for the Institute to reach its proper end more effectively, it wishes to live as hidden, ...”*

Article 190. *“... even membership in the Institute admits no external manifestations. The number of members is kept hidden from outsiders; and indeed our people do not discuss these things with outsiders.”*

Article 191: *“... The lack of this discretion can constitute a grave obstacle to exercising apostolic work or create some difficulty in the environment of one’s natural family or in the exercise of their office or profession. Thus the Numerary and Supernumerary members should know they are to live a prudent silence regarding the names of other members; and that they are never to reveal to anyone that they themselves belong to Opus Dei, not even to spread the Institute, without express permission from their local director. This discretion especially binds those who are newly accepted in the Institute and also to those who, for whatever reason, have left the Institute. [...]”*

Article 193: *“These Constitutions, published instructions and those which in the future may be published, and the other things pertaining to the government of the Institute are never to be made public. Indeed, without the permission of the Father, those documents which are written in the Latin language may not be translated into vernacular languages.”*

Article 232: *“The business and essence of our vocation are not discussed with outsiders, except with extreme caution, and only rarely. [...]”*

It often happens that two members of a house, from the same residence of the Work, pretend not to know each other when they meet in public; that members of the same family do not know that one of them belongs to Opus Dei; that people discover to their surprise that a friend, a co-worker they have known for years, has carefully hidden his membership from them. It is not unusual for the affair to happen even to bishops themselves, who have been surprised to learn that such and such a priest belonged to Opus Dei. (33)

With regard to the proverbial discretion and secrecy surrounding Opus Dei, another Jesuit, Father Heyen says: *“Let us here point out the apostolic deviation that secular institutes must avoid, especially those that must observe a certain secrecy. This is the danger, under the pretext of apostolate, of imitating the communists and of “infiltrating” the milieu or taking over the levers of command and important posts. In such a course of action, one will see, and rightly so, a flagrant disloyalty to other Christians. Above all, it will be seen as a serious alteration in the nature of the specific apostolate of these Institutes: such infiltration would not mean using the light and love of Our Lord Jesus Christ; the means of secrecy would mean corruption.”* (34) And scandals have been a constant in the Work. However, in secret.

Lieutenant General Fernando Rodrigo Cifuentes made the following statements when referring to Opus Dei: *“As a military man, I consider the high commitments that the military man has contracted with the nation to be totally in conflict with any other commitments that are undoubtedly contracted by accepting the regulations of a secret association, since its work of recruitment and action is secret.”* (35) Colonel Antonio Sánchez Cámara said: *“Many, many members of Opus Dei, if asked directly, deny their membership. Opus Dei is something closed, and I like open spaces.”* (36)

The writer Evaristo Acevedo, in a relaxed tone, commented that Opus Dei surrounds its activities with great secrecy and caution, almost with the qualification of official secret, *“to the point that I don't know - he said - whether my wife, brothers, uncles, cousins and dear friends belong to the Work. The mystery and ‘suspense’ surrounding the Opusians and the activities they carry out prevent me from judging exactly whether their purposes, tasks carried out and to be carried out, are beneficial or not for the community”*. (37) It should not be forgotten that with the sectarian spirit of Opus Dei, who are of them and who are not of them is something that is silenced and that only on rare occasions, and at their own convenience, can its members confess their belonging to the Work.

With the practice of secrecy, Opus Dei has been called by different names that reinforce its condition: *“Holy Mafia”*, *“Catholic Freemasonry”*; this latter name being attributed to Henri Fesquet, the most famous religious chronicler of the newspaper *Le Monde*, who on June 7, 1956, wrote in his column with the headline *“With Opus Dei, a return to equivocation, a kind of Catholic Freemasonry”*, where he spoke of a somewhat particular type of missionaries who carefully conceal the name of their organization and the real motives for their activity.

One could argue that their corporate works - that is, those they recognize as their own - exist and are sometimes known. This is the only publicity Opus makes for its activities, but it is significant that they never appear under their real name. None of

them belong to Opus Dei. In the corresponding registers the name of this modest association never appears, but rather: trusts, real estate, private persons or any form of commercial or cultural companies, which makes it difficult for the public authorities to act on the corporate works of this secular institute. Therefore, these trusts and real estate companies entrust the spiritual direction of these centers to Opus Dei. (38)

José Cepeda Adán, university professor of contemporary Spanish history, made the following logical reflection: *“I do not understand, nor will I ever understand, the mystery and the secret that surrounds Opus Dei in its activities. Why? If the path is straight and high, with the light it will gain clarity and it will be freed from the dangers of the selfish and dark earth”*. (39) In the same vein, the writer and journalist Antonio D'Olano said that *“it is more difficult for people of our time who do not belong to the so-called Work of God to understand it than the theory of relativity... 'Opuslence'... I am terrified of darkness. Everything they bring us is viscous, alarming. In the darkness men do not make contact, even if they are groping, nor can they look each other in the eye. If we are in favor of something confessable, why hide it?”* (40)

Their inclination for secrecy and reserve in the sect has led them to adopt words of passage and touches of recognition, in the image and likeness of Freemasonry. To some it has seemed significant that among the members of this Work, which among us has been described as "white masonry", numerous symbols, passwords and signs are used. If, to give an example, one finds oneself at a meeting and a person who has just arrived says when presented "Pax", one should not interpret that this person has gone mad. It means that he is from Opus Dei and that he is giving out his "password" so that if there is another person in the group who belongs to the Work, he can identify himself by saying: "In aeternum". (41) Secret rites. Esoteric.

Surely the adoption of such attitudes comes to them when they see the considerable results that such practices have produced for Freemasonry. Opus Dei copied the technique of secrecy, as a means and system of penetration and control, with the enormous advantage of having the official assistance of priests.

The Mexican writer Manuel Magaña, in his book *"Revelaciones sobre la Santa Mafía"* ("Revelations about the Holy Mafia"), reveals the existence of "secret meetings" of the members of Opus Dei more often than one might suppose, with a view to controlling the press, the cinema, the radio, the TV, so that their plans for political-religious infiltration, of international scope, are favoured with a public image that hides their true purposes. (42) Perhaps, in a humorous tone and with an intuition of the existence of such secret meetings, the humorist Manuel Summer, speaking about Opus Dei, said that *“when he was a little boy he was taught at home that "little*

*secrets in meetings are a lack of education"*”, adding *“I love freedom and I do not want to be part of any flock”*. (43)

A researcher and specialist in topics related to Opus Dei, the journalist Santiago Aroca, went a step further in explaining the existence of these secret meetings by writing that *“the cryptic internal language of the members, in their senior members and leaders, are called by numbers and not by their names in the government meetings at the summit”*. (44) The world is in need of more light and stenographers, when faced with secret societies of the Opus type, which are clans or cartels subject to the law of silence.

The consideration of a secret society has been a constant. Daniel Artigues, in his book published in France in 1971 under the title *"El Opus Dei en España"* He pointed out the ("Opus Dei in Spain"), already wrote on the first page that it was an almost secret society that aspired, in the first place, to capture the elite, while at the same time pursuing its own ends, not well known and more of political than religious nature. notable reputation that Opus Dei had and its taste for secrecy, concluding that *“this desire for discretion, as the members of Opus Dei say, or this cult of secrecy, as its adversaries claim, is one of the essential characteristics of the Work”* (45)

Hence, do not hesitate to call it a "pressure group".

We will never be able to know exactly which or how many are the official accomplishments of Opus Dei, what are the dark spots or points of penetration under virtuous pretexts. According to Yvon Le Vaillant it is impossible, for example, to know the exact number of residences or student houses. Nor does the name of Opus Dei appear in any telephone book, and God knows that, down here, the telephone is a common, albeit natural, instrument. Opus Dei does not appear in the open, nor does it advertise in its own name, but it retains control of the decision, and so a double conclusion is reached:

- 1) Opus Dei reserves, without it being apparent, the possibility of selecting its clientele, its members, its interlocutors.
- 2) It retains the possibility of operating these houses and residences as traps. (46)

In any case, it is an illusion to seek clarification from those responsible for the Work. Jesus Ynfante, author of the book *"La prodigiosa aventura del Opus Dei"* ("The Prodigious Adventure of Opus Dei"), finds in the Work of Escrivá a *"terrible still"* (47) whose membership is conceived in a multiple and complicated

way, from broad external circles to intimate, secret groups... operating according to enigmatic methods. Hence, those under 18 years of age are instructed not to say anything to their parents, to keep the secret until the parents have not the legal capacity to remove them from Opus Dei. (48)

Such is the secret that prevails, that an authority within the Work could write: “*I doubt very much that one in a thousand of the members knows the Constitutions of Opus Dei.*” (50)

Antonio Pérez (51), one of Escrivá's closest friends and for some time his private secretary, says: “*The 'Father' always had a great concern for secrecy. This led him to apply to these issues the same strategy as to internal affairs, that is, only a few people at the top knew about them and negotiated with those directly responsible, keeping the rest of the partners out of the information. This was done mainly through the control of documentation and the greater or lesser accessibility of the notes and notices from Rome. There was even a secret code for correspondence, in which each numeral or combination of numeral with vowels had a meaning.*” “*The book [the secret code] was kept in a book called "San Girolano"*” recalls Maria del Carmen Tapia.

On December 4, 1991, the newspaper "El Mundo" published an interview with the theologian Hans Küng, who was in Madrid to present his work "Project for a Global Ethic". To the question of whether the Work had as much power in the Church as was said, he answered without hesitation: “*A lot, and now the Pope supports the secret society of Opus Dei in a profound way... Opus Dei is worse than a sect: it is a secret and clandestine company.*”

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## CHAPTER I

### SECTS AND OPUS DEI

#### 4. The Charismatic Leader

Sectarians are usually the slaves of a messiah, following the terminology of Pepe Rodríguez who even went so far as to give such a title to one of his books on sects. According to this author, in sects there are two doctrinal bodies that are intimately linked, but perfectly distinguishable. One is that of the doctrine of personal myth and the other is that of revealed doctrine. The doctrine of personal myth consists of an overestimation of all the human qualities of the leader, to the point of worshipping him with values and abilities proper to the divinity.

In the sects - they continue illustrating - hierarchical rank is equated with spiritual maturity, something logical if we see that the base of the pyramid is occupied by the neophytes and the summit is monopolized by the leader. Therefore, a personal matter about the Master will have all the more value and strength the higher the hierarchical rank of the sender. This mechanism originates another fundamental fact: only the leader (apex of the pyramid) has the right to the “*written doctrine of the personal myth and to be worshipped through it*”.

In the doctrine of the personal myth, not only is the leader's biography deified, but also a past and intellectual formation are invented in accordance with it. The objective is to place the leader in such a high position (in physical, moral, and spiritual qualities) that no follower can ever dream of reaching it. The consequence of this, once the leader's position is accepted as "perfect", is the cessation of all criticism and the total submission of the disciple to the will of the "perfect master". (52) In this synoptic summary of the theory of the charismatic leader expounded by the writer Pepe Rodríguez, the stereotyped typology that is repeated in all sects with small variants is countered.

Another detail by which this theory is even more nuanced is that “*the leaders of the sects come out of the social nothing and go on to create and mold a mass that will have no other object than to follow them or obey them blindly. They all pretend to have been 'enlightened' by the 'divinity'.*” (53)

In all the cases, an ostensible megalomania of the charismatic leader can be appreciated, being his authority over the flock omnimous and absolute.

It is curious to note how “*on a symbolic level it has been demonstrated that the components of a group see in this the mother and in the leader the FATHER*” (54) and this is precisely the name and the nomenclature that the followers reserve for Escrivá de Balaguer.

The cult of the Founder has reached an unprecedented extreme within "the Work of God". As Alberto Moncada tells us in his "*Historia oral del Opus Dei*" ("Oral History of Opus Dei"), the Opus followers recognize themselves as members of a family in which the "Father" is the main character. The history of these first fifty years of Opus Dei is nothing more than an extended biography of Monsignor Escrivá, of his psychological evolution, of his relationships with locals and strangers, and of the unconditional obedience of his people.

This obedience, this devotion to the "Father", became a reason for his children to live

and a key to their religious experiences, and ends up obscuring any other way of understanding the vocation of Opus Dei. The cult of the "Father"'s personality, in which analysts see the greatest difficulty for a modification of the opusdeist path, was engendered in the spirit of that man whose faith in his destiny made him say: *“I have known seven popes, hundreds of cardinals, thousands of bishops. But there is only one founder of Opus Dei.”* (55)

The "Father" Escrivá always surrounded himself with his most loyal associates and his appearances to the majority of the members took place in a collective atmosphere and, if possible, with young boys and addicted people. (56)

The paroxysm of the reverential pose, in relation to the founder of the sect, is told by Luis Carandell (57) when he writes that the members of Opus Dei kneel before the founder (Christians generally kneel only before the Blessed Sacrament). Every morning, in the Roman residence, a maiden with a cap enters the presidential chamber while the mosignor [Escrivá] is eating breakfast and, kneeling down, places a silver tray with the correspondence on the table. All of his children kneel down with fennels to kiss his hand. And here is another fact that confirms once again the deep trait of his character. Monsignor "tolerates" these manifestations of his sons' veneration of him, but he wishes to institutionalize their custom of kneeling before him so that no shadow of vanity, pride or conceit can be thought of in their acceptance. *“A former member who held positions of great responsibility in the Work in his time told me”*, Carandell continued, *“that in a General Congress of Opus Dei, which he attended shortly before leaving the Institute, the only point that was discussed at length, and on which agreement was reached, was the obligation for members to kneel before the President General, whoever he was. This was done “so that “Father” Escriva's successor would not feel humiliated” by recalling that the members knelt before the Founder.”*

The "Father" Escrivá, the charismatic leader, is within the group situated on an inaccessible pedestal, having mythicized himself in life.

In order to discover the sectarians, Carandell himself gives us a clue by indicating that (58) the decisive test for knowing whether a person is from Opus Dei is to speak contemptuously of the "Father". They jump right in. They claim that he is their "father" and that anyone would jump if they spoke badly of their father.

Pilar Salarrullana, a former senator and deputy, has written an interesting book on Sects as a living testimony to the messiahs of terror in Spain, where she points out that the leader is an essential characteristic of the sects, since he is *“a messianic, charismatic character with great personal charm and a great power of attraction and*

*suggestion, what psychologists call an "expansive paranoid", who becomes the owner of bodies and minds and, of course, of the wallet of his followers. He calls himself" - continues Pilar Salarrullana - "'guru", "teacher", "prophet", "reverend", "swami", "pastor", "president", "commander" or "FATHER". In Opus Dei they have adopted this last denomination."*

According to Salarrullana, the "Father" is the one who knows everything, controls everything and foresees everything. His word, his writings, and his commands cannot be doubted; he can never be disobeyed.

Escrivá himself referred to the members of Opus Dei as his "sons" and "daughters," so they had to kneel before him when they were in his presence.

To such extremes they arrive on the mythical paroxysm of the figure of the leader that, as long as a positive face of the "Father" is presented, it didn't matter to lie or to alter the facts - as a numerary clarifies in a broad report published in the women's magazine Marie Claire, an article entitled "*La historia amarga de una numeraria del Opus*" ("The Bitter Story of an Opus Dei Numerary"). (59)

Another characteristic of these characters is that they tend to place the writings of the founder of the sect on the same level of importance as Scripture - the example is found in the little book, "*The Way*", written by the "Father" - the Word of God must be interpreted according to the exegetical whims and the teachings of the leader of the sect.

Therefore, membership in the Work is absolute submission, and the "Father"'s right encompasses everything. The children of Escrivá are like *donkeys on a Ferris wheel*: one turn, another turn, more turns, tied to the stick that makes the wheel move. They are tied to the "Father"; they cannot and do not know how to do or think anything outside of the magnetic force of the "Father". We could say that they live on drugs. (60) Escrivá de Balaguer is a powerful drug for those who allow themselves to be trapped in his powerful spider's web. So high is the degree of intoxication that they suffer and to which they are subjected, that in thought, in word, in deed, it is not Christ who is there, it is the "Father".

Nothing is more graphic and representative than the image of the donkey on a Ferris wheel, always walking, circling, so as not to go anywhere. "Father" Escrivá urges his "sons" to be, in the spiritual sense, like the donkeys on the waterwheel. And among the members of the Work, it became fashionable to have a ceramic, straw or wooden figurine in their homes, representing a donkey with a paddle. (61) The presence of the donkey in the reception area of a house or in the anteroom of an office, could be an

indication that the expert in opusdeism should take into account to determine whether the tenant belonged to the Work.

Covadonga Carcedo, a former aggregate member from Asturias, publicly denounced Opus Dei, saying: "*Opus Dei is a mafia that controls everything. I, who became an apostate thanks to Opus Dei, want to show my fellow citizens the hypocrisy of these people, all of them spiritual daughters of José María Escrivá de Balaguer, a marquis they aspire to take to the altars.*" (62)

When talking about sects, here and now, the journalist Pepe Rodríguez also asks himself whether it would be interesting to study why there are so many Spanish leaders in certain sects with a manifest or latent homosexuality.

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## **CHAPTER I**

### **SECTS AND OPUS DEI**

#### **5. Community of The Chosen: Followers and Initiates**

One of the best studies that have appeared in Spain on the subject of sects is that of Steven Hassan, which under the title "*Las técnicas de control mental de las sectas y cómo combatirlas*" ("The techniques of mind control of sects and how to combat them"), tells us about the "*heavenly deception*" in which "*God forgives the deception of the 'chosen' if this leads to new 'spiritual children'*", and where it is reiterated that they should consider the "Father" as the representative of God on Earth.

Sectarians are inoculated with the idea that just because they are part of the group or clan, they belong to a different caste of the chosen, a community of the privileged, a nucleus of the called, a circle of the predestined.

Sects, with a religious component that is motivational, lead the addict to the need for a personal experience of God and, consequently, they call themselves chosen, and are even inculcated with the idea that they are "saints" in relation to others, (63) creating an artificial and empty superiority.

Another idea that is conveyed to members of sects is the exclusive and excluding character of their own behaviour. This exclusive condition translates into the false idea of being part of the sect, automatically leading to the rejection of those who do not belong to it; henceforth, only the sect is important and "the rest" does not count.

The most obvious mirage is that sects usually present themselves as the "way of salvation", appearing to have the most diverse itineraries but all of them coinciding in a common denominator in relation to the world outside the sect itself, which is generally made to coincide with evil.

This feeling of superiority is achieved by making people believe that all the members of the sect will survive thanks to a particular divine protection (64). This feeling of superiority generates the sensation of being "*chosen*", a factor that not only unites the group, but also changes its morality: the "sinners" have not been "chosen", therefore it is fair that they be eliminated. There is no pity or forgiveness for the "sinner".

Another phenomenon that occurs when the whole society is made to appear hostile is that not only is the follower isolated, but he or she is presented with the germ of fear that, conveniently manipulated, will be transformed into aggression when the leader orders it. (65)

In Opus Dei, the feeling that God, the Absolute, comes to you through the Organization is even stronger. This idea that your path to full happiness passes through the Work justifies all the submissions that you impose or are imposed on

you. (66) The longing to be happy and not to end, to last forever, the longing that made Miguel de Unamuno tremble when he felt the agony of his Christianity, is capable of achieving all the renunciations, if you are convinced that they are the price of its realization.

In the opinion of the writer Evaristo Acevedo, “*Opus seems to imply that only those Hispanics who belong to its organization "are with God". This has a monopoly and exclusive character that does not fit with my religious criteria*” (67).

María Angustias Moreno, a longtime member of Opus Dei, gives us an enlightening and illustrative testimony in this regard, “*What does the Work say about itself? That it is simple, that it is authentic; that its members are equal to other men and women, ordinary people in the midst of the world. However, as soon as they arrive, they insist exhaustively that being of the Work is something wonderful, the best in the world, the greatest. Something that, as a logical consequence, makes others look at it as if from a pedestal: one enters the illumination of the great mysteries, one is chosen among thousands to form part of a perfect body; the others, what a pity! are still down there, wrapped in the darkness of error, exposed to all the dangers. By the fact of being part of the Work, one will always be right, the sure doctrine will be given to those poor people who are mistaken, deformed, ignorant and naive; because as soon as one arrives, one is already endorsed, supported and guaranteed by the directors, especially selected people (that is how they should conceive themselves) who possess, because they are united to the "Father", the gift of the unspeakable. Because the "Father" never makes mistakes, and in the Work everything passes through the "Father": "you must pass everything through my head and my heart," Escrivá repeatedly said to the directors*”. (68)

You cannot even be a good Christian, for Opus Dei, if you have any physical ailment or illness. No one is admitted who has not passed the thorough medical examination to which they are subjected. *The Club of God* is restricted to healthy people, as one of the numeraries of Opus Dei tells us in her bitter story. She was a bit shocked when, a couple of days before "beeping" - entering the Work - she was told that she had to have a medical examination. “*What did my state of health have to do with being in the Work? Wasn't it important to have a vocation? Or was it that if they discovered my kidney stones, my vocation became a decision in the hands of the doctor? This young woman has arrhythmias, forget everything you have told them, she cannot be of the Work? Funny, isn't it? The reason for this procedure is not to burden a person, apparently young and healthy, who soon after joining the Work is discovered to have some kind of more or less serious illness, because they would have to take care of her, and the Work does not want prematurely ill people, even if two days before the recognition they were sure that she had a rock-like vocation. They didn't find anything*

*for me. However, they advised me not to say anything about the doctor at home. It was necessary to be discreet.” (69)*

In the little book "*The Way*", written by the "*charismatic leader*", there are also opposite images: (70) two types of man. Firstly, the shining image of the superman, fierce, arrogant, willful, unshakable in the ideology of his leaders and with an iron-clad contempt for the rest; God's gunman, effective and depersonalizing, disciplined to the point of absurdity, intolerant, inquisitive, in search of his absolute.

On the other hand, the tender image of the humble servant, a little vulnerable, modest, tiny among the tiny, with a low gaze, his eyes fleeing, persecuted, vexed by general hostility, masochistic at times, hypocritical at others, a little sprightly, lukewarm in everything, a little daring, but above all, never reckless, goes in search of a good bed to die for love. The two images overlap and mix to form the prototype of the "Man of Opus Dei" as he is found in life.

The members of Opus Dei have their capacity for discernment selectively nullified by being presented with, and made to believe blindly, that any attack on the Work of God is "slander" (71) when it comes from other members of the Catholic Church.

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## CHAPTER I

### SECTS AND OPUS DEI

#### 6. Ambition for Wealth and Power - Unbridled Greed

The members of Opus Dei are a synthesis of *Merchants of God* and *Temple Sellers*. Pere Pique used to say that a clan capable of earning so many millions a year and of taking over, from the shadows, top-leading companies, when Jesus Christ shone and preached poverty in broad daylight, gives us something to think about and talk about. On top of that, founded by the man who would become Marquis and raised to a prelature by the controversial Polish Pope. (72) It is now urgent to give light to the shadow.

As the *Instituto de Sociología Aplicada* (Institute of Applied Sociology) indicates, through its specialized publication, sects do not usually devote much time to charitable works outside their own circle, since all their material resources are used for their own ends. What these sects mainly seek is "cheap labour in the service of their own business".

The instructions given to members of Opus Dei concern how to use their time and money for the benefit of the association. (73) In Opus Dei, if a man gave the organization his entire income during his lifetime and it can be proved that he spent less than he earned, is he entitled to any restitution or even compensation? The leaders of the Work maintain that he does not. (74)

The economic regime to which the members and associates of Opus Dei are subjected - especially the numeraries, who usually live together in flats or, to use the Work's terminology, in "families" generally made up of eight to ten members - is to hand over their salaries and earnings to the secretary at the end of the month, and when any of them needs to have a suit made or to buy some shoes, they consult the director for authorization to make this extraordinary expense. (75) Although the director does not have the power to decide what that suit should look like, there is no doubt that his advice carries weight in this respect. According to former members, there was a time when in each city there was a person who was responsible for "orienting" the members when they needed to renew their clothes and direct them to certain establishments more or less connected with the Work.

The version, with small nuances, is also assumed by Alberto Moncada who confirms the delivery at the cash desk of the house of the totality of their income and that later they had to request and ask for what was necessary, in agreement with their superiors and always within a scheme of scarcity imposed on them. They could not have individual bank accounts, nor private goods. At the end of the month, they must give the director, as part of their sharing of confidences, an account of the expenses they had incurred.

From the moment you enter the Work - a numerary A. L. M. N. informs us - they keep a general account of income and expenses. Normally the income is higher than the expenses, so there is a surplus. But if you leave, never try to get your money back. You might start to believe that the Work is spiritual. All the things you have in your name must be put in the name of the Work, because you have to live "poverty" and God has asked us for everything - these are the arguments used. Your properties and belongings are put in the name of faithful numeraries. (76) When you leave, forget all that you have given.

This abuse of trust is justified in the sense that when you enter the Work, it is in good spirit - they insinuate - to sign what they put before you without first taking a look at it, because the Work, which is God's, which has a holy founder - they tell you - and which is a mother for her children, how can they sell you something and deliver a different thing? You sign whatever they throw at you. (77)

If in reality, as they deceptively say, you are a member of a purely secular association, why do they manage your income? If you enjoyed that "so much exalted" freedom, the money you earn would be in your bankbook, at your free disposal. But this is not the case: you will never know how much money you have, nor will you be able to dispose of it. You will never get a receipt for the money you have given. (78)

The magazine *Interviú* published, for the first time in April 1988, an exceptional probative document, a proof of fulminant eviction, the photocopy of the will of an Opus Dei member, María del Carmen Rodríguez Pinto, in favour of Opus Dei. The will was granted before the notary of Oviedo, José Antonio Caicoya, and in its second clause it designated Colegio Mayor "Los Arces", of Valladolid, as the universal heir of all its goods, rights and actions, on the condition that, when the succession is left, the spiritual care of this college would be entrusted to and carried out by Opus Dei. The wills, as well as the blank receipts for the sales of properties, always held by the directors of the Work, were jealously guarded secrets.

Covadonga Carcedo, a former member of Opus Dei who was active for several years

and who, as mentioned above, decided to apostatize the Catholic Church after many years of doubt and disillusionment with the work of the sect, declared to the public: *“Once the pressure, the difficulties and even the death threats have been overcome, I am leaving. I want to stop belonging to an economic-financial sect, to a mafia made up of rich demagogues who exploit a few naive poor people and, from now on, I intend to live according to principles of honesty and forget about this world of hypocrisy forever.”*

Cults are moved by criteria of pure economic profitability. (79) When a follower - because he or she is sick - only represents a maintenance expense and brings no benefit, he or she is given a pat on the back and sent off to his or her family, to the charity or to the street. And this applies to all destructive sects. There is no one like them to convince of the need to amass fortunes for "their" god or ideas.

The legal corruptions that these organizations use are very varied. The formula of "voluntary donation" is applied to the exploitation of their followers. Generally, the charismatic leader or "father" lives in opulence, mansions and palaces, surrounded by luxury and comfort, but, paradoxically, they do not legally possess anything, since the goods and properties they enjoy are simulated in the name of legal entities or trustees of their complete trust, although the encrypted keys of the current accounts are usually reserved. The "parents" and charismatic leaders avoid in this way any kind of civil or criminal liability.

Between the leaders and the followers there is a relationship god-slaves. And in that very favorable circumstance they not only take control of the mind of their unconditional ones by storing their soul, but also, and this is the most important thing, of their performance and capacity for work - exploitation - of their current account and personal goods.

In the Constitutions of Opus Dei, its strategy is camouflaged but implicit. Thus, the Article 9 states that *“members of Opus Dei act either individually or through associations which may be cultural or artistic, or financial, etc., and which are called auxiliaries. These societies are likewise, in their activity, subject to the obedience of the hierarchical authority of the Institute”* or the blatant article 202 which states that *“the means of apostolate peculiar to the Institution are public offices, especially those involving the exercise of a direction.”*

Armando Segura Naya, as a graduate in Philosophy and Literature, made the following logical reflection: (80) *“Opus in an inconceivable association. In the first place, it is inconceivable that ordinary faithful or simply people of high or low political or economic standing should not have ownership, administration and full*

*responsibility for their property, nor be able to guarantee absolutely professional secrecy, not even free residence. Of course, the level of unbelief increases with the social level of the subject... no numerary nor oblate member administers his/her own goods, nor does he/she have the title of ownership over them, which is attributed to the "Father". It is inconceivable to try to cover the inconceivable with "supernatural vision". As is well known, what should not be, what is not naturally right, is not supernaturally right either."*

The justification Opus Dei gives to its unwary people is that private possession is selfish, it is an obstacle that prevents them from reaching happiness. Therefore it is absolutely essential that its followers donate all their properties to the sect that will keep them safe, and with this altruistic gesture it shows that it is imbued with *the spirit* of the Work, a work which equivocally and pompously, they say, is "of God" - what we do not know is which god they are referring to; whether it is the God of the Christians or the golden calf, the god Mammon.

As is well known, they look for the best elements, not to make them preachers, priests or missionaries of the infidels, but bank directors, heads of publications or ministers, in the obsession of handling exclusively, if necessary, the levers of power.

Specialists in the phenomenon of sects have coined the term "Multinationals of the Spirit, S.A." to groups of the type of Opus Dei, because, on the spiritual pillars, they set up multi-million dollar financial businesses, (81) emphasizing that "*Opus Dei has hardly anything to its name. It is not necessary for them, since control of assets, productive or otherwise, is effected through devotional rather than contractual ties. If one possesses the will of a person, he will also control all his acts and possessions, but avoiding, with such a ruse, possible fiscal responsibilities in particular and juridical responsibilities in general*".

In the recent book published in Spain under the title "*El Poder de las Sectas*" ("The Power of Cults") (82), which takes a look at all these organizations that are established and act with impunity in the Iberian Peninsula [i.e. Spain and Portugal], when it deals with Opus Dei, it says: "*Opus Dei is no secret to anyone. It has always exercised its power and influence from behind its discreet faithful, over those who have great influence in both their private and professional lives. Although the era of the technocrats, when the men of the Work directly held part of Franco's power, is now over, Opus Dei's undercover political activity is still as powerful, if not more so, than in the past.*"

*"Its faithful control a good part of the Spanish financial structure; they are in hundreds of key positions in the administration; they have politicians who are like-*

*minded - who should be read as being servile to the Work of God - in many parties, especially in formations such as Partido Popular and Unió Democrática de Catalunya; they control, to a large extent, the Vatican apparatus and the Spanish Episcopal Conference, which is another no less important way of intervening in political processes, etc. In other countries, notably in Latin America, its influence is somewhat more modest than in Spain.”*

*“If the faithful of the Work were simply 'good Christians', as they like to define themselves, their mention in a book on sects would not be justified. But the influence that the leadership of Opus Dei exerts on its flock goes far beyond the ideological and licit framework that is common to all religious and political ideas. What is common within the Work (which does not have to prevent possible exceptions) is the control of the psyche of its followers, under the excuse of administering their souls. That is to say, ignoring the poetic edges, to go on to control their mundane actions of today in function of a hypothetical later on in the morning.”*

*“Opus Dei, with its undeniable sense of practicality and intelligence, dedicates itself to accumulate temporal power, through its believers, here and now, perhaps because, with its intuition for the unearthly affairs, it senses that, in the heavenly paradise, if it exists, there will be no room for ambitions of domination, whether material or spiritual. The kingdom of the Work of God is certainly of this world.” (83)*

From the pages of a national weekly magazine, (84) Fernando Jiménez Loitegui, from Almería, “*could not understand how the Spanish authorities did not investigate the behaviour of these Opus Dei bankers who control banks and savings banks and have an influence on society that is beyond any control”*”.

The puerile and cynical response of an authoritative voice in Opus Dei, Salvador Bernal, author of a praiseworthy book on the life of the founder of Opus Dei entitled "*Monseñor Escrivá de Balaguer*", published by the official publisher of the sect, Rialp, in 1976, justified the control of the followers' assets in this way: “*Children have nothing of their own, everything belongs to their parents... and your 'Father' always knows very well how he governs his patrimony.*”

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## CHAPTER I

### SECTS AND OPUS DEI

#### 7. Recruitment and Proselytism of Members

Recruitment is one of the first duties imposed on any sect. In order to achieve this primary objective - that from an artistic and plastic point of view could be represented in Goya's painting "Saturn devouring his children" - these organizations use any means to reach their goal, being deception and lies the weapons they use to try to place their merchandise, there always being a dissociation between the propaganda that is externalized and the reality that is lived inside.

Experts in the field explain that lies applied to recruitment acquire all possible variants, from lies explicitly verbalized, to lies by "omission", through the concealment of identity and purposes of the sect. (86)

As for the recruitment from one of these destructive sects no one can feel immune to danger, no one can be sure of not falling into temptation, no one can boast of being allergic to the captive networks of these groups. Since the need to believe in something transcendental is inherent to the human being, the sociability of man has psychological components that, at a given time and if it is our low or critical hour, we

can any be easy prey of this type of group.

Any person has moments of crisis, of loss, of rupture, and it is precisely these moments, the situations of depression due to any problem or circumstance of relationship, affection or situation of any nature, when it is the most propitious and suitable moment to be approached by the followers. It is sought and watched, in young people, the times of exams, when the stress is greater, which can cause certain imbalances in the personality, or when one is withdrawn from the family or affective environment and in any circumstance close to loneliness.

Almost always the same picture is repeated, the same scene set in motion by the sects to encourage proselytism, which will begin with a trivial, motivating, pleasant conversation, which will conclude with an invitation (87) to attend a free conference on such and such a topic, an invitation to a meeting where we will meet a group of friends, to go to lunch or dinner where we can talk more relaxed, to spend a splendid weekend in a "beautiful country house", to make a spiritual retreat or to carry out any other always gratifying activity.

If you accept the generous and solicitous invitation, you will find yourself immersed in a prepared, artificial, illusory and fantastic atmosphere, where you will be presented with a world of happiness and illusion, where you will see smiling and happy people, in a relaxed atmosphere of great comradeship, who will be concerned and interested in the new "friend" who is accessing, and who will be given a warm welcome.

resistance, in a friendly way. The newcomer will find himself entertained and understood. His concerns and his hopes will be revealed, and some of those present will say that they understand him perfectly, because that is how he was in the past until he found the way to overcome it. Everything that the unwary person says will be registered and written down, to open the file of the potential member and it will be made manifest to him They will be interested in his (or her) problems, his hobbies, his anxieties, his fears, his threats and his, by some leader in the future making use of those incipient manifested concerns, that he could avoid the fears and achieve his expectations thanks to the discovery of a new spiritual dimension.

The cam of new followers is always in a personal way, by direct contact, by human relationship with some member or follower of the sect.

A valuable report on the psychology used in the process of conversion to certain harmful sects, carried out by Dr. John G. Clark in a team with other specialists from Massachusetts General Hospital, extensively describes the methodology used to

recruit young people.

- Young people who, whatever their natural ties, undergo the psychological transformations characteristic of the passage to maturity. Members of sects responsible for winning over proselytes frequently visit libraries, university venues, etc.

- Persuasion: the future devotee is invited to attend a course of advice aimed at eliminating their problems. During these initial contacts and at the first meetings within the sect, recruiters do their best to make the religious community extremely attractive to the newcomer. They make him feel deeply moved, expressing their great interest in his welfare, treating him even with affection and paying calculated attention to his ideas, hobbies and hopes.

- Conversion: the trusted members, previously trained for this task, do not leave the aspirant alone for a moment, accompanying him even to the door of the washroom.

- Indoctrination: one of the consequences of this re-education is to polarize the mental activity of the devotee, inducing him to believe that the sect represents all that is good and profitable for him and that the other associations are pernicious, even perverse, so that they must be avoided at any cost or manipulated to put them at the service of the new member.

- While indoctrination continues, spiritual leaders and directors lose no opportunity to conjure up the specter of supernatural punishment that punishes disobedience. Redemption, holiness, and salvation are reserved for convinced believers and practitioners. (88) Thus, little by little, he or she has become another man or woman different from he/she once was.

As to why people today join a sect, there can be various answers, depending on whether it is because of the inter-relational need of human beings to share a community life, the need for transcendence, the need to remedy the evils that afflict us, the shared affinity of a certain belief, the inherent need for mysticism and religion, the need to find a remedy for our frustrations or mutual help and assistance for our needs, the aspiration to a better social position, etc.

Michael Walsh's book *"The Secret World of Opus Dei"* explains in detail the phenomenon of proselytism within the Work. (89) *"When a person is not zealous to win over others it is because his heart does not beat. He is dead. And we can apply to him those words of Scripture "Iam foetet, quatruiduanus est enim" (John 11:39), "He is already decaying - literally stinking - because he has been dead for four days". Those*

*souls, even if they were in the Work, would be dead, decomposed, iam foetet. And I” - says the "Father" (Escrivá de Balaguer) - “am not going anywhere with dead bodies. I bury the corpses.”*

Looking for followers is a primary obligation, something that must be exposed every week in the circles: to what extent has an individual fulfilled his task of "fishing" - the word used by Opus Dei - for new members. *“This is the moment for the task of counting. How many vocations have you brought? Our personal apostolate is directed in the first place to prepare our friends in the work of St. Raphael.”* -- St. Raphael's apostolate is the term Opus Dei uses for the search for young members (*“I am not saying”* - concludes the "Father" - *“that we cannot find vocations among older people, but that... is something difficult”*) who could later, if suitable, be recruited to be full and celibate members (St. Michael's apostolate), or formed as parents (St. Gabriel's apostolate). -- *“How willingly you laughed when I advised you to place your young years under the protection of St. Raphael so that he could guide you, as he did with young Tobias, to a holy marriage with a girl who is good, beautiful and rich.”* (Escrivá)

Those who have friends among the members of Opus Dei may be annoyed to know that their friendship is considered a means of attracting new followers. Once won, professionals replace them to follow the organization's procedures.

The removal of children from their families goes hand in hand with the creation of an increasingly dependent relationship with Opus Dei. (90)

The following testimony from a priest from Catalonia tells us about his own experience. (91) «They told us "come with us, come to our house, to our place. We have talks and prayers with other boys who have the same problems as you. You will be able to progress in the spiritual order." Some friends behind me have been chasing me, locking me up for several months. And I did not know that they belonged to Opus Dei. Suddenly, I realized it. And it was very difficult to escape their pressure, their perseverance, you understand.»

*“I entered Opus Dei because of all this, like others. And it wasn't until later that I realized that this was a trap, a snare. You have to be inside to realize that. I made the path that needs to be made. I went with them. I attended their talks, etc. Immediately I was appointed a spiritual director, a layman, who made your life plan, that is, what you had to do from getting up to going to bed, what you had to do and what you did not have to do. We had to give an account of our actions regularly every week, to our leaders. Nothing had to be taken care of. When you had an interior problem, you had to present it to your spiritual director, who would give you the explanation and the*

*solution. He was your conscience. This was comfortable. This contributed greatly to the success of Opus Dei. I left when I realized that this was a progressive imprisonment.”*

Public opinion is generally unaware of the methods with which Opus Dei acts on Spanish youth. (92) Its systems of proselytism are similar to those employed by the Orientalist sects that proliferate in the West, and conflicts are increasing with parents whose minor children have been recruited by the Work.

Sects, like Opus Dei, are in the business of teaching as a very convenient activity to attract new followers, using teaching and classrooms as laboratories where the process of selecting and receiving future members begins. Opus Dei is the subject of many well-founded accusations of sectarian manipulation of students who come to its educational centers.

The infiltration of Opus Dei into the high schools offers innumerable examples. The best individuals are constantly the subject of various invitations. This expeditious way of acting has some success among the middle classes. The most valuable individuals are sought to support Opus Dei and all its paraphernalia.

Scenes like the following one occur more and more frequently. *“Opus has kidnapped our Conchi.”* The police of the town of San Vicente (Alicante) could not believe their ears when a couple of well-known local merchants came to the police station, in January 1988, with such an unusual accusation.

The accusations of these parents, most of whom were good Catholics, against Opus Dei, were mainly for having kidnapped their minor children, brainwashed them and annulled their will, confronting them with their own families, whom they had kept ignorant, while exploiting them economically.

It is significant what happened to Mr. Mosquera, (93) a podiatrist from Barcelona who went to the police headquarters in Via Layetana to denounce the case of his daughter María Pilar. The young woman had gone to Vienna to study music while working as an *au pair* in the house of an Opus Dei family, and had been subjected to real harassment by people of the Work who, according to her, persecuted her and even raided her home and boycotted her exams as a form of pressure. *“I was attended to by a very kind sergeant of the national police”* - explains Mosquera - *“and what would not be my surprise when, after explaining my story to him, he said: What are you going to tell me? I have a 19-year-old daughter who almost went crazy for Opus Dei.”*

In Oviedo, the Director of the Montealegre Club, one of the more than 100 that Opus Dei has in Spain, received a notary request from the parents of a 17-year-old girl who frequented the club, who demanded that she (the Director) abstain from having any relationship with their daughter. (94)

This whole set-up, which was sinuously called apostolic action, but which should properly be called exclusively "proselytism" (95) in Opus Dei, is called "holy coercion".

"*We don't care about statistics*" - Escrivá said. But the number of people who ask for admission to the Work each year does matter. Even quotas are set for each house or city, and members are strongly urged not to fail to achieve these figures.

On the subject of recruiting young people, Juan de Cozar Martín from Línea de la Concepción, in the province of Cadiz, reveals (96) how this religious sect, by means of some very well studied techniques (brainwashing, periodic sharing of confidences, coercion of conscience) deforms young people in such a way that they lose primarily their affection for their family, disconnecting them from their parents and siblings. It depersonalizes them and turns them into machines programmed solely for their convenience, squeezing them like a lemon.

Eva Jardiel Poncela, the daughter of the famous Spanish novelist, tells us about her personal experience, (97) "*my first experience with Opus Dei, honestly, made me sick. That is the truth. I couldn't believe it. It seemed impossible, and I thought about how many people like me who would go through a bad time in their lives would become members of Opus Dei just out of cowardice, and I thanked God for not having been born a coward.*"

The main means of formation in Opus Dei are courses and retreats, which usually take place in specially prepared houses, located far from major urban centers. There are houses for numerary members, diocesan clergy, and girls, in which the social category and status of those attending is discriminatory. (98) Thus, in a course for numerary girls, there will never be any service girls - except for cleaning the house - just as in the case of a businessman's retreat, there will never be a simple worker. Depending on the duration and the psychological moment, there are courses and retreats, short circles, etc.

Such is the manipulation to which the students are subjected that sometimes news comes out in the press in which official bodies are forced to investigate irregularities in Opus Dei's schools, because of complaints from the students' families. (99) The Department of Education of the Autonomous Government of Catalonia is investigating alleged irregularities in "Centro de Estudios El Vallés" ("El Vallés Study

Centre"), a boarding school for girls located in the town of San Cugat del Vallés, near Barcelona, and owned by Opus Dei. These investigations were initiated following a complaint by the family of the student Gema Saiz Broch.

According to the student's mother, María Broch, *“Opus Dei uses its schools to recruit minors.”* (100) *“My daughter's future is to be a servant of the houses of Opus Dei, which are as beautiful and clean as gold, thanks to this branch of numerary assistants who work for free. If my daughter had not brainwashed, she would not have taken vows as a servant at the age of 16.”*

The centre did not have a permit to give home lessons and the inspection has proposed to reprimand the boarding school and among the measures that could be taken are the cancellation of the economic concert, a warning to close the centre or the withdrawal of the academic operation license. Father Luis Hernández, who is the mayor of Santa Coloma de Gramenet, has sent a letter to the President of the Episcopal Conference, Angel Suquía, (101) in which he accuses Opus Dei of *“committing grave violations against the freedom of persons in its effort to attract followers”*, stating that *“the formation that is given in the centers dependent on the Prelature - Opus Dei - is not professional, but is aimed especially at turning them into blind followers of Opus Dei.”*

The selection is made from among schoolchildren, high school graduates, and students. These may have been "chosen" as early as the age of thirteen (102) and from that moment on are the object of close scrutiny by the Work's recruiting agents, who spread their ever-tighter nets around them. They are invited to circles, meetings, excursions... A spiritual director is then assigned to the candidate. Then, around the age of fifteen, if he is mature, if he fits into the mold well, he will write a letter to the "Father", *“asking to become a member of Opus Dei”*. This attachment to the "Father" is a central phenomenon.

Eighteen-year-old Susana Crespi Boixador managed to get out, as she confesses, *“of that hell”*. Her father, Jaime Crespi, said: *“Children do not belong to us forever. But if my daughter throws herself into the river to drown, I'll throw myself into saving her. And this is what happened in Opus Dei. She entered into a spiral of following those who annulled her will”*. Now, from the true freedom of Susana Crespi, who, when she thinks of the girls who are still in the grip of Opus Dei, is saddened, she wants to send her friends a message full of love and sincerity, because she categorically states (103) that *“Opus Dei is worse than a sect. You are recruited as a child without you realizing it, and with the passage of time you become an automaton without the ability to discern between good and bad. They instill in you what they claim to be the good.”*

At the university level (104) the University of Navarra, owned by Opus Dei, has become an immense seedbed of "apostles" of Opus Dei, being the largest recruitment base for the Work in the world.

After proselytism and recruitment, come the VOWS, which at first are taken for one year and renewed for five - the so-called "Oblation"; the next step is the juridical incorporation into the Work, which is called "Fidelity" - the culmination of the process of depersonalization.

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## CHAPTER I

### SECTS AND OPUS DEI

#### 8. Mistreatment and Coercion

*“My daughter is working as a servant for free”*, says the mother (105). They make her work from ten in the morning to a quarter to eleven at night, without stopping, so that she doesn't think. I have told the ladies that the time of the black slaves is over, but their answer is that what she does is for God. But my daughter is not scrubbing floors for free for God, who does not need it, but for the Work.

Covadonga Carcedo also tells of her experience of the humiliations she suffered when she became part of Opus Dei (106): *“I used to get up at six in the morning, kiss the floor, exclaiming 'serviam', and take a cold shower. After work, I applied two hours a day wearing a cilice and gave my entire salary to the Work. In Opus Dei, as in all sects, they have a great capacity to brainwash you, but the truth is that they are a real cohort of scribes and Pharisees. They preach that there are no luxuries there, and yet the rich numeraries have to be assisted by uniformed maids during spiritual retreats. Now many people are leaving, especially the young ones, who did not know that once they were admitted they became real slaves.”*

The daily rules that a member living in an Opus Dei house has to observe are very strict. (107) A person who was a numerary member of Opus Dei for more than ten years assured me that during the first seven years of his membership in Opus Dei, he lived in constant tension and was unable to comply with all the rules laid down. Moreover, he believed that none of those who lived with him or had met him in the ranks of Opus Dei had succeeded in doing so.

Another important observation is that all these sets of norms are an integral part of the *"spirit of the Work"*. When they get up they kiss the ground and make the offering of all the things of the day to God, but the fruit of this offering is gathered by the sect leaders. They shower with cold water and are kept busy all day long so that they fall asleep and have no time to think about the misery they have made their existence.

The coercive dynamic is an essential characteristic of any sectarian structure and it should not be surprising to find it in groups as apparently honorable as Opus Dei

itself. (108)

A well-known architect, Miguel Fisac - who was one of the first twelve members of Opus Dei - who was a member of the Work for years, says:

*“During the time I was in the Work I was coerced to unacceptable extremes. So much so that when I finally managed to get Alvaro del Portillo (the great guru and successor of Escrivá de Balaguer) to let me out, he asked me to forgive those coercions and justified them by saying that since I had shown great generosity, they had interpreted it as a vocation.”*

This so-called excess of zeal or "*holy coercion*" in the terminology of the Work, so typical of exploitative sectarianism that identifies vocation (religious, humanitarian, etc.) with irrational submission and slavery, cannot be justified either by earthly arguments or by divine allegations.

To pretend to cover up miserable coercion, of whatever kind and in whatever group, with the excuse of a "disinterested dedication to the ideal" is as little acceptable as to pretend to justify the activity of the guild of thieves under the mantle of a humanitarian campaign against selfish and sinful materialism.

Torture is not only physical, but also, and in this case more subtle, psychological. As proof of this, we have the testimony of María del Pilar Domínguez Martínez, from Tuy (Pontevedra), (109) whose testimony informs us that as soon as she joined Opus Dei, she was hunted down by a numerary and taken to a doctor of the Work to find out if she was not physically handicapped. Later, the mortifications deformed her body and the "sharing of confidences", the talks, acquired their true character of interrogation, for which she expressed her discontent. When she realized that she wanted to leave Opus Dei, her superior decided to take her to a psychiatrist of the Work.

In 1965 Miss Tapia was called to the headquarters in Rome, where she was placed under virtual house arrest for eight months. She was not allowed to communicate with the outside world, either by telephone or letter. She was informed that anyone who asked for her would be told that she was sick or absent. Within three months her hair turned white. She asked if she could return to her family in Spain and was refused permission. Tapia had been director of the women's section in Venezuela. Opus Dei took away her passport and all her personal documents. When she left, finally after the nightmare, she was forced to go to confession. (110) A priest of Opus Dei warned her that no matter what penance she did for her various "crimes," there was little chance that she would be saved. In his account in the National Catholic Reporter, he describes

the rude and insulting treatment she received from the hands of the Founder. He concludes: “*My astonishment is infinite when I now hear that Monsignor Escrivá is in the process of beatification.*”

The coercion also comes from the documents that they make their followers sign, which prevent them from taking critical attitudes for fear of reprisals.

The numeraries sleep on a board without a mattress and are of a certain height which, when covered by the quilt, gives the appearance of a normal bed, in case someone who is not from the Work passes by. (111) The "Father" says that women need to put their bodies on the pavement, that one should not give them certain comforts because it is a source of temptation.

Numeraries wear the cilice for two hours every day except Sundays and holidays. Discipline is another mortification of the body type to which they are subjected: it is a whip of cords that ends in several points. It is used on Saturdays and only on Saturdays. They have to go into the bathroom, get rid of their underwear and on their knees, whip their buttocks for the whole time they take to pray a Salve. If they do not do so, they must confess to it, even if it is not a sin or a serious fault.

As for men, Alberto Moncada (112) tells us, young people are used to handling the disciplines, once or twice a week, and the cilice, which they wear for two hours a day, tight to their thighs, during the hours of study. Once a week they have to sleep on the floor, on the famous day of the watch that each one has appointed to redouble the observance of his brothers.

The cilice is a mortification tool that, according to what is made clear to the followers of Opus Dei, is completely necessary, although in the opinion of a former member of the Work (113) “*it is an outdated object that produces unnecessary suffering*”. The use of the cilice (spiked belt) as a practice is a norm in the sect. On one occasion a minor was injured and cut on her thigh, (114) and when asked by her mother she lied. The mother later found out that her 15-year-old daughter's wound had been caused by the cilice. They call these lies "*secrets of the Work*".

To understand the voluntary acceptance of ill-treatment by pseudo-religious sects, one must refer to the depersonalizing process they have undergone and the guilt complex they have created. They are made aware that accepting the physical pain produced by self-injury is a path of spiritual evolution for the atonement of sins and the redemption of guilt. It is an irrational fervor the abiding in the contempt and mistreatment they receive from the Work. The tighter the cilice, the more it hurts and the more it marks, the more the suffering is silenced, the better the adept is considered. If the walls of the

toilet are stained with blood after the application of the weekly discipline, this will be a merit to be taken into account and will certainly indicate unequivocally, that the imprint and the aftermath of the sect is indelibly imprinted.

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## **CHAPTER I**

### **SECTS AND OPUS DEI**

#### **9. Human Waste, Psychological Destruction**

Saralegui tells us: (115) *"It is because of this sense of authority that young members are separated from their families, forbidden to tell their parents the true situation of their relations with the Institution, their reading, their time, their social relations are tightly controlled; they are denied attendance at shows, an internal work is added to the professional one so that a critical, profound and serene reflection is difficult for them. This spectacle of psychological pressure on immature hearts and heads I have never been able to approve of. There are other features of the Work that, like everything human, have their face and their cross; this one for me has been just a cross for many years."*

Why, if the Work is God's as they say, if its aims are good, why so much harm to so many?

In the Work some obtain many good things, at the cost of much damage, based on much lack of love, with many people destroyed in their most intimate existence.

Opus Dei is a phenomenon of the manifestation of abnormalities of the physiological development.

The accounts follow quite similar patterns, in the accusations made regularly. "*I saw his behaviour change*", said a mother of her own daughter who had gone to Lakefield, the Opus Dei school in Hampstead, London. She was a wonderful daughter and now she has become secretive and introverted. (116)

Restrictions on girls seem to be based on the fear that, if they were exposed to family events, bonds of affection would be quickly restored. Attendance at baptisms or weddings is considered particularly dangerous. At least two former members of Opus Dei in England have explained that their decision to leave was prompted by Opus Dei's refusal to allow them to be bridesmaids at their sisters' weddings. Home visits are very rare, and are strictly regulated: a couple of nights a year is all that is allowed. On one occasion a father, a truck driver, met his daughter in London; she suddenly decided to go home with him for a visit. An Opus Dei superior called the house and accused the father of having kidnapped his own daughter.

The young people's relations with their families are practically non-existent. The Work encourages a clear division between the spiritual family and the natural family. Even Christmas is spent by the numeraries with whom they make them believe that they are their families: Opus Dei.

If there are deprogramming centers for members of Opus Dei, it is because there must have been a program in place beforehand. That is obvious. Brainwashing, as is the case here, can only be treated by adequate clinical treatment, which gives back reasoning and free will to the person subjected to the dictates of the organization. Through religious manipulation, the psyche of the individual is broken, altering his natural feelings and convictions, dragging him towards an abyss of irrationality and fanaticism.

This is the effect known as "atypical dissociative disorder" (117) as it is called by the American Psychiatric Association or "cult conversion syndrome" as Dr. Clark calls it.

It is a denigrating and immoral fact that, by means of perfectly studied techniques that violate the fragility of the human mind, people are reduced by means of fears and coercion of a religious and spiritual nature to states of servility and slavery before the unconsciousness of the affected person.

Among the ways and means to annul the wills and to achieve the pre-established ends are those of providing the subject with insufficient nourishment. Weak organisms are more fragile than healthy and robust bodies. It is quite normal for sects to establish special diets which, in the long run, lead to malnutrition or to prohibit for religious reasons a series of foods which may be basic to the diet.

Rest must be insufficient. It is necessary that the follower sleeps little and badly, that he or she does not relax with a deep and reparative sleep, that he or she does not regenerate. It is recommended to be vigilant at night, to be on guard, to be vigilant. Even sleep is interrupted at untimely hours with the excuse of doing certain prayers, which, according to the leaders, do the spirit good, when, in fact, the effect of the lack of sleep is to undermine the resistance of man. The bed should be uncomfortable, hard. We must offer this new sacrifice to God.

An exhaustive and disproportionate, tiring, occupational activity must be programmed for the individual. He must always be active, even if it is in useless things, carrying out tasks of all kinds, from recruitment to proselytizing, the development of professional work, religious practices, the acts of self mortification, studies and gatherings. It is necessary to imprint a frenetic and non-stop rhythm, where there is no time to think. We have to create a sense of anguish that we cannot do or finish the tasks and duties that we have to undertake during the day, in order to feel vexed and guilty, useless, not very holy, since sanctity is achieved when the impossible is reached, when the unattainable is surpassed. With a stressful and exhausting activity, with little time for rest and frugal and light food, the organism deteriorates and the person degrades.

The information received must come from the Sect itself. It is necessary to short-circuit the communication of the adept with the outside world, to control all his movements, his hobbies, his feelings, and his ideas, and to be accompanied, preferably.

One must attack the senses by blocking them. It is the sensory attack which prevents committing the permanent and perennial sin. One has to whip the senses by mitigating them, which will provoke psychomotor atrophy and serious organic alterations. In order to repress the senses, the sword of Damocles of punishment and penance will always be sharp, for non-existent, figurative, artificial, paranoid sins, but effective in

producing a feeling of misery and inner guilt in the human person, which will provoke vital anguish, polarizing and dissociating the personality. It is the sect who sets the guidelines of the pure and the impure, the recommendable and the abominable, the just and the unjust, and the clan presses for the fulfillment of the order and the exemplary punishment of deviations, with humiliations and the contempt of companions and inner isolation.

Nervous exhaustion and terror. Here are two keys that are undermining the rational capacity and empowering to unheard of extremes the emotional one.

The effects of regression and childishness are achieved, which is translated into the own and exiguous language used inside the sect with ambiguous and complicit meanings. Childish words used by adolescents and veterans.

With all this properly dosified, "group drug-dependence" is achieved, the sectarian affection without any restrictions. And what is worse, the total and absolute destruction of the follower who has been reduced to being a tool, an effective instrument for obedience and blind faith in the designs imposed by the "Father" by obeying any of his whims as unquestionable truths, as dogmas, coming to sink into the belief that one is of his own free will in the sect and that the fanatics are the others, the rest of humanity. Internal cohesion is consolidated by huddling around the "Father" and considering any criticism from the outside as serious slander. They have also forbidden to make any kind of criticism of the "Father" or the behaviour of the leaders of the sect. They are slaves of our time, on the threshold of the 21st century. Programmed and directed robots.

To this, it must be added the suppression of the properties of the follower that leave them insolvent and that to survive they have no choice but to establish a steely dependence.

Once individuality has been suppressed, the depersonalizing objective has been achieved.

Sometimes the important thing is not what you believe, but how you believe it. (118)

They're like flies caught in a plate of honey. (119) To chain oneself to Opus Dei is to lose all intellectual, volitional and spiritual faculties in order to become an automaton, a puppet, at the service of the Work and the "Father". Opus Dei is the comedy of hypocrisy. Miguel Fisac acknowledges (120) that the only thing Opus Dei gave him was to suffer "*authentic spiritual martyrdom until he left*" and that "*it was after he left Opus Dei that he did more work and was more interested in it*".

To succeed in deprogramming the followers is a slow task of re-education. Snapping is necessary to begin a phase of recovery and readjustment of the subject so that he or she can get back in touch with reality and remove the hallucinations that have been imbued in the Work.

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## **CHAPTER I**

### **SECTS AND OPUS DEI**

#### **10. Sects and Religion: the Fraudsters of God**

The problem of the sects has afflicted the Church since its beginnings. (121) Saint Paul had already encountered a similar problem in one of the communities he had founded, that of Corinth. Four or five years after he had brought it into the faith through his preaching, he noted with deep sorrow the existence of sectarian tendencies, which he reproached and whipped up.

We must not forget that religiosity is something consubstantial with the human being and one of his signs of identity that separates and differentiates him from the fauna. Hence the danger of speculation with the sacred, with beliefs, with faith.

Religiosity can never become a currency for defrauding man, even though "religion" may have been conceived, as in the case of Opus Dei, as "*the kind of business that any businessman dreams of: selling goods with no cost of production, of an imperishable character, always adaptable to new markets and through a structure that uses the free labor of its believers and their particular sins as sources of capitalization. That's what paradise on earth is!*" (122)

We cannot forget that raising money is the great religious objective, it is the spiritual goal, it is the mystical end of this type of sect. They cover their "marketing" by making the follower believe that money corrupts, that it is something dirty, that they must get rid of it in order to destine it to the service of God and his work, that is, for the sect. The same money that is a source of perdition for others, is a source of sanctification for the Work, making the accumulation of money a sacramental activity; therefore the member has to earn money to give it to the sect.

They exploit the supernatural, the transcendent, the religious, the sacred sentiment, selling bulls of sanctity precisely for profane, daily, professional work, where they can earn means of subsistence and amass fortunes but not for those who get them, but for the Work. Appeals are made to the heavenly dignity, to the most sensitive fibers of the human being, the sect is *divinized* to the point of daring to give it a name, even the supreme denomination, nothing more and nothing less than "Work of God".

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122. Rodríguez, "*Las sectas hoy y aquí*" ("Cults Today and Here"), p 34.

## **CHAPTER I**

### **SECTS AND OPUS DEI**

#### **11. An Outrageous Usurpation**

The name "Opus Dei" implies in its second noun, "Dei", as being produced or worked by God himself. This is how the Founder and his members interpret it.

As Moses met God to hear his will, so Escrivá heard within himself on October 2, 1928, God's desire that he should found "Opus Dei". Its basic concepts, its organization, its interior life, its aims, all of this, down to the smallest detail, corresponds, according to him, to God's will: therefore, it is divine. This is not a merely human matter or a matter of rational thought, but something unique and supernatural.

Moses heard the voice of God, who communicated to him his commandments, clearly outlined. Escrivá received something else, that is, a kind of general power. Everything that passes through his mind in execution of his assignment will have divine guarantee; it is unmistakably desired by God himself.

In this manner he assured his work since any hostile act towards it means a *confrontation with God*. Never in the history of the Church, not one Pope, not one saint, not even one heretic, has made such a claim.

As a parenthesis: it seems natural that in these almost divine circumstances Escrivá would demand that one remain on one's knees in his presence.

In our world it was God-Man who said of himself: "*I am the Way, the Truth and the Life*" (John 14:6). Now we are presented with a Jew who says, de facto, the same thing about his person, copying and impudently usurping the venerable figure of Christ, since already he has become the way, the truth and the life, by a pretended commission. He says it and they believe it.

Can we imagine a worse blasphemy?

Is that not, moreover, a sign of the fierce and persistent struggle of Judaism against the Church of Christ?

And it is precisely the young people who are targeted by them because they are aware that youth has a desire for religion, altruism, a desire for spirituality. This is an asset gained on fertile ground.

This theological laboratory, full of religious fervor, arises from the need for

transcendence that Opus Dei transforms, alchemically finding its philosopher's stone, into a desire for meditation, generating "complicated and even morbid" relationships with its followers. (123)

The popular imagination had circulated the joke that by comparing members of Opus Dei with flying saucers, he said: "*Do you know what they call those in Opus Dei?*" - "No" - "*Well, the URO: Unidentified Religious Objects.*" (124)

Dr. Alfonso Alvarez Villar, professor at the University of Madrid and head of the department of the Institute of Public Opinion, an expert in psychiatry and a psychologist, offers the following explanation about Opus Dei: (125)

*"On an unconscious level, at some point in our lives the desire has arisen to 'tuck ourselves in' to a powerful organization that would make things easier for us, encourage us to promote ourselves culturally and professionally, and even defend us against that Spanish envy that makes a struggle of all against all. But then doubts arose and, above all, we asked ourselves if, after this protection, we were not going to give up a part of our freedom. I have spoken many times about the cryptoreligions. Opus Dei is undoubtedly a 'cryptoreligious' organization."*

*"Moreover, its very name links it to these cryptic sects, since, as we know, "Opus Dei means Work of God"; that is, the members of this organization consider themselves representatives of God on Earth, as the Brothers of Perfection felt in Languedoc before, during, and after the persecutions of Simon de Montfort. Opus Dei, then, concentrates in itself all the forces of an everlasting dimension of man that I have defined with the term "enlightenism". Only here this enlightenism has drifted into one of the two forms that I distinguish: that of underground propagation. And here we should point out why a merely religious association becomes a powerful pressure group on the political, social, economic, and other levels. But this is not purely a matter of internal dialectics: cryptic enlightenment tends to realize what I also call "the myth of paradise. Its model can be, for example, the "New Jerusalem of the Apocalypse". The journalist Mario Rodríguez Aragón goes so far as to write that "in Torreciudad they are trying to establish a cryptoculture in concurrence with the Vatican"."*

It is symptomatic to see how these sects flourish in Christian environments and that under no circumstances are they dedicated to the conversion of unbelievers, of infidels. They are like a vine around the tree. (126) They proliferate only in Christian environments and the more deeply rooted the Christian feeling in a given people or society, the more prone these sects are to act, even though in reality they are the antithesis of the Christian spirit.

One cannot serve two masters at the same time and one cannot claim that the ideals of Opus Dei are compatible with the Gospels. Lucia Jones wrote that *“as a Catholic I detest Opus Dei for the simple reason that it seems to me to be a prostitution of Christianity and a focus of scandals.”*

The member of the "Real Academia de la Lengua Española" ("Royal Academy of the Spanish Language"), the writer Juan Antonio de Zunzunegui, observes that *“Opus Dei, to the simple souls of our consumer society, not only promises the salvation of their souls, but what is most attractive and immediate, the salvation of the body in the form of vey worldly and delightful advantages, positions, and tasty profits. What a delight! Opus Dei's insatiability for money is enough to make you tremble.”* (128)

Bryan Wilson in his work on *"The Sociology of Sects"* published in B. Wilson's essay on Religion in Sociological Perspective, published in 1982 by the University of Oxford, analyzes a type of sect that presents the following characteristics. They tend: 1) to be exclusive; 2) to maintain a monopoly on complete religious truth; 3) to be secular, although they may develop a group of professional organizers; 4) to deny "special religious virtues" to all but perhaps their own founders and leaders; 5) to be "voluntary" - it is the individual who chooses to be a member; 6) to be concerned with maintaining standards, sanctioning the unfit and the unruly; and 7) to demand total loyalty.

In most of the above categories Opus Dei fits very easily. (129) It is exclusive on several levels, in its selective recruitment and in the secrecy surrounding it. It would be uncertain to say that it claims a monopoly on religious truth but its members are completely convinced that the interpretation of the Catholic faith to which they adhere is the only Orthodox version, as confirmed by Escrivá's exhortation to his faithful after Vatican II. That it is a lay organization is one of its proudest boasts although technically it is a prelature and is undoubtedly dominated by the Clergy. It is also one of its characteristics to depend almost entirely on the writings of its founder. It therefore fits neatly into the characteristic as stated by Dr. Wilson. The recruitment procedures, the internal discipline of Opus Dei, and the total commitment required of its members are in line with points 5) and 7).

For members of Opus Dei, their "salvation" is guaranteed by the "Father"/"Founder" when he promises his followers: "When the years go by, you will not believe what you have experienced. How many good and great and wonderful things you will see! I can assure you that you will be faithful, although sometimes you will have to suffer. Besides, I PROMISE YOU HEAVEN. (130)

According to the teachings of Opus Dei, in the Church, there can be mistakes; in the "Father", no. (131)

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126. "*Cuadernos de realidades sociales*", No. 35/36, p 32.
- 127 Lucia Jones, "*Tiempo*" magazine (25 August 1986).
128. Juan Antonio de Sunzunegui, in "¿Por qué no es usted del Opus Dei?" ("Why Aren't You in Opus Dei"), p. 215.
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- 131 Moreno, "*Opus Dei, anexo a una historia*", p. 122.

## **CHAPTER I**

### **SECTS AND OPUS DEI**

#### **12. Totalitarianism and Fanaticism**

The maxims and slogans elaborated by the "Father" himself are categorical and do not give room for controversy. That is what one reads in *The Way*:

941: "*Obedience, the sure way. Unreserved obedience to whoever is in charge, the way of sanctity. Obedience in your apostolate, the only way: for, in a work of God, the spirit must be TO OBEY OR TO LEAVE.*"

484: "*Your duty is to be an instrument.*"

622: *“How well you understood obedience when you wrote to me: "To obey is always to be a martyr without dying".”*

619: *“Initiative. You must have it in your apostolate, within the terms of your instructions.... Never forget that you are only an agent.”*

For their part, the Constitutions of the Work abound in obedience; we will cite some of their articles as examples:

*Article 31.3 - Whenever there are two members of the Institute, lest they be deprived of the merit of obedience, a certain subordination is always observed, in which one is subject to the other according to the order of precedence.*

*Article 148. Incorporation into the Institute, demands a private social and recognized vow of obedience. In virtue of this vow, all the Numerary and Oblate members profess a full and complete obedience to the President General and to their Superiors.*

The neophyte of Opus Dei is told this verbatim. *"You renounce being you in order to be Opus Dei". (132)* There is no such complete abdication of the individual for the benefit of a bureaucratic apparatus as that which is carried out in Opus Dei. Escrivá wrote in one of his letters to his children: *“Whoever puts his hand to the plow must not turn his head back. In the Work, intransigence is practiced at all costs, in an organically totalitarian attitude”.*

There is a song or hymn that is often sung in the centers and institutions of Opus Dei. It is entitled *"Go, Donkey". (133)* There is also another little letter that says: *It does not leave my memory / what I have been told to arrive / You will be a donkey on a Ferris wheel / Donkey you will always be...*

Antonio Senillosa himself, a former deputy who occupied a general directorship in the Ministry of AAEE, states that (134) he is not in favour of *"blindly obeying the superior"* according to the maxim 941, adding that *"The Way seems to me to be a book of delirium and terrifying intellectual poverty"*.

In the Work, *"if you cannot praise, shut up"* (135) is repeated with perseverance and insistence.

Blind obedience is combined with control of the members, which includes control of expenses, readings and the schedule of activities, (136) regardless of whether the member is given directives through confession, the secrecy of which is violated in

order to keep the superior informed about the political-religious plans of the Work.

Every week Opus Dei publishes a list of literary novelties classified and qualified according to their strict observance. (137) A circle next to the title of a work means that it can be read with care by the members. Two circles mean that it can only be read by the directors of the Work and by highly qualified people. Three circles is the condemnation to oblivion: no one can read it.

General information magazines are forbidden. As the Founder said, "*one must take care of one's eyesight, one's magazine and one's interview*".

An ex-member of the Work (138) tells us that she once went to the librarian to get a book to read. She remembers that she was given *The Little Prince* by the librarian even though she was 23 years old and had already read it two hundred times. Any book which, according to Escrivá's unquestionable criteria, contains danger, cannot be read.

Another example: M.R.S., (139) who spent 14 years of her life in Opus Dei, testifies. She was pressured to exercise her profession as the Work wished. After studying philosophy and literature, she worked as an art and decorating teacher, was the director of Delsa, the company that coordinates the Opus Dei bookstores, and then for six years was the director of the Neblí art gallery. Due to her prestige, 15 days after leaving Opus, she was already directing the Sala Durán in Madrid. M.R.S. believes that "*in Opus you are not allowed to advance as a person, not even to think. Your directors are obsessed by the dangers that a normal working life entails for a woman. If I got home later than 9:30 p.m., there would be an argument. I couldn't have coffee with a client and, to talk to him, I had to have the door open. Professionally, I couldn't read anything without permission.*"

The spirit of the Work consists of an irrational obedience and an absolute fidelity to the "Father" and his satraps. You are imbued with the fact that the most important obedience is the obedience that Christ taught us on the Mount of Olives; it is the submission of the intelligence by accepting God's will, without understanding it. (140) And what about *freedom*? A father wants his children to be very free, but to do exactly, promptly, only what he wants. This is the secret of freedom.

The word of order in Opus Dei could be summed up in the demand to "*Keep the rules. Be savagely sincere with your superiors and there will be no problem*", which was launched by the "Father" and which is part of the spiritual childhood to which the members of Opus Dei owe themselves.

By the time the "hooked" realize it, they are no longer masters of their own breathing and very soon they begin to understand what is the exact scope of the vow of obedience - a vow which consists in saying yes to everything that is proposed to them and to everything that is suggested to them, because "*at home when something is demanded with more force it is done by saying, please*". In this manner, they eliminate from their vocabulary the term "orders" converting them into "suggestions" that must be fulfilled to the letter.

The vow of obedience means accepting without conditions *the will of God, expressed through the superiors of the Work*. What is terrifying is to think that these constitutions are obeyed by beings who hold positions of public political and financial responsibility. The dependence of these gentlemen on their superiors is such that it even reaches the professional level. (141) The vow of obedience in an institution as hierarchical as Opus Dei means an absolute surrender of one's will and capacity for decision.

But what is even more incredible is that by invoking the precepts of religion, by making the very name of God a premise, by relying on the commandments of divine law, it is possible for the strong to dominate the weak and even to be grateful to the tyrant because, thanks to the slavery to which he is subjected on this earth, he promises him holiness and the kingdom of heaven in the afterlife.

Naturally, criticism and disagreement with what the "Father" interprets in *The Way* is considered pure "gossip" because "obedience should be mute".

Criticism of sectarian "dogma" is considered sacrilege. As an antidote, the ability to forgive - as freely acquired as the ability to blame - is only a mechanism designed to magnify the power of authority and to reinforce the corresponding capacity to punish. (142) Forgiveness is the reward for submission, just as punishment is the "reward" due to those who do not follow the group's guidelines.

Loyalty to the person of the "Father" must be unquestioned. "Rendering judgment" (143) means achieving the maximum availability to obedience, which imposes the obligatory intellectual censorship, which, within Opus Dei, even has an office whose missions include the preparation of a thick index of books and authors that are forbidden to those of the Work, for which the "Father's" permission is required. (144)

Generally, the man in the street, the profane, is unaware of the degree to which a person is committed to Opus Dei, since the vows are not pronounced publicly, as is the case in the large and traditional religious Orders, even though the sect's vote is

comparable. (145)

Can its members have two different personalities depending on the level at which their action takes place? The oath taken by the "numerary" and "supernumerary" members has a disturbing content: "*With my immediate or supreme superior, according to the gravity of the case... I will always consult about professional, social and all other problems, even if this does not constitute a direct matter of the vow of obedience, but without transferring the responsibilities to the superior himself*". The members of the Prelature and the Prelature itself establish stable bonds with each other, remaining always and in everything morally under the direction of their superiors, who demand strict discipline from their followers.

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## **CHAPTER I**

### **SECTS AND OPUS DEI**

### 13. Sex and Contingency

The sexual issue in the Work, as in the other organizations of celibates, becomes one more mechanism of authoritarian manipulation, a formula of self-contempt, (147) a source of countless sets conscious contradictions, which keep many people hooked for a long time in a self-destructive dialectic.

As the psychiatrist Alvarez Vilar diagnoses, the same emphasis on chastity that Opus Dei advocates is an index of its expansive zeal. When the libido is chained, its kinetic energy passes to other functions of the psyche.

The consequence of what is preached is usually neurosis. Sexual repression engenders in the subject a permanent state of guilt between temptation and prohibition, between the power of desire and the abominations of the Work, between instinct and the notion of sin that gags at him. All this is done to mold obedient and submissive people.

All psychoanalytical theories, very much in vogue today, recognize that sexual repression and inhibition, which in the language of the Work is called "*sacrificing the egoism of the flesh*", is at the base of its authoritarian and despotic attitude. (148) Sexuality and the natural capacity to love have thus been - a psychologist would say - dangerously sublimated.

In Opus Dei, discrimination is exercised on the basis of sex, with women suffering the worst consequences, since the aggregate numeraries and assistants are undervalued in relation to their male counterparts and very often destined to serve them.

A.G.C., (149) a numerary in Opus Dei for 15 years, relates her experience: "*I entered the Work at the age of 17, but at no time was I told, "This is what Opus Dei is all about". The only thing they sell you is the idea of sanctification in the world. The rest you discover later...*"

The women who run the men's houses are forbidden to deal with them. The houses are together, but separated by two doors with two keys which are kept by the director of the men and the director of the women. The men's director usually calls the women's manager first thing in the morning to say, "There are so many of us eating today". For two hours, in the morning, the men cannot enter their rooms to avoid coinciding with the women who are cleaning. Nor can they talk to the maids who serve them at the

table.

The difference between the lives of the men and women of Opus Dei is stark. While the former enjoy professional freedom, as far as possible, the latter are completely tied to their director. They cannot spend a night at their parents' house, unless they have special permission. This permission is only granted when the parents live in a town where Opus Dei has no home.

The women have to sleep on a board to "*put their body on the path*" as noted above. Likewise, they cannot travel alone at night and the more observant ones must ask permission to go to the hairdresser's or to buy clothes.

On the street they "*guard their sight*" to avoid temptation with their eyes, and that is why men usually carry their hand in their pockets, because in their pockets they carry a crucifix which will be squeezed with their fingers when temptation comes. (150)

Dr. Mynareck accuses these sectarian groups and reproaches them for repressing sexuality by giving themselves a rule of proportion between the destructive level of the group and the nuts they tighten to repress sexuality, this proportion being in direct order. The greatest repressors are usually the most repressed, having sexual problems and defects and with a certain morbid burden of their sexual pathological state. The contingency of repression and blame creates sickly beings between schizophrenia and the complex of the unrepentant sinner.

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## CHAPTER I

### SECTS AND OPUS DEI

#### 14. Judas in Action

Judas the Iscariot has gone down in history not because of his possible virtues as an apostle of Jesus Christ, but because of the secret denunciation he made of his Master that led to the arrest of the Messiah. In such a compact and hermetic circle as Opus Dei is, everyone wants to be an informer, a public and private accuser, a snitch, a confidant of their own closest brothers and sisters. There are various reasons for this, including the fact that informing on the truth in Opus Dei is a practice and a "virtue" so that the followers always live in an atmosphere of mutual and reciprocal distrust, fear, insecurity and isolation, all of which are extremely important for keeping the sect member in chains, in a permanent manner.

Opus Dei pays careful attention to what it calls constant and persistent spiritual direction, which binds and marks each and every one of its members. This is complemented, on a weekly basis, by what it calls "*sharing of confidences*", which helps to configure a rigid hierarchical-spiritual order. (151)

On the other hand, the denunciation of the brother by the brother, the embarrassment and shame of being singled out by one's nearest neighbor, is a rule and an obligation laid down in the statutes and regulations of the Work itself. It is a common and habitual practice, fomented, encouraged and praised by those in charge of the organization.

"*The weekly sharing of confidences*" is a compulsory talk between the member and his director (152) in which the member must open up fully and express without scruples or reservations his inner dispositions, while at the same time giving an account of all his actions. It is an act of solidarity and docility. With the passage of time, many members are suffocated by this practice, which is parallel to confession. All of it is strengthened by the tactical prohibition to go to confession "*outside the house*" and even with another priest of the Work who is not the one designated for each house or center.

This "*sharing of confidences*" is practiced equally between the priests and the lay people who live together in the house. A lay person will be in a position to listen to

the personal confidences whispered to him by a priest; a lay person can be the depository of the intimacies of a lay person or of a religious, or vice versa. A note issued by the Fifth General Council of Opus Dei from Rome considered that the role of the priest was not necessary for the "*sharing of confidences*", and, since then, the director or another member of the local council, and sometimes a select member of the house, are in charge of hearing the "*confidences shared*". (153) Naturally, the "*sharing of confidences*" does not exempt one from participating in the Sacrament of Reconciliation in which the participation of the priest is obligatory.

For Opus Dei, the "*sharing of confidences*", besides making known the faults of the member missed in the Sacrament of Reconciliation, also serves as a psychological outlet (154) that shapes the character of the individual and serves to increase "*the spirit of the Work*". The Sacrament of Reconciliation, on the other hand, serves for the forgiveness of sins and the settlement of the offense.

Former members of the Work have revealed that the numerary priest performs the functions of a spy and an overseer (155) "by improperly using the Sacrament of Reconciliation to reveal secrets of the faithful that are of interest to the Work"... Numerary members of Opus Dei know that their confessors reveal what they say in the confessional if superiors consider it convenient.

"*The sharing of confidences*" and the Sacrament of Reconciliation with the leaders of Opus Dei must be "*savagely sincere*" (156) because, the leaders of the Work argue, to achieve sanctity one has to talk about worries at work, in one's family, about one's internal affairs, and about what happens in the world of politics or the intelligentsia.

It is an admitted fact within Opus Dei that the spiritual guide and confidant, in a meeting with the leaders, analyze the dispositions and problems of each of the numeraries and supernumeraries under their jurisdiction.

Opus Dei's priests are instructed to be discreet so that they only tell the director of the member or the highest ranking hierarchy within the Work what they should know for the "*good of souls*".

Many members have broken with Opus Dei by suffering great disappointment, once they learned of the violations of secrecy of what they revealed in sharing of confidences.

We cannot resist not transcribing an exceptional testimony, a genuine sharing of confidences, loud and clear, made by a person who was immersed in Opus Dei for

years: (157)

*“I learned something almost when I was determined to leave the Work, and it contributed very especially to my realization that this was not my place. To have gone through that would have meant losing all my dignity as a person. I learned that both the talks you had with your director and those you had with the priest of the Work (you always have to go to the Sacrament of Reconciliation with priests of the Work under threat of expulsion) were exchanged. This means that the two tell each other the things that the numeraries have told them to see if they coincide and to follow a joint strategy. In addition to such manipulation of a person's most intimate secrets, the director sends a report of the member's activities to the delegation every week. Based on what you've revealed, the director types up the report - to be read by someone who probably doesn't know you at all - the sharing of confidences you've made... I discovered that when I went to the director's room to get something. She wasn't there and as the paper, half-written, was sticking out of the machine I wasn't able to overcome the temptation to read what was there.”*

*“It seemed to me”, she continues, “the most crude, ignoble and anti-Christian thing I had ever seen. What right do you have to manipulate the intimacies of each person when, in order to live well the spirit of the Work, you have no other choice but to do so, because that is what is commanded by the "Father"? The slightest ethical conduct, whether you are a Christian or not, obliges you to respect the secret of a "confidence".”*

*“How can one call something the Work of God when it falls so low? Only God knows what reports they have on me in the archives in Rome. After having passed my sharing of confidences through so many dirty hands that they didn't even know me since the center goes to the Delegation, from the Delegation to the regional council and from the regional council to the central council, which is in Rome. At this moment, whatever could unite me to the Work was definitely broken.”*

*“To hide something personal from the directors” - according to Escrivá de Balaguer - “was to have a pact with the devil”, and in the Work that "something" includes everything from the most divine to the most human. (158)*

Another former numerary confirms that the members of the Work have the serious duty of being savagely sincere with their directors: they must tell them their most intimate desires, their anxieties, their defects, the most fleeting notions, the most hidden thoughts. It is the duty of duties, whatever the cost. But this duty does not presuppose, nor does it need, a counterpart. One must be very sincere, one must say everything, one must open one's heart wide (these are all commandments of the

"Father") but one must do so in the face of directors who are full of reservations, who do not have to explain or reason about anything that does not seem convenient or of interest to the subject who is opening his conscience to them.

Walled in by the secrecy that - they say - their position imposes on them, they can say that they do not know the data with which they have been working five minutes before; they can remain silent when faced with a direct question; they can promise a silence that they know beforehand they will not keep.

*"The weekly sharing of confidences"* is a kind of spiritual balance sheet, while at the same time providing detailed information on various activities. Where does the boundary between religious life and apostolic activity on the one hand and professional and public life on the other pass in such colloquia? Here is a question that must remain unanswered. Among the practices of the Work, the *"weekly meeting"* does not cease to be one of the most disturbing.

But if sharing of confidences can be disturbing, no less so is public denouncement, the evidence in which they must also, weekly, leave each other, like Judas, but in this case the reward is not thirty denarii of silver, but holiness and heaven in eternity. Public accusation and repression is an unavoidable and inexcusable duty, as laid down in the very Constitutions of Opus Dei which, in article 270, stipulates that *"The numerary members and the Oblates will meet every week for the brief circle where defects are corrected, where the means of apostolate are proposed and where everything that can guide our spirit and our specific action is dealt with in a familiar way"*. Every member must submit or be called to order.

We read also in the Constitutions of the Work, in article 195, that *"The members have the obligation to inform their superiors when the activities of other members threaten to harm the effectiveness of the Institute"*. The concern for the effectiveness of the Institute as such is great and the respect for individuals insignificant, who are pushed to the point of denunciation (159) and denunciation among companions for the greater good of the Institute.

If by chance someone fails, he or she will be subject to fraternal correction. They must conform to the rules or be expelled. The spirit of mistrust is total. Your best friend can be your most sadistic enemy; you must be, in turn, ruthless towards those you show your sympathies to.

In Opus Dei, fraternal correction is a genuine form of formation. (160) If a member of the Work learns of a fault committed by another of his "brothers", he should immediately go to a member of the house's executive council to explain the case and

have the council decide whether or not it is appropriate to correct him. If the member's decision is affirmative, the member of the Work will make the fraternal correction to the other member, the one who committed the fault. The spirit of the Work forms wasps' nests with the sting always ready to inject the poison into our fellow men.

It has been published (161) that in the weekly collective talks the sympathetic members were urged to "compete" in telling their sins publicly, although in most cases they were simple, such as not having said the regulation prayer at the time or having fallen in the face of a temptation. Most accused themselves of the sin of pride or lack of humility, which was the most appreciated.

Guilt has its profitability in the sharing of confidences and the correction or fraternal sharing. Guilt is usually a source of internal tension with a contained emotional charge, which needs to be relieved in order to be balanced. This is why the pernicious sects establish the ritual where the follower is asked to confess all his inner self, to empty himself. (162) The technique used differs according to the characteristics of the group, and may consist of a friendly talk in which the most intimate experiences are recounted.

The *techniques of sharing of confidences and of fraternal correction* are acts of self-surrender that involve the moral punishment of public humiliation, which generates a perpetual interior emptiness from the feeling of being at fault, as someone who has no other right than that of obeying.

A characteristic fact (163) is that after having confessed and purged the sin, the follower becomes a fanatic accuser and punisher of his own companions, forgetting that shortly before he also took his place in the sadomasochistic bench in the name of God.

But betrayal can lead to greater heights. It is symptomatic that the then Nuncio of His Holiness, Monsignor Riberi, stated (164) that he felt rigorously watched and that he could not do or say anything without Opus Dei knowing about it. The fact that all the service personnel were from Opus Dei led to the joke of calling the nuncio's house the "Opustolic Nunciature". It is symptomatic that Opus Dei has many centers spread all over the country for the formation of the household, which are schools for domestic service that constitute an excellent business of placement agency for its service followers, and in the houses of the ruling classes, which are the ones that can afford the luxury of admitting maids and servants, without realizing that they are being placed under surveillance.

It would be very interesting if at least part of the monumental archive that is so

jealously guarded in the Roman house of Bruno Buozzi were opened to science and public knowledge. There, with the Constitutions and the successive editions of the Instructions for Government, are the collection of notes and notices that exemplify, year after year, a style of governing and the ideas that Escrivá had about what was happening or should happen in the Church, in politics, in public and private morality and above all "in the houses and lives of his subjects". (165)

The networks of the intelligence and information services could not be more sophisticated, more rude or more miserable.

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## CHAPTER I

### SECTS AND OPUS DEI

#### 15. Abandoning the Work of God: Harassment of Fugitives and Social Death

The biblical curse, according to the "Father", will be heavy on any of his members who cease to belong to the sect. Escrivá said: "*He who leaves the Work abandons the boat and goes into darkness*". (166)

The dissidents of Opus Dei are persecuted, slandered, and an effort is made to isolate them so that they cannot tell what they have seen, and, if they do tell it in spite of everything, so that no one will listen to them. (167) The media, which are largely run by or dependent on banks that can be reached by the Work or are afraid of Opus Dei, have paid almost no attention to these testimonies.

The Work, says Alberto Moncada, makes use of the best resources to keep the rebel ones in check. It is also the time to open the box of thunders and suggest that not persevering in the sect can lead to eternal damnation, (168) threatening the dissident's accomplices or the neutrals ones with the idea that the dissident has committed a grave sin.

The departure from the Work is a curious phenomenon because, suddenly, you feel how little you matter to some people who have witnessed years of your best efforts. You are a file for the archives. It's over. And the fewer signs of life you give, the better. Because you are a burning reminder of their failures.

However, divine wrath has a genuine outlet in the persecution to which, in many sects, they subject their former members. There are already many published denunciations, backed by the credibility and/or evidence of their authors, which place Opus Dei, its men, at the center of persecution campaigns against its former members of certain social weight. (169) In this way, through the many resources that the obedient men of Opus Dei control in society, the lives and professional careers of some of the defectors from the Work have been ruined by their excessive loquacity. Anyone investigating the surroundings of Opus Dei always encounters a clearly verbalized constant: fear of speaking.

María Angustias Moreno has written that leaving the Work is not easy. If you are, and stop being, you become part of the group of those who are absolutely marginalized. You become despicable. Overnight, all relationships and interest in the person who is leaving are over. The same people who said they loved him so much that they were willing to give their lives for him, who took advantage of his best possibilities, ignore him, forget him completely. They no longer care about what they may need, they don't care how he will rebuild his life. He has stopped counting for everything, they don't want to know anything anymore, they would rather not cross paths with him in the street anymore. It is a tangible demonstration of how little an individual really matters to them!

The same people who, some time ago, would have been very interested in you because you belonged to the Work, later ignore you and avoid you because you no longer are. *"Those who leave are as if they had died"*. (171)

For those in Opus Dei, leaving the Work is an unmitigated desertion, a betrayal. A consent and pact with the diabolic temptation. From this it is logical to deduce that whoever leaves goes to the abyss and is hopelessly lost. His efforts are no longer of any use. I believe - Maria Angustias continues - that somehow they understand that those who leave have an obligation to condemn themselves.

It is enough to leave Opus Dei to lose one's holiness.

Another numerary was being pressured, and the advice she was given to get rid of the idea of leaving was the following: *"Anyone who leaves the Work betrays and sells Jesus"*, *"No one who has left the Work has been happy"*, *"Hell awaits you"*. (172)

People find it hard to leave. A Colombian Jesuit even reported suicides. (173) So did John Roche, who claims to know directly of a suicide in Opus Dei in Kenya and who has heard of two more women in London, one of whom threw herself from the fourth floor of an Opus Dei house.

*"When you leave you become a non-person, and no member is allowed to help you"*, says Maria del Carmen Tapia. *"When a person leaves Opus Dei they are on the street, financially, spiritually and psychological."* (174)

Susana Crepi's father hugs his daughter and kisses her on the forehead. "Calm down, you're free now", he muses. "I am, Dad, but they're not", replies the young woman, referring to those who still remain in the darkness of Opus Dei, in the blindness of the sect. The priest adds: "Fortunately we have recovered Susana, but we feel the need to explain to people what Opus Dei is all about and why it is so difficult to leave the

organization. My daughter was persecuted for months to get her back. And the reality is that in Opus Dei there are three categories of members: the masters, the waiters, and the dogs.”

During their time in Opus Dei, they are exposed to fear and guilt and to the spiritual survival of their own members outside, in the open, in the world. Its purpose is to ensure that members are not tempted to leave the closed space of the organization, the enclosed area of the sect. That is why they make the existence of their members dependent on the group, leaving them destitute, to avoid the temptation of returning to normality.

Nor should we dismiss the fear that many followers may have of the sect itself, when it comes to considering abandonment.

In the Work it is assured that everyone who leaves is because he has stopped living practices of piety - which they call "*rules of the plan of life*" - or because he has been preoccupied by personal, selfish problems. Other causes they also adduce are insincerity, lust or pride. With these arguments they calm and temper those who, remaining within, might fall into the weakness of leaving.

When Covi Carcedo G. Roces left the Work, he was told that "*he would disappear*", that "*they would water the streets of Oviedo with his blood*", but he says that "*they do everything cowardly, not with the courage that is born of honesty and truth, but with the cowardice that is born of profit*". On his departure he filed a complaint against Opus Dei for fraud. (176)

They try to fill you with fear, explains MRS. "*They repeat that you will be condemned, that they are the truth, and that the others are traitors.*" (177) "*These are the classic arguments of moral blackmail.*" (178)

Usually those who leave are traumatized by the experience

Some examples are provided by Alberto Moncada.....

Miguel Fiscac, the well-known architect who entered Opus Dei at its earlier stages, left it because of the moral conflicts he himself has related, when he married Ana María Badell and today he does not want to know anything about the Work of God, nor about its partners.

Antonio Pérez, a rising star in Opus Dei, had to suffer one of the most tenacious persecutions when he left the Work as part of a painful journey of self-

enlightenment...

Maria del Carmen Tapia went from being the director of Opus Dei to being a prisoner in the same institution, in an abrupt change of heart.

Raimundo Panikkar was the other star, the intellectual, of that first group of postwar opusdeists who dramatically moved away from the institution.

Francisco José de Saralegui, an old Christian, had an important role in the economic activity of the Work until his departure... (179)

Jesús Ynfante tells us that Antonio Pérez Hernández de los Granales was number one in the race to become a lawyer for the Council of State, a companion of Amadeo Fuenmayor and a very brilliant man for those who knew him; he had been ordained a priest and entered the Priestly Society of the Holy Cross in 1948. He was also the rector of the house on San Justo Street in Madrid. One day he left everything and disappeared with what he was wearing, that is, his suit and shoes. Located in Mexico, they try to convince him to return with negative results. Then Opus Dei forced him to change his name and he promised not to return to Spain for the rest of his life. (180)

In general, when an adept leaves a sect, such as Opus Dei, he or she presents the following psychological picture: 1) Depression; 2) Feeling of loneliness; 3) Negative self-evaluation; 4) Guilt complex; 5) Low level of autonomy in adapting to daily behavior; 6) Reduction in mental acuity; 7) Tendency to fall into altered states of consciousness; 8) End of the chosen complex; 9) Aversion towards the sect because of the traumatic experience; 10) Fear of the sect.

In order to rehabilitate some members and get them back to the notion of reality and frein many cases it is necessary to deprogram them to regenerate and make them forget the bitter nightmare.

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## CHAPTER II

### THE HIDDEN LIFE OF JOSE MARIA ESCRIVÁ DE BALAGUER

#### 1. The Merciless Lie

The biographies about the "Father" grossly fail in their account of the worldly and outrageously outlandish behavior of the charismatic leader of Opus Dei: the falsehood and the lie as a rule, the concealment of essential information and the many references of his life which reflect his true personality. We have been presented with a portrait of Escrivá that is quite far from reality; it presents a heavily retouched, sweetened, false and misleading image.

It is impressive, of course, the capacity of this man for all kinds of deceptions. Deceptions that, undoubtedly, have made him appear "great". That he is the "Father" is the masterpiece of his deceptions. (1).

The machinery of propaganda and publicity that Opus Dei has at its service, with ample means at its disposal, is responsible for disseminating and publicizing many of the manipulated shades of Escrivá's profile, highlighting with passion - and with extreme overtones - a curriculum vitae custom-made for the unwary and the naive. Some allegedly prestigious details are highlighted and underscored, enlarged to unimaginable extremes, while *"important details from his biography, information of great significance for the prosecution of the Work he founded, is*

*concealed*". (2) Exhaustive mention is made, with great pomposity, of aspects that would be positive signs for the credit of any human being, knowing well that they are lying shamelessly and without mercy.

In the flattering biographies circulating about the "Father's" character, his academic preparation is highlighted, attributing to him a series of studies and titles without any justification. For example, among the most widespread lies are those that attribute to him that "*he was superior of the Francisco de Paula Seminary in Zaragoza*", a lie. That he was "*Professor of Canon Law and Roman Law in Zaragoza and Madrid*", a lie. That he "*reached the degree of Graduate in Sacred Theology from the Pontifical University of Zaragoza*", a lie. That he "*taught General Ethics and Morals (Deontology) at the School of Journalism in Madrid*", a lie. In particular, it is curious and shocking that he claims to be a Doctor of Law from the University of Madrid *without ever having set foot in a university in his entire life* (3) - *thanks to the doctoral thesis that was apparently written entirely by Father Bugar, the confessor of General Franco*.

But the lies and the farce about Escrivá are not limited to the studies that he never pursued. They also try to secure a lineage for him, going so far as to write that "*he was of ancient and clean lineage on both branches of the family tree*", a lie, a hoax and a tale.

"*At the age of 15 he had already learned of his 'divine' choice to found Opus Dei*", is an invention. That "*our Lady had appeared to him with a rose in her hand asking him to found Opus Dei*", is a lie. That "*Opus Dei was founded in 1928 by divine commission*", is a lie. That "*he carried out intense pastoral work in rural parishes*", is a lie, or that "*from 1927 he began intense pastoral work among the poor and sick in the extreme suburbs and hospitals of Madrid*", is just another lie and a hoax in order to create a persona that never existed. These lies have been fabricated and repeated with insistence to give them the mark of absolute truth, based on the fact that a lie repeated a thousand times will be considered as an unquestionable truth.

The reason for the misrepresentations and the false biographical data is, therefore, uncovered when they try to prove that Escrivá did everything: seminary superior, village parish priest, lawyer, etc. (4). All the efforts of these pseudo-historians of Opus Dei are focused on offering - for the internal consumption of the "Work of God" and for some other unwary people - a clerical, scholarly and secular prefabricated figure of the founder of Opus Dei, all the while Escrivá himself being the first firmly interested in maintaining the lie of his own life.

While, on the one hand, uncertain facts, stories and hoaxes about the life of the

"Father" have been propagated, there are others, the authentic, genuine and true facts that have been kept in the strictest secret. There are very important issues that have been jealously guarded in secrecy, preventing them to be known, such as Escrivá de Balaguer's Jewish ancestry, the crypto-Jewish roots of his doctrine, his own short intellectual development up to his conception of Opus Dei, his hidden inspirations, Escrivá's apparent homosexuality, his connections with certain ramifications of subversion and, of course, the real and ultimate goal of the foundation whose fuse he was lighting.

Who was the inventor of the biographical novel that has been provided through Opus Dei in order to confuse us? It is Escrivá himself who, aware of the sectarian tactics, has drawn an image about himself which is not even the shadow of the harsh reality. His self-invention, suggested to his conspired supporters and spread by them, has resulted in the misleading mythification of a vulgar and, in many ways, despicable figure.

There is a duplicity and a dilemma in Escrivá's personality. The authentic and the false; the real and the mythical; the fabricated and the flesh-and-blood; the friendly face and the bitter face; the opposites; the one who they want to sell us with self-praise and publicity and the one who was in reality; the superficial and the hidden; the public one and the one behind the scenes.

The creation of the myth, the "divinization" of his figure is one of the techniques used in all sects to turn it into a cult of worship, an inaccessible point, an exalted reference for the hooked and followers of the charismatic leader. With adequate brainwashing, their thinking and their feeling will be obsessively focused on the figure of the leader, who manipulates them for the purpose of exploitation.

In the biography of the "Father", fiction is mixed with reality, intentionally confusing facts with fiction and, above all, claiming on many occasions exactly the opposite of what is objectively a fact.

The deception is often achieved by the manipulation of semantics, emptying the words of their original meaning and filling them with other content, as was the case with Escrivá, who used Christian terminology in the conception of his work to introduce, surreptitiously, a selfish and Judaeo-Talmudic sense into our society.

His biography is so artificial that he even hides and denies his real name: Escriba. The real name of his birth which appears in his birth certificate in the Civil Registry, the surname of his father which etymologically means the "*doctor and interpreter of the Law among the Hebrews*" (5) - has been replaced by another - Escrivá de Balaguer -

which was not and is not, his real name.

Opus Dei can only be explained through the understanding of the figure of the "Father". This means that, in order to understand the spiritual structure of Opus Dei, it is necessary to understand the spiritual structure of its founder.

José Ortega, professor of Criminal Law, was right when he responded to a journalistic interview on June 26, 1975: "*I read a biography of Don Josemaría Escrivá. Then, I thought about the man, and I came to the conclusion that Don Josemaría is not biographable*". (6)

The obtuse personality of the "Father" is inaccessible to normal understanding, which is why he is not understood in his exact dimension as a counterfeiter. The analysis of his personality requires a background of anthropological, historical and characterological studies and knowledge that entails a remarkable intellectual effort.

The authentic biography of the "Father" is one of the taboo questions that are hidden and that is out of circulation. The literature available to us on this subject either silences or conceals the great facts that are unquestionable: That the essence of Opus Dei is one person (the Work is the "Father") and that his personality is the cornerstone on which the whole edifice of the Work stands.

This is why we have imposed upon ourselves, following the directive of Pope Leo XIII in his encyclical "*Humanum Genum*" (1884), to demystify false myths and unmask deceptions, which may be an appropriate motto to introduce us to the intimate and hidden life of this simulated and enigmatic character, who is the promoter of Opus Dei.

Florentino Pérez Embid, an official biographer of Escrivá de Balaguer, repeats with suspicious insistence that "*the development of the Work in all its aspects is the very biography of its founder*", and also "*the history of Opus Dei is the very biography of its founder*". (7)

At that point, the most important keys required for objectively researching into the reality of Escrivá and his Work were and are still unknown. (8)

Yvon Le Vaillant writes that "*one often wonders whether the leaders of the Work, beginning with the founder, have decided once and for all to mock the world*" (9). And it is the curling of this pharisaic smile that we will try to unravel.

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## **CHAPTER II**

### **THE HIDDEN LIFE OF ESCRIVÁ DE BALAGUER**

#### **2. The Family Environment**

José María Escriba Albás, is the second of six brothers. He was born on 9 January 1902 in Barbastro (Huesca). His father, José Escriba Corzán, was a merchant in Barbastro. (10) He was born on October 15, 1867 in Fonz, although his family had come from Peralta de la Sal. As a businessman, he was already one of the three partners of "*Sucesores de Cirilo Latorre*" in 1894, a society that, due to disagreements and disputes for economic reasons in the distribution of money among the partners, was dissolved in May 1902. The society - adopting the new commercial label of "*Juncosa y Escriba*" - continued with two of the three original partners, Juan Juncosa and José Escriba, in the business of fabrics, garments and cloths. It must be noted that the trade of cloths and fabrics has always been one of the favorite trades of the Spanish Jews since the Middle Ages on the Iberian Peninsula.

José María was born at the time of the crisis in the "*Sucesores de Cirilo*

*Latorre*" partnership, at a time when his father, in combination with Juan Juncosa, was trying to take over most of the business, eliminating one of the partners in order to obtain greater profits. His mother was the next to the last of thirteen siblings. José María's birthplace was his parents' home in the Plaza del Mercado, so called because it was where the stalls for sales and trading were located. He was baptized on January 13 and given the names José María Julián Mariano. (11)

It was in the Plaza del Mercado, at the door of his house, where he played "civilians and thieves" with the other children of the neighborhood (12). José María liked to hide and not be caught by the "civilians". This is what is said in the children's game: A perfect "thief" who knows how to simulate, hide and guard himself from the view and the action of those who in the game presented order and authority, that is, the "civilians".

He was not a strong child. (13) When he was only two years old he became seriously ill and feared for his life. He was considered terminally ill by the doctors. (14) Three of his sisters died within a period of three years, between 1910 and 1913. José María believed that he would be next because of his weak and sickly condition. He voluntarily withdrew from the company of boys his own age and went into a deep depression.

On one occasion, while José María was in the town of Fonz, near Barbastro, where his father was a native, and he had gone to spend a few days in the house of the local priest, his father's brother (15), *"he had some attacks, the seriousness of which was diagnosed by the doctor consulted. He was further examined by doctors from Fonz, Barbastro and Huesca. He suffered from 'alferecías', which is what is now known as epilepsy"*. Escriba would continue to suffer from these convulsive attacks, which, of course, have been discreetly hidden and silenced.

He studied at the school of the Piarist Fathers in Barbastro, making his first communion in 1912. According to the testimony of Aurelio Español, a pharmacist from Jaca who also attended his high school, there were only a few students.

A witness of that time was Mr. José Mur, a schoolmate of José María in Barbastro, who said that *"his schoolmate was a normal child, not especially pious nor especially studious"*. (16)

Among some of his hobbies, that already reveal to us the inclinations of the future founder, we find the one cited by his official biographer Salvador Barnal in a book published by Opus Dei's publishing house, Rialp, in 1976 (17) - *"José María some nights, after closing his mother's shop, stayed on to help calculate the money they had*

*made that day; he enjoyed counting coins very much" - an archetypal Jewish trait.*

On the other hand *"he liked stories a lot". (18)*

Escrivá would also comment, for example, that *"in those days visits to his house were commonplace. Families and some of the mother's friends visited them. He had to greet them, because he was the child of the house, and when his father's friends wanted to kiss him, he defended himself, especially from a distant relative of his grandmother, with a real mustache that pricked". (19)*

Escriba received from his elders a severe and Semitic, rancid education. *"His mother had always made her children aware of the importance of making things last, to avoid unnecessary expenses; of thinking very well, with common sense, about any purchase, without stretching out the arm more than the sleeve"; of taking advantage of things apparently less useful: "with the threads that are pulled, the devil makes a rope" taught Doña Dolores to her daughter Carmen when she was learning to sew in Barbastro..." (20)*

His father did not have a very good reputation in the village and by the end of 1913, his business was on the verge of bankruptcy, presumably a fraudulent bankruptcy. Those were the "financial troubles" of which Daniel Artigues (21) speaks that provoked the nightly departure of his family, the flight from the village which left unpaid large sums of money to the neighbors, suppliers and providers.

As Francisco Umbral wrote in his national newspaper: (22) *"Spain is not a country of climbers. The last one was Escrivá. The Escrivás, a family of merchants who fled during the night from Barbastro to avoid creditors".* He did not show his face, he did not face up to his debts, he did not ask for a moratorium to, with honest and dignified work, pay his many debts. Mr. Escriba preferred to leave through the small door, at night, to consummate the fraud of the creditors.

Continuing the story of the events given to us by Luis Carandell (23), the family's happiness was abruptly interrupted in 1915 as a result of the bankruptcy. References to said bankruptcy are easily found anywhere but no mention is made about defaulting the creditors of the hitherto flourishing business of selling fabrics.

There are various versions of the causes of this bankruptcy, which was to cause a profound shock to family life. One of José María Escrivá's friends at the seminary in Zaragoza said that Escrivá himself had told him that his father had had a dispute with some nuns. In Barbastro it is also said that one of the partners in the business, Mr. Mur, decided at one point to separate from the other partners, Juncosa and Escriba, to

whom he sold them his share. Including in the contract was a clause of no concurrence, to eliminate Mr. Mur as a future and possible competitor in the region. However, it seems that he violated that clause through a front man, which led to the initiation of a trial urged by Escrivá and Juncosa from which, apparently, they came out badly, leading the company name to ruin.

The dramatic tone of the bankruptcy was set by the fact that the partners. and their families. were forced to leave the city, with Juncosa going to Huesca and Escriba to Logroño, where they could not be located so easily.

*"Some people from Barbastro with whom I spoke", Carandell tell us, "told me that Monsignor was 'bitter' about his home town and this was the reason why he did not go there more often. In fact, Don Josemaría Escrivá de Balaguer has not visited Barbastro, at least officially". (24)*

His father's ruin in the textile business, with the aftermath of hardships and privations that the Escriba family had to endure in the following years, left in José María's mind a deep trauma that would manifest itself, unmistakably, throughout his life, even to the point of affirming that *"without the ruin of the Juncosa y Escriba name, the personality of the founder of Opus Dei, and in fact Opus Dei itself, would have had a very different content". (25)*

Since 1915, when he was thirteen years of age, Jose María lived in Logroño with his family in an attic at number 18, Sagasta Street, where they appear to be hiding from the pressures of creditors, in a sordid atmosphere of economic hardship. There, during the 1915-16 academic year, he enrolled in the Logroño High School. His father, with the stigma of mistrust due to his immediate past, finally managed to get a job as a shop assistant in a grocery store in the city. (26)

In these circumstances, his entry into the seminary was more a question of survival than of a deep-seated vocation.

Nor can it be said that his family environment was moralizing or exemplary.

As a student, he was mediocre, although with a sense of fairness, his family environment was not the most propitious for a serene spirit. That was the family picture, realistic and without aura.

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18. Ibid, p 19.
19. Ibid, p 17.
20. Ibid, p 32.
21. Artigues, p 17.
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## CHAPTER II

### THE HIDDEN LIFE OF ESCRIVÁ DE BALAGUER

#### 3. Seminary and Adolescence

There is a sincere and very direct confession by the protagonist himself regarding his decision to choose ecclesiastical studies which does not offer room for controversy: "*I never thought of becoming a priest, nor of devoting myself to God. I had not considered that situation, because I thought it was not for me. What is more, the thought of ever becoming a priest bothered me, to the point that I felt anticlerical*". (27) Thus, literally, in these very terms Escrivá de Balaguer expressed it. In addition, none of those who treated him as a child thought that he would become a priest.

In relation to the subject of Latin, and still using the exact words spoken by Escrivá in

an intimate and confidential conversation, he said: "*I remember that when I was in high school, we studied Latin. I did not like it and said: Latin is for priests and friars... Do you see how far I was from being a priest?*" (28)

Salvador Bernal, the official biographer and member of Opus Dei who most praises and flatters the "Father" in his exegetical written work for publicity and propaganda purposes, has to give in and bow to the evidence by corroborating that "*we know that Escrivá was not interested in an ecclesiastical career: he was not attracted to being a priest*". (29) So much so that when, in Logroño, he communicated his intentions to his father, they were not received with joy, but with sadness. His father's reaction was one of weeping with rage because, as Escrivá tells us, when he told his father of his intention to become a priest, he was in tears, not of emotion but of impotence because, and, being these the words of his son, "*he had other possible plans*". (30)

Agustín Pérez Tomás, a fellow student in Logroño, alludes to the fact that a fellow student once told José María that he could be a priest and he responded very firmly: "*Bah, nonsense!*" (31) Paula Royo, a contemporary, also insists that there was never anything in his behavior, anything external, that made her think of his priestly vocation. (32)

What was Josemaría Escrivá's predisposition when he made the decision to pursue ecclesiastical studies in the seminary? He gave us the answer: "*I didn't have a single virtue, not even a single peseta*". (33) Here he speaks to us of his lack of virtues and also, and this is the subconscious that betrays him, he combines it with money, with material things, with money, with pesetas (Spanish currency at the time). This is what he boasted of: "*I am very stubborn*". (34)

Therefore, in 1918, at the age of 16, without Christian virtues and without pesetas - according to his own testimony - he began his ecclesiastical studies in the seminary of Logroño, without being a complete seminarian within the student body. Because of his fragile health, he started his career as an external seminarian.

His inability with Latin will weigh decisively on the life and work of Father Escrivá. (35) He was dragged down by it when he entered the seminary in Logroño and he would continue to suffer from it in the seminary of Saragossa. "*He was weak in Latin*", say his companions in both cities. "*It was a late vocation, he was one of the few priests who knew how to make his tie*", and they added, "*and he had no idea of Latin*".

He stayed at the seminary in Logroño from October 1918 until September 1920 when he moved to Saragossa. This sudden change of seminary, is a dark turning point in his

life; this something that is quite clear. He was expelled from the seminary of Logroño and the cause had to do with his alleged condition as a homosexual. Luis Carandell, when he asked himself what had happened in the seminary of Logroño to make him decide to move to Saragossa, did not rule out the possibility that Josemaría Escrivá had been the protagonist of some incident and even of an expulsion from the seminary. (36) This decision to go to Saragossa has not been justified or explained by anyone, not even by the protagonist himself.

The biographies say that the choice of Saragossa was due to the fact that he was able to enter the seminary of the city of the Ebro for studying law after the incident in the Logroño seminary was "fixed", thanks to the good offices of his uncle, Don Carlos Albás, who at that time was Canon Archbishop of the Seo. His mother's brother, Don Carlos Albás, interceded at his sister's request, since he did not get on very well with Escrivá's father, whose irregular behavior he thought was responsible for the family's financial situation and about whom he knew many unflattering things.

This contempt for his brother-in-law was quite evident from the fact that he did not attend the funeral or burial when Escrivá died in 1924. Don Carlos, because he was an upright and virtuous man and knew the inner workings of his nephew José María, would not be present at his nephew's first Mass, sung on 28 March 1925, either. In spite of such dislike, it was through his mediation that he was able to cover up Jose María's transgression at the Logroño Seminary and continue his studies at the San Francisco de Paula Seminary in Saragossa. In addition, through Don Carlos' influence he was able to obtain a place at the San Carlos priestly residence. We must not forget that the first Mass is, as Jesuit Michael Walsh reminds us when speaking of the absence of Don Carlos Albás, one of the largest family celebrations within the Catholic community. (37) Obviously, Don Carlos knew his nephew very well.

The written notes of a professor of José María in the 1920-21 period are preserved, defining the seminarian as "*fickle and haughty*" and where it is also stated that "*he had a quarrel with Don Julio Cortés and the corresponding punishment was imposed*". (38)

It should be noted from this period that, in his seminary studies, Escrivá did not obtain particularly brilliant results. (39) In 1924 he even failed the subject of Spanish History. The opinions that his conduct merited from his classmates, who remember him as a "*rather unpleasant boy, little given to conversation and who hardly participated in the common concerns or entertainment*" are not very favorable either. (40) Some of them interpret this trait of his character as vanity, pride or arrogance, and there are those who attribute it to a shyness which he had not overcome at that point yet.

Others find him mediocre, closed, uninteresting. They all seem to agree on one thing: he had a certain tendency to idolatry... to self-idolatry. (41) A sort of hidden vanity that would emerge throughout the fulfillment of all his ambitions. For example, when he was congratulated on some triumph, he had the habit of replying: "*Oh! I am just a poor ordinary priest*" which necessarily provoked the complimentary denial of the interlocutor.

At one time, in Saragossa, he jumped from his desk and shouted to the shocked classroom audience: "*Formidable! I am formidable!*" This contrasts with the opinion of one of Escrivá's companions at the Seminary, Manuel Mindán Manero, who described him as "*a dark, introverted man with a notable lack of sharpness, a man of little light*". (42) Other fellow students mention him as "*a young man who was not very involved in ordinary life, of reserved appearance and a temperament that was simultaneously rigid and ardent, which sometimes overflowed into sudden and violent anger*". (43)

In the Seminary he enjoyed the protection of Cardinal Soldevilla, who was to be murdered in 1923, and who gave him special treatment, trusting him to inform him if the rest of the students in the Seminary complied with the rules to ensure that there was "*perfect discipline*" inside the classrooms. His fellow students remember how the Cardinal once told him: "*Come and see me when you have some time*". In recognition of his work, and as a reward for the betrayal of his own companions, he was given the external distinction of having a single room in the residence and a "*family member*" at his service (the "*family members*" were seminarians who, because of their poverty, had free tuition and were responsible for cleaning certain rooms and serving the table for everyone).

At the end of his ecclesiastical studies, he began to prepare his thesis about the priestly ordination, in the 16th and 17th centuries, of mixed race individuals and those in their forties. He never finished it. (44)

His first Mass was celebrated in Pilar, in the chapel of Our Lady, on March 28 and very few people attended - about twelve - (45) which shows how little sympathy the new priest enjoyed at all levels.

For this reason he is part of the group of young priests who wished to leave their diocese of origin to go and live in Madrid and, as one of its historians insinuates, "*this period of his life is quite dark*". (46) In March 1927 he was authorized by the Ordinary to move to Madrid, (47) although it does not seem that the young Escrivá was too concerned about the ecclesiastical world at that time either. Escrivá, although he was spiritually directed by a Jesuit, was notoriously suspicious of the clergy and spoke

very disparagingly of so many foundations of friars and nuns who "*were born to do evangelical things and ended up educating rich children*". (48)

With regard to the supposed Law studies carried out by Josemaría Escrivá - Antonio Pérez, who at certain times of his life was his private secretary, tells us that "*Father Escrivá was not a great jurist, as they wanted to present him to us later. I even doubt very much that he had studied any law. I never saw his degree, and the way things were in the Work, if there was a degree, it would have been placed in an impressive golden frame. Of course, from the conversations we had, I think that if he had studied law he would have forgotten it completely. In any case, he was not fond of law and even had a certain contempt for it*". (49) The quotation is conclusive.

The thesis attributed to him about the Abbess of Las Huelgas, which was published in 1944 with his name as author, was entirely written by Father Bugar. Once published, Escrivá had the "*holy shamelessness*" of presenting it at the University in order to be given a doctorate in law for that work written by the one who would be the Franco's confessor and which contained the history of the jurisdictional authority of the aforementioned nun. Among the clues that give away his authorship of the text are the numerous quotations in German, a language that Josemaría Escrivá did not know at all, as Maria del Carmen Tapia also found out. (50)

Obtaining the academic titles was part of the recipes Escrivá had to enhance his achievements, as indicated in Ma. Angustias Moreno's book entitled *The Other Face of Opus Dei*. In it she reproduced a letter from the lawyer Félix Pons, a former collaborator of Escrivá's, which quotes verbatim phrases of the "Father" regarding the obtaining and enjoying titles:

"...in Saragossa there was a good friend who did not examine me, I would pass and I would get my degree", or that

"...it was not necessary to study...", and that

"...because when we have the professorships, everyone will have their careers, their doctorates, many degrees, because that attracts a lot of people."(51)

That was said and written. We must therefore think that Escrivá, since his charity began with himself, would apply to himself what he preached and wanted for his own.

Julián Cortés Cavanillas met Josemaría Escrivá in 1928 and described him as a priest from Barbastro, who at that time "*was a type of, what today would be classified as, a progressive and rebellious priest, especially in certain exterior and dialectical aspects, who often dressed as a civilian*". In his text Cortés Cavanillas reveals something not mentioned before which was about "*...José María's hesitations that*

*once beset his vocation after the death in Logroño of his father Don José, on November 27, 1924".*

In Madrid, one of his first jobs was as a preceptor for the children of a marquis. At the time when he was beginning to "sense" what Opus Dei should be, (53) he went daily to the house of a Madrid aristocrat. To earn more money he worked as a chaplain in a convent of nuns. In 1932, his mother moved to Madrid to live in a modest apartment at 4 Martínez Campos Street, where she admitted guests (54) as the patroness of students seeking boarding houses.

Fisac specifies two aspects of Escrivá's personality in those years: "*In my opinion, Father Escrivá was not an intellectual*" and also, and this is more relevant, that "*...there were hardly any religious books in Escrivá's room*". (55) The Eusko-Ikaskale Socialist considers him "*not brilliant, but rather an ignorant and unpolished insignificant priest from Aragón*". (56) Until 1944 he would be the only priest of Opus Dei.

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35. Carandell, pp 142-143.
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37. Walsh, p 25.
38. Bernal, p 63.
39. Carandell, p 151.
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41. Le Vaillant, p 12.
42. Ynfante, "*La prodigiosa aventura del Opus Dei*" ("The Prodigious Adventure of Opus Dei"), p 6.
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44. Walsh, p 27.
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## CHAPTER II

### THE HIDDEN LIFE OF ESCRIVÁ DE BALAGUER

#### 4. A Seer with Much Sight? Divine Revelation?

The Work's official hagiographer, Salvador Bernal, who has dived into, and distorted, Escrivá's life without shame, has written his biography in a passionate, subjective and somewhat extreme way, evoking the words that three months before the sudden death of the Work's Founder, during a trivial scene, but which is more the product of the subconscious than of the innocent man he wants to present to us.

Escrivá said: "*We passed by the building (Luchana 33 mezzanine, DYA Academy) a short while ago, and my heart was pounding... How much suffering! How much contradiction! How much quackery! How many lies!*" (57)

And we underline three concepts that came from the very lips of Escrivá: contradiction, quackery and lies.

If such were the beginnings, the origins, the roots... the Work and Escrivá are fused

into one because *"The Work up to now has been nothing other than the person of its founder. The divine inspiration of his conception, its supernatural origin, its later development, everything, because this is what Escrivá thought was appropriate, the Work needed to be incarnated in his own personality, in his human personality. The Work, until now, has been him and him alone"*. (58)

Those dark years, that nebulous past, had to be covered with a divine aura and a contract with the Most High, in order to impress the believers. Escrivá had to follow the tradition of the biblical prophets or the founders of religions, he had to prefabricate an encounter with God himself, from whom he would receive the order. A vision. An apparition. That was the myth and the trigger.

To the question asked, *"Where does its huge halo come from, where does its magnetism come from?"* Alberto Moncada, who knew Escrivá very well, says that *"For men of faith, Father Escrivá is the one to whom, like Moses, God spoke. An internal story whispered makes mention of apparitions, of divine messages that are never fully explained. If parapsychology could be given the data, perhaps we could have some idea of what really happened in those stellar moments of his life. But neither science is yet mature nor do I think it will be given that data."* (59)

*"The emotional charge with which gullible people deal with the supernatural makes demigods of the alleged emissaries of the divine to the point of making their clothes into talismans and their words into oracles."* (59)

*"The only honest way for ordinary people to contrast these personalities is to judge their works, their fruits, their behavior with the modest tools of the most universal ethics."* (59)

There have been many interpretations, opinions, controversies about the divine origin, the celestial message, the magic breath that served as a trigger for the establishment of the Work through the person of its author. For some the alpha point was October 2, 1928 *"while making a spiritual exercise he saw what God expected of him. He saw that our Lord was asking him to put his whole life and all his energy at the service of what would become Opus Dei"*. (60)

For a historian such as Artigles, *"October 2, 1928, is the date of the very beginning, the appointed day, which all the publications of Opus Dei give as the starting point of the Work. According to some of these publications, Escrivá was prompted to found Opus Dei by divine inspiration. On the contrary, hostile commentators believe that the true origins of the Work, at least as we know it today, were much later, probably in 1939, in the months following the end of the Civil War. It should be noted that this*

*latter opinion also prevails among former members of Opus Dei who have separated from the Work". (61)*

Other authors point to the scene in "*October 2, 1928, when he celebrated Mass - exactly after the consecration of the Host and the Wine - Josemaría Escrivá de Balaguer heard words from heaven about what the Work had to be". (62)* The supernatural origin of the revelation is once again stressed.

The version of the event recounted by Jesuit Walsh places Escrivá near Madrid, in a retreat house owned by the Pauline Fathers, praying, when he "*...saw the Opus Dei. At the same time he heard the bells ringing in the nearby Church of Our Lady of the Angels, which celebrated the patronal feast, since October 2 is the day on which Catholics commemorate the feast of the Guardian Angels. What really happened is not entirely clear. Some members of Opus Dei want to believe that Escrivá had a heavenly vision, but even he himself does not claim that much." (63)*

Many and very diverse have been the apparitions admitted by the Church. In all of them, and for their official recognition, the Church has demanded proofs, evidences, facts and concrete data, irrefutable testimonies. The certainty between the supernatural and superstition lies in the serious treatment of such delicate and controversial subjects. Escrivá took it upon himself to spread and divulge the image of the divine vision in order to relate it to the moment of the foundation of his "invention". The unique reality is that the Catholic Church has not officially or unofficially recognized the apparition, nor the enlightenment because "*there is no proof". (64)*

And there's no proof because it didn't happen, plain and simple. It is another lie concocted under the cover of faith and the spectacular effects produced by everything that is related to the paranormal.

We provide an exceptional testimony, that of a friend of Escrivá's when he was young, who tells us how "*it is curious that despite the great friendship he always offered me, he does not talk to me in the initial year of 1928 about his great founding project. Instead, around 1929, he tells me about creating an association or congregation that was eminently youthful and university-based, baptizing it in principle with the name of Caballeros Blancos (White Knights). But never at that time, in spite of our great friendship, did he tell me that on October 2 of the previous year, while making a spiritual retreat in the Church of the Paúls on Calle Gracia de Paredes in Madrid, he felt called 'to be on earth,' as his biographer Salvador Bernal explains today, 'the instrument chosen by God to carry out a divine undertaking of Opus Dei'". (65)*

*"The reality is that Escrivá always refused to speak in an absolutely clear way about that alleged event of October 2, 1928. But the Prelate of Opus Dei at the time of this writing, Alvaro del Portillo, said that the young José María, while praying at his Paul's retreat, 'saw Opus Dei,' he said, 'and heard the bells' ringing in the not-too-distant parish of Our Lady of the Angels, near Cuatro Caminos, which were ringing in celebration of their patroness." (65)*

*"When he spoke to me for the first time in the abstract about the 'Work' in 1931, and when someone asked him - according to Salvador Bernal - 'how this Work of God is going', he answered that he did not want what he was trying to do as an apostolate to be called anything. And yet it was this question that he decided to take as his name: 'Work of God', 'Opus Dei', 'Operatio Dei', 'Work of God'" . (65)*

If the issue of divine revelation, which has never been recognized in the Catholic Church, has been called into question, it has shown that Opus Dei is trying to make a fable. A fable with something as serious as the mystical vision of God. Claiming to receive the command and the imperative directly from our Lord Jesus Christ, without it having taken place and without the Church having had the least indication or conviction to recognize it.

The denomination coined by the members of Opus Dei as 'the Work,' "*sounded somewhat provisional. It has been suggested that its founder once thought of calling it the Society for Intellectual Cooperation (Sociedad de Cooperación Intelectual) or SOCOIN" (66)* although nothing concrete came of this idea.

In Opus Dei, lies are made official. That false date of October 2 as the fundamental date just as the false the intervention of God himself and his presentation in the astral to Escrivá. "*There is a prehistory of Opus Dei about which nothing, or very little, is known until the end of the Spanish Civil War, but even if they - the members of Opus Dei - know nothing about its beginnings, the exegetes and the official workers of Opus Dei are about to create a whole mythology, to build up and spread a golden legend around this birth and its first mysterious uttering" . (67)* Things are just as they are, and one cannot go around deceiving the unwary.

For Moncada, the message that Escrivá confesses to having received from on high - and which he tells the initiates in a veiled manner - is a message of the influence of Christian doctrine in the civil world. It was not something sporadic, casual, unexpected. "*The ardent priest of Barbastro knew very well what he was doing when, by divine inspiration, he said, he made a decision" . (68)*

Once again, Salvador Bernal, his most fanatical and feverish biographer, betrays his

unconscious when he writes, attributing the reflection to a confidence from Escrivá himself: "*What can a creature do that must fulfill a mission, if he has no means, no age, no science, no virtues, no nothing? Go to his mother and father, go to those who can do something, ask his friends for help...? That's what I did in the spiritual life, but with discipline and carrying the compass*". (69) And I would dare to say the square and the apron.

If the origin of the Work is manipulated with the aura of divine revelation, and its hired spiritual killers institutionalized an event that never took place and was of late invention, such behavior must be given the grave significance it deserves and that is why one member confesses: "*From the sixties onwards, I saw no other Gospel than The Way, and no other prophet than Josemaría Escrivá*" (70) despite the fact that in "*The Way there is no context! It is a doctrine, if one dares say so, a thought broken into 999 crazy pieces. A kaleidoscope*". (71)

It was not only God that allegedly appeared. He also claims to have seen the physiognomy of the devil, of the genuine demon, when suddenly, an indescribable creature - a dwarf, a gnome - leaps across, obstructs his path, gets tangled up between his legs, pushes him, almost throws him down, injures him and finally throws this cry in his face: "*Donkey... Donkey!*". And the young priest replies: "*Donkey, yes. But God's donkey!*"

"*The priest's name is Josemaría Escrivá. He told this story to his friends some time ago. According to him, the creature that pushed and insulted him was the devil. Was this irruption in his path a sign of God's favor or the devil's anger?*" (72) The visionary had a lot of sight.

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## CHAPTER II

### THE HIDDEN LIFE OF ESCRIVÁ DE BALAGUER

#### 5. Disordered Tendencies

Escrivá was keeping an open secret. That which everyone knew, which many have hinted at without daring to say it in public. Escrivá had an obsession, a characteristic related to his sexual behavior. He was a homosexual, delicate, and pusillanimous.

From his youth he felt the inverted carnal inclination. In Logroño, in the seminary, he had, as we have already mentioned, problems derived from his condition. In Zaragoza, during his puberty, he attracted attention because *"he never went out there with girls. His elegant manners, that slender aspect of his person, the pleasant appearance in his treatment of others, attracted the girls. When Antonio or some other friend made comments to him in that sense, he cut them by exclaiming something like: "if they knew me well, inside, just as I am..." (73)*

He dragged that tendency through his whole life. A year before his death, on June 23, 1974, he cried out aloud at the Coliseum Theater in Buenos Aires: *"Pray for all priests - sinners like myself - so that we do not do crazy things". (74)*

To what madness did that man of attractive appearance *"and a marked neatness, not to say elegance in dressing, despite his financial troubles"* refer? *In the seminary of*

*Saragossa his manner of dress distinguished him. Most of the seminarians, Vázquez observes, were somewhat vulgar and uneducated. Escrivá de Balaguer was the exception. His clothes were always clean, his shoes always shiny. Apparently it was a matter of comment that he washed from head to toe every day". (75) The official biographer (76) describes Josemaría as "handsome, tall and corpulent".*

*"From the first moment", he said, "some people did not understand Josemaría's bearing, his behavior and his manners. When he was appointed superior of the seminary," continues his biographer, "he had José María Román Cuarteto for an assistant, who always saw him as very correct and more refined than other seminarians. These and other details made this boy think that Josemaría would not become a priest, because he considered him to have human possibilities for better careers. Logically, not everyone judged things that way. Some interpreted them in quite the opposite way".*

*María Angustias Moreno reveals in a definitive manner, when she writes in her book (78) about the story of Félix Pons, which reads: "Unfortunately for me, I met Opus Dei, introduced by the priest D. Saturnino de Dios... in 1934 that's when he introduced me to Escrivá and I began to take care of the Ferraz 50 residence. For lunch there was a boy named Laureano who had joined the Work, from the reformatory at Porta Coeli (for young offenders under the jurisdiction of the Juvenile Court) where the Opus Dei members gathered until they had this residence in Ferraz. Laureano was the administrator of Porta Coeli and provided them with facilities for their meetings in that institution. In Ferraz, he was in charge of purchasing and ordering meals. He was not bad at it. Because of the small space in the residence with a simple curtain in the middle of a room, on the two bedsteads, that were couches to sit on during the day, we both slept".*

*"Except for his rough upbringing Laureano was a good boy and nothing negative could be said about him. He made his daily confession to the 'Father'. One fine day, without knowing why, he left for Malaga and Ricardo went to see him off at the station. When Ricardo returned I saw that 'Father' was asking for a conference with a convent in Malaga, where he himself had provided Laureano with a placement. They were the ones who had taken Laureano out of Porta Coeli, so, if Laureano had to leave the Work at this point, he would stay in the street. And what was not my astonishment when Escrivá spoke to the superior of that convent and told him that he had sent Laureano with the intention of getting rid of him, telling Laureano that they needed an errand boy for the convent, but that they should neither take him nor recommend him to anyone, because he was inverted. Imagine how I felt. Everyone knew this, even Genaro Gumiel, who will confirm it."*

*"From 1934 to 1935 there were only seven in Opus Dei, and they all lived with their respective families, except Laureano - the homosexual already mentioned who was with Escrivá in the residence. The others were Ricardo Fernández Vallespin, Saiz de los Terreros, Isidoro Barredo, Jenaro Lázaro Gumiel and Jiménez. And as incipient or possible members, my brother Bernardo and, after my brother and I, Esteban Portillo, Garnica, Fisac, Casciaro and two medical students, who were brothers, whose last names were Fontana. Those were the ones who appeared in Ferraz 50." (79)*

Later on, the daily life of the numeraries of the Work would be very similar to the conventual life and (80) *"there were so many prohibitions with respect to civil life, such as not going to parties where there might be women, or to cinemas, or to theaters, that the young people of Opus Dei suffered constant misunderstandings and criticism from relatives and friends. In addition, "because the houses were small, the numeraries slept two in each room." (81)*

His first twelve followers were: Angel Santos Ruiz, Rodríguez Casado, Ignacio Orbegozo, Alfonso Bacells, Juan Jiménez y Vargas, Federico Suárez Verdeguer, Miguel Fisac, Isidoro Zorzano, Alvaro del Portillo, José Luis Múzquiz, José María Hernández Garnica and Pedro Casciaro. *"The desertion of Fisac, in 1965, served to increase the myth, equating his defection to that of Judas Iscariot, ...."* (82) The reason for Fisac's desertion was none other than to get married, for which he was excluded from the circle, which suggests that celibacy was already part of the obligations imposed by the founder.

It seems evident, writes Luis Carandell, that Escrivá de Balaguer (83) cultivated from his youth that virtue of leadership which consists in not lavishing himself, while wisely administering *"the spiritual, and even physical attraction, that he seems to have"*.

It is hard not to think about the phrase attributed to Escrivá, and which appears in the propagandistic book about the Work by Jean Jacques Thierry (84): *"Allow me not to go into the details about the beginnings of the Work, since these principles are intimately linked to the history of my soul and belong to my interior life"*.

Escrivá wanted to overcome his strong homosexual inclination with pain and corporal punishment. At the Academy *"there was naturally a bathroom. In spite of the constant cleaning, its walls were stained with blood, from the scourging that Escrivá inflicted on himself." (85)*

*"He used a kind of nine-branch scourge to which he had tied pieces of metal and*

*pieces of razor blades (it is not said whether other residents joined, although this penitential practice became common in Opus Dei). The discipline and the spiked chain that was tied to Escrivá's arm were kept in the 'Father's room'. There, under a pictorial representation of the Gospel story about the miraculous catch, confidential conversation was encouraged and spiritual guidance was given."*

The best psychological portrait referring to the homosexuality of 'Father' Escrivá de Balaguer has been painted by the writer Vicente Gracia in his historical work, written as a novel and entitled *'In the Name of the Father'*, published in 1980.

Vicente Gracia knew Opus Dei well, had been a member of it and reflected its interior experiences in his work. He illustrates how 'Father' *"moved his hands gently"* (86) and how he anxiously asked: *"When will the boys who are going to start their theology course at the College arrive? I am looking forward to seeing them. Are they beautiful?"* (87) and then, *"wetting their lips piously"*, (88) and preparing for such an event in the family scene that he portrays for us:

- *"Father, the tailor is here to fit you"*.

- *"Ah! The cassock!"*

It is observed in detail in the great three-body mirror... the skirts of the cassock open in an undulating flight that produces the fru-fru of the delicate clothes.

- *"I'm handsome, aren't I, Alvaro?"* (89)

When the schoolchildren arrived in Rome, situations like this occurred:

- *"Hey, I'd like to see you... Are you handsome?"*

- *"Don Alvaro is holding me hostage here in my rooms, you know... He doesn't want me to see you until Saturday, but I can't stand it anymore. Why don't you come and see me? What room are you in?"*

Confused, he accepts the strong embrace from the 'Father' and the kisses he gives on his forehead.

- *"You will never tell anyone about this meeting which will always be a secret between you and me, promise?"*

While he lets his hair be caressed by the hands of the 'Father' who presses him against his breast and kisses him tenderly on the cheeks".

The tone of the "Father"'s voice becomes more and more intimate and emotional. He takes Luis' hands, brings him close to his chest and whispers in his ear:

- *"Do you love me, son?"*

- *"Yes, Father."*

- *"But how much do you love me?"*

- *"I don't know, a lot."*

The faces together, and bound at the chests, in a total spiritual bond - at the same time, unconscious and pure - lit in the same frenetic flame of love for God, the two lovers seal their contract with a kiss on the cheeks that slips wetly into the skin.

The "Father"'s eyes shine and a tremor of lips betrays his emotion. (90)

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It is not the only conversation where Feliz Gracia, who knew the 'Father', tells us about Escrivá's "loving" adventures. This other romance he describes takes place between Monsignor Escrivá and a priest - Don Victor:

Monsignor takes him by the hand and leads him to the window, bringing him closer to the light.

- *"What noble features! You could say they were sculpted on alabaster!"*

Monsignor raises his hand and delicately caresses the young priest's jaw as if he were afraid of breaking it, as if it were a beautiful glass object.

Monsignor continues to gently caress the smooth face of a well-beloved son.

- *"Well, well... - the 'Father' excuses him with wet eyes and wet lips - it doesn't matter. I forgive you if you give me something else."*

- *"Something else? What does the 'Father' want?"*

- "Can't you guess?" - The 'Father' smiles mischievously. And he adds 'Now that no one sees us...

Don Víctor, troubled, turns his head in vain.

- "I'd like you to give me a kiss."

The Monsignor can't help it if a shadow of a glow covers his cheeks. The young priest approaches the 'Father' and, embracing him lightly, kisses him on the cheeks. Then, passionately, the 'Father' returns the loving caress by moistening with his lips the smooth and perfumed complexion of his son, touching almost the end of his lips. (91)

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This inner restlessness, this sexual uneasiness, is expressed in his written work and spiritual guide of Opus Dei, *The Way*, from which we will select some of the maxims and slogans that refer, among the many that are found, to Escrivá's homosexual feelings:

28 *"Marriage is for the soldiers and not for the General Staff of Christ's army. For, whereas food is a necessity for each individual, procreation is a necessity for the species only, not for the individual. Longing for children? Children, many children, and a lasting trail of light we shall leave behind us if we sacrifice the selfishness of the flesh."*

38 *"Could it be true - no, no, I can't believe it - that in the world there are not men but bellies?"*

367 *"The choicest morsel, if eaten by a pig, is turned (to put it bluntly), into pigflesh! Let us be angels, so as to dignify the ideas we assimilate. Let us at least be men, so as to convert our food into strong and noble muscles, or perhaps into a powerful brain capable..."*

592 *"Don't forget that you are a... dust-bin. That's why if by any chance the divine Gardener lays his hands on you, and scrubs and cleans you, and fills you with magnificent flowers, neither the scent nor the colour that embellish your ugliness should make you proud. Humble yourself: don't you know that you are the rubbish bin?"*

743 *"You talk of dying 'heroically'. Do you not think that it is more 'heroic' to die a bourgeois death, in a good bed, unnoticed... but to die of love-sickness."*

999 *"And what is the secret of perseverance? Love. Fall in Love, and you will not leave him."*

302 *"Your Crucifix. - As a Christian, you should always carry your Crucifix with you. And place it on your desk. And kiss it before going to bed and when you wake up: and when your poor body rebels against your soul, kiss it again."*

563 *"Win over the guardian Angel of that person whom you wish to draw to your apostolate. He is always a great 'accomplice'."*

16. *"You a drifter? You... one of the crowd? You, who were born to be a leader! There is no room among us for the lukewarm. Humble yourself and Christ will set you aflame again with the fire of Love."*

22 *"Be firm. Be virile. Be a man. And then... be a saint."*

205 *"...May you and I too live our 'sugar tragedy'."*

121 *"There is need for a crusade of manliness and purity to counteract and undo the savage work of those who think that man is a beast..."*

381 *"Don't worry if people say you have esprit de corps."*

975 *"It is urgent that we strive to rechristianise popular celebrations and customs... Ask God to provide labourers for this much-needed work which could be called the 'entertainment apostolate'."*

655 *"I could never over-emphasize the importance of discretion."*

677 *"Gold, silver, jewels: dust, heaps of manure. Gratification, sensual pleasures, satisfaction of the appetites: like a beast, like a mule, like a cock, like a pig, like a bull..."*

130 *"Remove, Jesus, that filthy crust of sensual corruption which covers my heart, so that I can feel and readily follow the touches of the Paraclete on my soul."*

134 *"The flesh is flesh though dressed in silk."*

387 *"The standard of holiness that God asks of us is determined by these three points: Holy intransigence, holy coercion and holy shamelessness."*

388 *"Holy shamelessness is one thing: plain cheekiness, quite another."*

391 *"If you have holy shamelessness, you won't be worried by the thought of 'what will people say?' or 'what can they have said?'"*

Among the slogans that Escrivá often launched and that have become classics in the Work in relation to the rational, scientific, sober, and self-controlled behavior, is the one picked up by Le Tourneau that invokes *"Free yourself from the ugliness of soul and body!"* (92) The founder of Opus Dei considered that, for a normally constituted person, *"the theme of sex occupies a fourth or fifth place"* and added *"get used to raising the issue of struggle in points that are far from the capital walls of the fortress"*. (93)

In his Christmas homily in 1970 he said: *"Chastity - not simply continence, but the resolute affirmation of a will in love - is a virtue that maintains the youthfulness of love in any state of life"*. Sometimes in the solitude of his reflection he thought aloud: *"Time passed, and hard, tremendous things happened, which I do not tell you because they do not cause me sorrow, but they would make you sad"*. (94)

The Marquis of Valdeiglesias, when speaking about Opus Dei, asked himself: *"Does it pursue purely ultra-terrestrial ends or specifically human ones? Is it not, perhaps, that in the mixture of both we find the nefarious?"* (95)

During a tour of Spanish-American lands, his biographer tells us the story that happened one day in 1974 in Brazil (96) when *"Rafael Llano had not seen him for thirteen years. The founder of Opus Dei responded to his greeting with the Italian melody 'Tímida é la bocca tua', which he used to sing to Rafael in Rome, a long time ago, alluding to the large size of the mouths of Rafael and his brothers, almost all of whom were members of the Work. In the afternoon I would comment: I remember that once there were many people. I saw one and I said to him: You are so-and-so. And he answered: "Yes, how do you know me? In my mouth! Do you remember?"*

Braulia, the little sister of Maria Ignacia Garcia Escobar, contemplates the Founder of the Work in 1931 *"always surrounded by young boys"*. (97) 'Father' liked to repeat: *"I have spoken of my twenty-five years. I had some idea of what our Lord wanted. I did not know until I was twenty-six. I wanted this madness, this madness of affection, of union, of love..."* (98) His passion was famous among his intimates.

Among Escrivá's most silent intimacies is his very special affection for Isidoro Zorzano, to whom he professed a deep love in every sense. Isidoro Zorzano had been his classmate at the Institute of Logroño during his puberty. The sympathy was mutual

and reciprocal.

When Escrivá went to Zaragoza, he stopped going to see him, although he did keep up some correspondence. *"He wanted to make him a newborn Opus Dei member. On August 24, 1930, he found him in Madrid. Isidoro was working in Malaga as a railway engineer, and had come to talk to him about his spiritual concerns..." (99)*

Zorzano was so close to Escrivá that *"for some time he was actively promoted as a candidate for canonization, although his cause has been quietly abandoned, (100) although there is practically no one in Spain who knows anything about Isidoro Zorzano. (101)*

The brief biography of this unmarried boy, Isidoro Zorzano, comes to us through Florentino Pérez Embid who informs us that he was from an Argentinean family - he was born in Buenos Aires on September 13, 1902 - that *"he had to be one of the first disciples of the 'Father' when he founded his Work and that he had to share his adolescent aspirations". (102)*

For a time he was director of the Ferraz Residence, remaining in Madrid during the whole of the Spanish civil war as an engineer in the central offices of RENFE, and dying in 1943 of the so-called Hodgkins disease. Shortly after his death, Escrivá hurried to open the process for his beatification, although time soon made him forget about love. *"Did this man do anything important in his life? (103) He died young, with hardly any time to carry out any particularly remarkable tasks... he was above all Escrivá's companion".*

The epilogue of his life is written by Fisac who tells us that *"when Isidoro Zorzano had to be hospitalized, due to a painful ganglionic illness, I went every Sunday to keep him company and it was gratifying to be able to talk to him about my desire to leave the Work, about the discomfort caused by my scruples about my sexual problems, which he understood. When Isidoro died, 'Father' Escrivá reacted in a very strange way, as if he were afraid, and he let Eduardo Alastrue and I shroud him without intervening at all". (104)* Here we will highlight the necrophobia of Escrivá, who never attends funerals, nor prays for the dead, nor is accustomed to going to funerals, possibly because a dead member is no longer of any interest to him.

Such was his degree of obsession that *"Escrivá went so far as to write that executive numeraries should not have female secretaries, but male secretaries", (105)* since a great theme in the life of these numeraries is the vow of chastity in its dual aspect of sexual and affective repression... Few matters have merited such a number of notes and notices from Rome. From the formulas so that the members of the male and

female sections do not deal with each other, with the double lock on the buildings and the interior telephone for conversation that "*must be in keeping with the needs of the administration*", to the extreme on how not to accept being alone in a room with persons of another sex, nor eating with them, much less walking or traveling with them. (106) Escrivá's hypothesis was to try to deny the existence of the other sex.

When Escrivá moved to Rome in 1946, he found in Alvaro del Portillo, who, at the time of this writing, is the Prelate of Opus Dei and Bishop, "*a collaborator and an accomplice at all times. Sinuous and adaptable... his relations with Escrivá were very close. It can even be said that Alvaro del Portillo walks in Escrivá's footsteps.*" (107)

How Escrivá liked to emphasize: "*Well, yes! We love each other! Yes, sir. We love each other and that's the best compliment you can give us!*" Or on a more folkloric style when he insisted that "*the sins of man are summed up in an inch. The span that goes from pocket to fly.*" (108)

It is a well-known fact, for example, that notoriously ugly people are not welcome in the Institute (109) and that the oratories and churches of Opus Dei never lack pictorial and sculptural representations of angels and archangels, beautiful young men who appear triumphant, killing with their swords sweaty, carnal men in whose eyes the fire of lust shines. Eros, lascivious, seductive.

Ah, a detail: Escrivá in some correspondence signed "Mariano".

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## CHAPTER II

### THE HIDDEN LIFE OF ESCRIVÁ DE BALAGUER

#### 6. Escrivá and women

It's no secret that Escrivá behavior was "*anti-feminist*". (111) During his lifetime he

even made it clear in writing that "*Opus Dei would not have any women, not even as a joke*". (112) However, it was in his interest at one point to change his strategy, and so on February 14, 1930, he established the women's branch. Once it was constituted, it would be abandoned by all women, and "*this desertion was a harsh blow to Escrivá, which would accentuate his misogynist character*". (113)

In *The Way*, Escrivá's ideas on the worth and role of women became clear as they were relegated to secondary positions. There is no doubt that women were treated unfairly by the founder of Opus Dei, and that *The Way* is full of quotations and comments that leave no room for doubts about Escrivá's concept of women. We can read in *The Way* "*women needn't be scholars: it's enough for them to be prudent*" - 946 - "*insinuating that discretion will seem to them a virtue difficult enough to achieve*". (114)

The new constitution of the Work does not provide for women to reach positions of high responsibility. Women members are to take on tasks such as working in bookstores and libraries, encouraging other women in modesty, educating girls in all girl schools and preparing maids for domestic work - the main and predominant occupation and dedication of women in Opus Dei. They are also to clean and look after the temples and chapels as well as to be used in apostolic missions as bait for recruiting cheap labor by creating maids and servants who can then obtain "holiness" in the service of their male masters.

Escrivá did not blush when he said that men do not sleep on tables because after a day of intense work they need to rest. (115) Apparently, unlike women, they "*should not put their bodies on the line*".

The foundation of the women's branch of Opus Dei is also, as it would be expected, claimed to be the result of divine inspiration, and in spite of Escrivá's initial and fierce opposition to the initial integration of women into God's work. Maria del Carmen Tapia tells how, in 1930, while "Father" Escrivá was saying Mass in the private oratory of Sol Casanova, God inspired, him through a Marchioness from Madrid, to take a new direction since she said "*I didn't love you, I was afraid of you. I started the Mass without knowing anything and I ended up knowing everything*". (116)

The creation of this women's section was achieved to fulfill Escrivá's initial desire that women be "*the intravenous injection into the bloodstream of society*" because he still considered that "*the usual state of a married supernumerary was pregnancy*". (117) This theory was taken up and expounded by a priest of Opus Dei, Jesús Urteaga, who wrote in his book *God and Children*, that women are the object of impurity: "*if you do not have children, you will end up having dogs*" or "*women will*

*be saved by having children". (118) A whole new and twisted theory of Christian charity and love of neighbor.*

The vision of the feminine component within the Work can be summarized in "*that women are to blame for 80% of the infidelities of their husbands because they do not know how to conquer them every day*" and it advises that "*the married woman must first take care of the home; I remember a couplet from my country that says 'the woman who, because of the Church lets the pot burn, has an angelic half, with the other half being demonic'. To me she seems wholly demonic.*" (119)

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## **CHAPTER II**

### **THE HIDDEN LIFE OF ESCRIVÁ DE BALAGUER**

#### **7. Escrivá and the Seven Deadly Sins**

The first capital sin is pride, that excessive pride which leads to an excess of false magnificence and unnecessary pomp. It is a scornful haughtiness with large doses of arrogance.

Escrivá de Balaguer was arrogant by birth and without scruples. His arrogance was in his blood and in his guts. Thus, when the Count of Barcelona, Don Juan de Borbón, father of the King of Spain at the time of this writing, visited Escrivá de Balaguer in his Roman residence, the founder of Opus Dei accompanied him, as he used to do with illustrious visitors, to tour the house. *"When the retinue entered the splendid basilica, Escrivá approached the carved wooden choir and, sitting in the armchair reserved for him, which seems somewhat more prominent than the others, began to explain to Don Juan de Borbón that he sat there every day and spoke to God in this way: - Lord, Josemaría has done a lot for the Church."* (120) The scene reminds one of a staged parable from the Gospels.

His vanity and pride led him, on the day of his mother's death, to call the Civil Governor of Lerida on April 22, 1941, by his first name:

- Hey, Juan Antonio, my mother has died. How can I get to Madrid as soon as possible?

The response was:

- I am sending my car now with the driver. (121)

His mother's remains rest in the crypt of the oratory of Santa María de la Paz, in the central house of Opus Dei, in Diego de León Street in Madrid, together with José María's brothers, since the members of the Escrivá family should not mix their mortal remains with those lying in the municipal cemeteries. In the special and privileged crypt, regal oil paintings with aristocratic airs, are depicted not only the "Father", but also his ancestors, *"authentic displays of greatness for a family of simple origin"*. (122) What is all this? Should we continue to call it poverty? Humility? It is outright haughtiness!

Even when he was appointed Prelate of the Work, he wanted it for life, a truly exceptional circumstance in the institutions of the Church where only the Jesuit Superior General, enjoys such a privilege.

As the Spanish Nobel Laureate in Literature, Camilo José Cela, says, *"the very name of the society, Opus Dei, already contains too much pride: Work of God, thus, with a capital letter, is a star that shines in the firmament, or a sunset, or a bird that flies, or a beautiful woman. But a society made by men, however noble its ends, is not God's work, but man's; let us remember about the free will"*. (123)

Of course, the proud Escrivá did not hesitate to say: *"I have known several popes, you all know a lot of bishops, but only one founder, and God will ask you to give an account of having lived in the 'Father's' time"*, such were the words of the Monsignor in the course of a meditation addressed to a group of his "children" in London in 1962. The argument was repeated in private: *"Look, Alvaro. I have known bishops as sheep, cardinals by the dozen, half a dozen popes... but there is only one founder of Opus Dei. And that's me"*. (124) It was pride personified.

As an old adept of the Work said: *"I don't think it is possible that the holiness of the Bishop can be based precisely on simplicity or humility"*. By way of example, there were several Monsignors in the Work; this is an honorary title that is very common in the Roman Curia; among them were Alvaro del Portillo - later to become bishop - Salvador Canals and several others. But this fact was ignored until Monsignor Escrivá died. As he lived, he alone was to be spoken of. Nor in the Work, no priest is a "Father", only Monsignor Escrivá is.

It is also symptomatic that Monsignor Escrivá never attended the funerals of any cardinal or any other person during his many years in Rome. *"He only receives at home"*, it was often argued. (125)

His false modesty is reflected in the following anecdote when a priest from Navarre, Father Iribarren, who was visiting him around the year 1935 at Ferraz's residence, tells how much it cost him to be received by Escrivá. *"He had to announce himself several times, and finally, seeing that he was not leaving, he said to the boy who opened the door: 'Tell him that there is a priest here who will not leave without seeing him'. Finally Don Josemaría came out and embraced him, saying, 'Man, I'm so sorry! They put up a wall, they won't let me leave.'" (126)* The wall was himself.

Therefore, before leaving for Rome, where he would reside from 1946 on, he told his closest friends: *"Come and talk to me," he said, "and take advantage of this, because in a short time you will not be able to do so, because we will be installing a large mansion in Rome itself, next to the Vatican, from where we will govern the world, all with the money of each state and in the official buildings from each of them, because their governors themselves will ask us to do so. Take advantage of it now."* (127)

He, himself, liked to repeat that *"the grace of God accompanied him"*, (128) a theologically arrogant statement. Perhaps that is why he began to monopolize titles and distinctions. One day he will be everything at once: priest, doctor, bishop, prelate, marquis, eager for gifts, honors and decorations, perhaps to be able to attach them all to his cassock. Many members of the Work have not yet been able to recover from the negative effects of the "affair" of the marquissette. *"A man of all spirituality, (129) who*

*denies pomp and vanity, how can he, in the second half of the 20th century, seek the tinsel of a title of nobility?"* Of course, what is kept very quiet and silenced within the Work is that on April 22, 1947, after giving a large sum of money as alms for pontifical works, Escrivá was named "domestic prelate of His Holiness," an honorary position that gave him the right to the title of Monsignor (130), that is, a new form of simony. Escrivá bought his title of Monsignor

On the other hand, his secretary Antonio Pérez informs us that: *"Father Escrivá did not usually go to meetings in which it was not clear beforehand that he was going to be the most important person. That's why he went to so few of them. But one afternoon, Ruiz Giménez invited him to a reception at the Spanish Embassy and when he arrived, he was greeted with a 'How are you, Father Escrivá?' Escrivá turned around and left. Then Alvaro del Portillo explained that this was not the way to treat him. Ruiz Giménez could have called him Monsignor Escrivá, but not 'Father Escrivá'."* (131)

His vanity was augmented by the sight of many of his "children" climbing in the world, and this *"became a component of his growing megalomania"*... He only had time for the important ones. *"A kiss for you, for being general manager; for you, two, for being undersecretary"* he said to González Valdés and García Moncó, high officials of the Ministry of Commerce at the time.

This went so far that Escrivá imposed, (132) as an added ritual to the internal liturgy about the "Father", enriched at the General Congress of Opus Dei in 1956, the knee-kneeling that was to be given in his presence. Escrivá demanded that genuflection be made before him, a reverence that in the Church is practiced only before the Pope and that set a precedent in the Catholic Church where no hero or saint of the Holy Roman Catholic Church has ever demanded such an act of prostration.

Even *"the Father now tells them that the day the history of the Work is written it will be done kneeling"*. (133) The Roman ecclesiastical world, with its intrigues and arrogance, deeply impressed Escrivá, who assured his children that they should have faith in the Church *"in spite of its errors"*.

Such was his pride that Moncada tells us that *"Lucho Sánchez Moreno, a Peruvian numerary who had worked with me in the general secretariat and who turned out to be the first bishop of Opus Dei, when I saw him I went over to greet him and very sincerely kissed his pastoral ring. That made Father Moreno very unhappy because at home one only kisses Father's hand"*. (134)

That honorary distinction coincides with the exacerbation of Escrivá's personality cult.

Escrivá granted himself the title of Grand Chancellor, the traditional title of higher ecclesiastical education at the University of Navarre in 1960, a circumstance that he revalidated with the same appointment at the University of Piura in Peru, although as the magazine *Area Crítica*, linked to the Work, tells us, "*Escrivá de Balaguer was the opposite of what a popular leader should be - clumsy in his words, with no great things to say and with the cheap banalities of a town priest; all his public actions were based on the artificial cult of personality*" (135) or as his own secretary portrays him when he says (136) that "*the external appearance coincided with the well-known weakening of Escrivá's mental lucidity, already embarked on a megalomania fomented by his faithful, whose most unfortunate public episode could be the obtaining of a marquissette for the "Father", that of Peralta*".

Jesuit Walsh points out that whatever was the justification, asking for the restoration or attainment of a noble title seemed unsuitable for someone whose humility is among the virtues listed by his supporters, while the cause of canonization is in progress. Especially in the light of the maxim 677 of his spiritual treatise *The Way*: "*Honors, distinctions, titles: things of air, puffs of pride, lies, nothingness.*"

It is also somewhat strange, in the light of that maxim, to have also gathered a number of other Spanish decorations, such as the Grand Cross of St. Raymond of Peñafort, the Grand Cross of Alfonso X the Wise, the Grand Cross of Isabella the Catholic, and others, as well as various gold medals.

He was not only arrogant and haughty, but flattering and demagogic, a master in seeking strokes of effect as on the occasion when he would say: "*When I die...!*" and the crowd, seeing themselves in the throes of losing the one who was their support and sustainment, launched a tremendous outcry: - Nooooo! "*When I die*" - repeated the "Father" before the sobbing crowd that listened to him - "*I will have my heart torn out and buried on the campus of this university*". (137)

Arrogant and haughty as it is evidenced (138) at the time father Arrupe assumed the responsibilities of the general office of the Society of Jesus, who wrote a letter to each of the pre-posts of the religious orders and congregations and secular institutes announcing his intention to visit them personally. This was a sign of the fraternal spirit that father Arrupe brought to the Society. The priests were unanimous in answering that it was not the Jesuit general who should visit them, but they themselves were called to go humbly to the Jesuit general. "*Do not come to us. It is we who are coming to you.*"

In this Vatican style courtesy, the desire of all to inaugurate a new stage in the history of relations between orders and congregations was made clear. But there was one

exception: the Prelate General of Opus Dei, Don Josemaría Escrivá, did not reply, so it is said, to father Arrupe's letter. The dynamic Jesuit did not hesitate, and his humility and new disposition were not so temporary that they could not withstand this trial. He personally telephoned Bruno Buozzi 73, the sumptuous residence of Monsignor Escrivá in Rome. Reliable sources report that father Arrupe called Escrivá up to five times and all five times he was told that "Father" was not at home.

Nor is it the custom of "the Father" to answer letters, much less those addressed by "his children".

The journalist Luis Carandell asked to be received in audience by Escrivá. He received the reponse through Ayesta in Madrid that "*Monsignor Escrivá did not judge that his person was important enough to be the object of special attention. Nevertheless, when the time came, I would be very happy to receive him*". When Ayesta was asked about the prudent time frame in which the interview could take place, he told Carandell that in about "*three years*" adding the phrase "*there are sixty journalists waiting in front of you; many of them foreigners*". Neither the interview nor the hearing would ever be granted.

Although his theological formation was - according to his fellow students - that of a mediocre diocesan seminary student, he liked to say "*I am as learned about the Church as the Pope*", in the context of an excessive and crazy ambition.

For him, only the best was good enough. His private chapel was opulent and his fence of inaccessibility was "*part of the game, part of the myth that was carefully and consciously being built around him*". (139) He was an important and busy man, who projected an image of vanity and of inner and outer emptiness, only covered by his syndrome of arrogance and haughtiness as if he wanted to permanently hide an ill disguised inferiority complex and resentment.

His knowledge of law and theology was scarce and childish - something which did not prevent him from being, attracted by his arrogance, a member of the Pontifical Academy of Theology and Consultant to the Sacred Congregation of Seminaries and Universities, a member of the Pontifical Commission for the Authentic Interpretation of Canon Law, and, of the Universities of Opus Dei, as we have already pointed out, Great Chancellor. He was of the opinion that money can do everything, as a powerful knight could, because everything has, in Escrivá's mind, its price and its level of resistance.

He had a taste for greatness that made him forget his own miseries. His passion for ostentation contrasts with his protestations of humility.

During his lifetime he decided, and enforced, that every time he arrived in Spain, all of Franco's ministers who belonged to the Work would go to receive and greet him, together with the authorities of the Work. It was a pleasure that flattered his boasting.

If Escrivá was on the one hand a proud stubborn man, he was also possessed by greed, by a disorderly desire to possess and acquire wealth in order to treasure it. He was a great materialist, avaricious, and insatiable. And everyone knows this when they see the properties of Opus Dei, even if they try to camouflage them through intermediaries, through selected trustees. Escrivá wanted to have control over everything, the more he possessed, the better.

This disguise of ownership was evident from his early days when he opened the DYA Academy in 1928 - *"officially an abbreviation of 'Law and Architecture' (Derecho y Arquitectura), the founder's favorite subjects, and in reality 'God and Boldness' (Dios y Audacia) in the secret language of the members of the Work - it was already legally registered in the names of second, third and fourth persons. No one could legally say that that school of future leaders of the Organization was the property of Escrivá."* (140)

If for him he wanted it all, for the others his advice was to *"keep them short of money, and let them learn to use it, even though he would clarify that - it is better to manage it when they earn it"*, (141) the quote is taken from his official biographer.

His determination to earn money led him at a very young age, when he arrived as a priest in the capital of Spain, to become a *"spiritual advisor to ladies of the lineage"*. (142) Later on, Torreciudad's budget was estimated at two billion pesetas...

He did not want to waste any occasion nor opportunity, so when Generalissimo Franco took over the education and training of the then Prince Juan Carlos, Escrivá was attentive to this and managed to participate, from the very beginning, in the educational environment of the little prince in order to get the best deal in the future.

*"In the summer of '47" - says Antonio Pérez - "I was in Molinoviejo, the Work's exercise house, near Segovia. One afternoon Carrero Blanco appeared there and was received by 'Father', and, a little later, Eugenio Vegas Latapié arrived, accompanied by Rafael Calvo Serer. At that time I knew nothing of what was going on, although Eugenio Vegas, who had been a lawyer for the Council of State, on learning that I was also a lawyer, began to talk to me. Later I learned that this was the first meeting between representatives of Don Juan Carlos and Franco about the Prince's education."*

Escrivá was in favor of Don Juan Carlos de Borbón, whom he had the opportunity to interact with in Rome, reigning in Spain after Franco. The Prince's team of educators included a number of numeraries, including Angel López Amo, who would die in an accident in the United States in 1957, and Federico Suárez. (143)

Speaking of "*those of the Opus*", the writer Francisco Umbral (144) published an article in the daily press in which he reflected that "*one finds it difficult to believe that Monsignor Escrivá was capable of planning all this, given the wild and aggressive nature of his apostolate. Calvo Serer's 'Madrid' practices an anti-Francoism that comes we do not know from where and in the name of what. Opus Dei has returned to its roots, where it should never have left: the monetarist apostolate. And a lot of valium for the dissidents. The (architecturally unacceptable) Basilica of Opus Dei that is being built today in Barbastro is Escrivá's response to the humiliations he suffered in his town.*"

It should not be forgotten that, although in his early days in Madrid, he chose Jesuits as his spiritual directors, he would later turn against them, considering them an obstacle in his career towards greed. Escrivá then began to develop a mentality that the end justifies the means and he preached over and over again that almsgiving covers the multitude of sins (145), encouraging members to give continuous alms. For this reason the Roman College was organized, in which titles of cooperator were issued to those who gave money and in which all the administrative machinery of the Work was put at the service of the collection.

Miguel Fisac (146) recalls that he collaborated with Alvaro del Portillo in the operation to buy the mansion of Bruno Buoizzi. And then he made the sketches for the extension of the rear service area of the palace. But he clashed with the ideas and architectural impositions of "Father" Escrivá: lavish decorations, with marbles and luxurious ornamentation.

It was known to all that Escrivá himself, in order to make profits and amass money, encouraged the traffic of influence, commissioning specific arrangements to merchant friends who were then promised contacts in the ministries carried out by people from the Work. (147)

Escrivá had raised the golden calf to the altar. He worshipped it as Aaron, the brother of Moses, wanted to be the high priest where opulence and wealth were the supreme values.

He created the habit of the "*obolus to the 'Father'*" as once was that of St. Peter. "*The theme of gifts to the 'Father' became obsessive.*" - says Antonio Pérez, Escrivá's secretary - "*It was becoming fashionable that each visit of a Council member to Rome meant the obligation of an obol to the 'Father' in the form of money or important gifts*".

"*When the Great Cross of St. Raymond of Penyafort was obtained for 'Father' - at his request - I, on the first trip I made, brought him a normal one, made of gold plated silver and enamel, which was received almost as an offense. Shortly afterwards I learned that Alvaro had ordered another one with diamonds.*" (148) The cult of Mammon was one of the characteristic profiles of Escriva's personality.

According to Yvon Le Vaillant, perhaps he did not want only the Marquisette of Peralta out of a simple concern for noble glory, but "*it is not so much nobility but the treasure and the possession of an international network of infiltration*". (149) Once again the treasury emerges in Monsignor's fibers.

'*The Way*', which pretends to be in a most traditional religious line, tends to form bourgeoisie that seeks to influence the world through material success. (150) He presents at the same time a Christianity of the Crusades, typically Spanish, and an effective Christianity adapted to the business bourgeoisie.

He sought money, wealth and power by all the financial means at his disposal, including politics, a secondary but indispensable objective for the former, financial hegemony, although, cynically and self-righteously, he said in an interview that "*if Opus Dei ever interfered in politics, the first enemy of the Work would be me*", and he would, if the Work would indeed be the authentic and genuine work of God, instead of what it really is.

That is the same hypocrisy with which today Monsignor Josemaría Escrivá de Balaguer y Albás, Marquis of Peralta, was to be declared officially a saint by the Church "*on the basis of his many virtues, among them his poverty and humility*". (151) What a laughable joke!

Escrivá boasted with some of his men of knowing well the labyrinthine twists and turns of the Vatican's corridors and rooms, and "*boasted of having made some bureaucratic tricks for the benefit of his plans. Pius XII's last signature was literally obtained on his deathbed. It seems that even the original document preserves the traces of that circumstance.*" (152) No wonder, since the teaching of Monsignor was that "*we have to be rogues and, in addition, bold*".

The journalist Mario Rodriguez Aragon declared (153) that "*he did not believe in the poverty of those who live in opulence, nor in the apostolate of those who are going to conquer material goods*", referring to Escrivá and his Work.

Of course, the anthology of the nonsense was pronounced by the miserly Escrivá when he said without blushing: "*the wealth of Opus Dei is its poverty*". (154)

We have already alluded to lust when referring to the carnal and lustful sense of the Founder of Opus Dei. He was lustful because of that unrestrained and unrepressed desire for forbidden carnal delights.

"*I use Atkinsons, the English cologne... smell, smell*", (155) he would sometimes hiss at some of the members of his inner circle. Dr. Donato Fuejo Lago, a heart and lung specialist from Madrid, was of the opinion (156) that Escrivá "*and all his visible actions seem to me to be corny and ridiculous, and there is nothing that produces more repulsion in me than cornyness*".

In his youth, Monsignor was conceited and worldly, and according to Father Hugo, a contemporary of his seminary days, he always marched "*a little bit apart from the line*" as if he did not want to be confused with the others. For Don Luis Borraz, the vicar general of the diocese, he was a "*little vain*". For another colleague, he was "*very conceited*", even as a seminarian, "*he always wore his bonnet at an angle*".

Jesuit Father Llanos (157) was invited to Rome to visit the magnificent villa where Monsignor Escrivá lived. He was shown into a room and after a brief wait the founder of Opus Dei appeared at the door with his arms outstretched in a holy gesture. Llanos no doubt thought that Escrivá was going to embrace him, but here comes the significance of the episode - what would not be his surprise when the Prelate General of Opus Dei came forward to him with a lively pace and prostrating himself on the Jesuit's floor began to mumble in a voice of deep emotion: "*I'm a sinner! I'm a sinner! Father Llanos, I am a sinner!*"

He was not a lover of classical music; on the contrary, he delighted in Conchita Piquer's couplets.

His fondness for the "handsome young men", for effeminate refinement and for concupiscence, are no secret to anyone, although they are kept jealously guarded. For Vladimir Felzmann, an Englishman of Czech origin and a member of the Work since 1952 who became a priest, (158) "*the founder... could be hard as ice and tender as a mother*".

There are many anecdotes, episodes, and scenes about the anger that Escrivá exhibited. At times he behaved as if the fury of the elements had been unleashed, with indignation and anger, over banal and unimportant things. His character sometimes turned sour and entered into angry phases, into "biblical" irritations.

He had the traits of *"ingenuity and violence of character typical of an Aragonite"*. (159) His own secretary, Antonio Perez, tells us that *"the 'Father', in the presence of young boys of the Work, gave me a great scolding, as if I were to blame for Montini's election. Deep down, he took out his frustration on me and turned Montini green, accusing him of being a Mason and other 'niceties'. He was very excited and warned that all those who had cooperated in that election would be condemned to hell."* (160)

For an old numerary (161) *"this way of being and acting in the Work is the consequence of the 'Father's' anger and of his energetic reprimands. Some of us have experienced them and others have spoken to us so that we could learn more"*.

A close collaborator (162) reminds us that he was *"impressed by the violence with which Escrivá abhorred - in my presence - a secularized priest who had occupied a directive position in the Work: 'I have already sent him, through a notary, two notices of excommunication!'"* One could say that he is charming, pleasant and persuasive when one is in his favor and intolerant, intractable and rude (163) when his criteria are not accepted.

When he had to reprimand someone he *"did it with energy"*. (164) His temper would turn sour in such trances, his outbursts of anger would become more frequent, and the people around him, even the closest and most loyal, would have more than one bad experience in such throws. (165) It was unbearable... He had what is usually called *"sudden and violent anger (166) in which Monsignor lost his temper and began to shout"*. When he was angry, he used to say: *"For anyone who leaves Opus Dei, I do not give ten cents for his soul"*.

He called an associate (167) who had been in the Institute for a long time carrying out missions of some importance, and who later left, and, according to her, he scolded her harshly saying: *"The Magdalene was a sinner but you are a corrupter!"* and he threatened her saying that *"if anything leaks out of what you have seen in the Work, I will have an editorial published against you in all the newspapers of the world."*

The Monsignor's anger is sacred. On one occasion (168) "Father" Escrivá attended a lunch with six or eight personalities - highly representatives of the Spanish Catholic movements. At one point there was a minor discussion between the Monsignor and

some of the guests. "Father" became more and more heated and when it was proven that he was the one who was right in the dispute, he looked at his opponent and, in a gesture that must be considered unprecedented, he stuck out his tongue, leaving the diners mute with astonishment and desolation.

After Escrivá's epileptic rages, he used other means against his opponents and had a "*habitual system of defamation*". (169)

The picture of his sharp personality would remain incomplete without speaking of his gluttony, of that lack of restraint in eating and drinking, of that exaggerated appetite for the delicacies of taste - that is, for that overt gluttony.

He was exquisite. "*The 'Father' used to drink the water of Solares, but after the word of the fraud that was spread over said water, wherever the 'Father' went they took for him French mineral water, which definitely replaced the previous one. For him and for the houses he visits*" - continues the testimony of the associate (170) - "*a whole team of specialized persons is transferred each time to serve him and him alone (dining room, kitchen, ironing, cleaning, etc.). I had to consider a mattress for 'Father' as useless; a mattress which was bought expressly for him brand new, because it was three centimeters too wide and had to be replaced by a new one. Melons have been sent to America by plane expressly for the 'Father', because the 'Father' likes them and there are no melons there.*"

Apparently he was austere at meals "*although he managed to hide that austerity when we had guests*". (171) His diabetic diet made him suffer because he loved to eat and drink well. (172) In the houses where he went, they were extremely attentive to his needs.

There was always fruit available. There were many oranges, even if it was not their season, in case the "Father" asked for a juice, dozens of boxes of chocolates in case he wanted one, boxes of wine "*which if you are discreet and tricky, you will serve it to me in a jug*". Domestic perfectionism had to reach its maximum with "Father", who at times displayed his anger as the result of what he deemed poor service. On one occasion he asked for the seventh omelet because the previous six were not to his liking.

María del Carmen Tapia commented that everything Escrivá ate, and from where he ate it, had to be of great quality. The dishes were of the best porcelain, the silverware was of the best quality. (173) According to an archbishop who was taken there to eat in 1965, during the last session of the Vatican Council, the dishes were gold-plated. The archbishop (although he was then only a bishop and newly consecrated) was a man of

considerable social conscience. It was impossible for him to reconcile the golden plates with the Christian life he expected from a man of such distinction in the Church. It was also impossible for him to eat those exquisitely prepared and perfectly served foods.

In public he did not taste the liquors but "*he referred to himself saying that, for a good founder (brand name of a liquor 'Fundador'), the one who came in a bottle*". The meaning of this phrase was twisted by his biographer as if Escrivá said it because he considered himself a "founder without foundation". (174) In reality, Escrivá was making reference the Spanish brandy *Fundador* (which translates to "Founder").

The envy was a consequence of his greed and predatory spirit. He desired everything and coveted the things of others, of his fellow men.

As for his laziness, it was mental. "*Very rarely had Josemaría Escrivá agreed to speak through the press*", wrote his friend Julián Cortés Cavanillas. (175) Nor did he appear in public, and almost always exclusively before members of the Work or known sympathizers, and not more than on very few occasions. The repertoire of questions in the gatherings he attended and the meetings that were so few in number were rehearsed, and he knew in advance what he was going to be asked, and how and in what way. He liked to go unnoticed according to his life's motto: "*Hiding and disappearing is my thing*". (176)

Although his motto was that "*work will make you holy*", which reminds us of that frontispiece of the German concentration camps: "*work will make you free*", he enjoyed the work of others more than his own, what he really enjoyed was that people worked tirelessly for him with discipline, submission and obedience, as a new formula of slavery, through his instrument of God's Work.

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## CHAPTER II

### THE HIDDEN LIFE OF ESCRIVÁ DE BALAGUER

#### 8. Man with No Name, Delusions of Grandeur

*This Section is being translated into English.*

*The Spanish version of this Section is available [here](#).*

*The Spanish version of the entire Chapter is available [here](#).*

*You may use [this very accurate on-line translator](#), if you will.*

## MACHINE TRANSLATION

### CHAPTER II

#### The hidden life of Escrivá de Balaguer

#### 8. Unnamed man, delusions of greatness

The first thing that draws attention to any person who stops meditating on the figure of Escrivá, no matter how strange it seems, is the problem of his name of pile and the mutations suffered throughout the life of this character, from his Surnames of origin.

The first surprise is that there is no birth certificate in the corresponding civil registry, although there is written perseverance as a documentary source of its departure of Baptism that is preserved in the registry of the Barbastro Cathedral in which it consists:

"In Barbastro, at thirteenth of January 1902, Don Malo Angel, Regent of the Vicaría Cathedral, solemnly baptized a child born at twenty-two of the day nine, a legitimate son of Don José Write, Natural De Fonz and Dona Dolores Albas, Natural de Barbastro, Spouses, neighbors and the trade of this city. Grandparents paternal, Don José de Peralta of the late salt and Doña Constancia Corzán, de Fonz, Maidos, Don Pascual, Defincto and Dona Florence Blanc, De Barbastro. He named José María Julián Mariano, being godparents Don Mariano Albas and Doña Florencia Albas, tunks of the baptized, being that and this married, neighbors of Huesca and represented under Powers by Doña Florencia Blanc, whom I did the ritual warning ".

In the file of the studies he studied at the Logroño Average Teaching Institute from 1915 to 1918, he is figured in the heading of his registration, in official printed, his name from José María Write, which was so much of his personal documentation and that of his departure of baptism, although at that time he signed as "Escrivá", had opted in a capricious way to change the B for the V and had put the emphatic accent in the last letter, although his family surname was with B and Without any accent, meeting his parents in Barbastro by the "family write".

On June 16, 1940, a published edict appeared in the Official State Bulletin, inserted by the Number 9 Court of the Madrid so that the Carmen, José María and Santiago Escrivá and Albas brothers "are authorized to modify their first surname In the sense of surname Escrivá de Balaguer that, as expressed in the initial letter, is the name that individualizes the family "being the justification that is given for it" since by being current in Levante and Catalonia the Surname Escrivá, giving Room to annoying and harmful confusions, the place of origin of this branch of the family was joined at the last name, which is known by all as Escrivá de Balaguer, "although no certification from Barbastro will be provided in the surname of Change of Surname nor any other people or city in Aragon.

As the argument is seen in the request, that the Surname Escrivá is current in Levante and Catalonia and therefore "can lead to harmful annoying confusions" is already revealing an evident desire to distinguish himself in whom as Father Escrivá "is neither Catalan nor Valencian, but Aragonese and at that time, that is, at the beginning of the forties, he had established his residence in Madrid." (177) What confusions would not have to bother and harm the millions of Spaniards that carry current surnames in the region and city they live?

The countrymen of the Family Write were surprised to have knowledge of the fact, because the addition "of Balaguer" was unprecedented, without roots or tradition, of which at that time was not the least news, so it was felt that "it is He had taken out of the manga "(178) because in the town to that modest family he was known for" the scribes "or by the" tent of writer ", without more kindly or additives. José María's father, who died as a modest dependent on a tissue store in 1922, could not even imagine that already deceased and after many years since his obito was going to be renamed with a "Balaguer" that does not appear on a genealogical document someone until his son José María in 1940, perhaps because of the simple reason that his family surnames were vulgar and excessively semitic, or maybe because he wanted to pretend to strengthen and ennoble his original surname for in the future with such machination Opt a nobility.

The Ministry of Justice, in the order of October 18, 1940, authorized the priest José María Escrivá and his sister Single Carmen "to add to his first last name that of Balaguer, forming the sprock compound of Balaguer who will use as one and first, first, conserving as a second the one that is currently "telling the authorization that" taking into account that the surname Balaguer does not correspond to the petitioners, it is undoubted that it must be included in the category of the Gentilicios, constituting this form of adding the surnames One of the most important modes of these in Spanish, which by the importance of the population of which the GENS comes there is no danger that applicants will be introduced underreptitiously in another family to which it corresponds legitimately the surname ".

When he writes and publishes the first edition of Camino he is still signed as José María Escrivá to dry. In later editions, the form of the name that of two words would be merged in one: "Josemaría" and would unfortunate the surname "Escrivá de Balaguer".

In short, we can summarize that the operations of change, mutation, transformation and makeup of the names and surnames of José María Escrivá de Balaguer are the following chronologically:

1902 José María Write (with B of Barcelona and without accent, as it appears in the departure of Baptism and in its academic record of the Institute of Logroño)

1915 José María Escrivá (with V de Valencia and with accent)

1934 Jose María Mary Escrivá de Balaguer.

1960 Josemaría Escrivá de Balaguer (Josemaría in a single word).

1964 Josemaría Escrivá de Balaguer and Albas.

1968 Josemaría Escrivá de Balaguer and Albas, Marqués de Peralta.

The granting of the title that held from 1968 was surrounded by multiple anomalies and irregularities, as for example that the Diputación de la Nobility was fraudulently concealed in 1968 the manipulation suffered by the surname "write", a circumstance that does not appear in The rehabilitation request file of the title of "Marqués de Peralta, requested by José María Escrivá de Balaguer and Albas", as well as the counselors who intervened in the processing of the title were warned each other with great urgency they had to solve it soon and well, since a few days the Minister of Justice Oriol and Undersecretary Alfredo López, the two members of Opus Dei.

The title of Marqués, such as personal and intransferable dignity, was granted on February 12, 1718 by Archduke Carlos de Austria to Don Tomás de Peralta. In no document he was awarded the "Marquesado de Peralta", but simply and plainly the title of Marqués, so the Applicant José María Escrivá de Balaguer asked for his rehabilitation "choosing the denomination of Marqués de Peralta in Grace ". Originally there was never a title with the denomination of "Marqués de Peralta", since the Archduke that granted was the "dignity of Marqués" as a personal and very very personal dignity granted to a particular person in concrete, to Don Tomás de Peralta, nor any Son or legitimate heir of Don Tomás claimed a non-existent degree, for not having the dignity conferred - validation of succession law - there was no claim to it.

Don Tomás de Peralta, Secretary of State, war and justice of the Kingdom of Naples in 1718, was one of the faithful to the Archduke Carlos who confronted the first Bourbon of the Dynasty in the War of Succession. The records of the titles granted in Spain by the Archduke Carlos of Austria, are all in Vienna "without any reference or study on such titles". (179)

The resolution of the Undersecretary by which it is announced has been requested by Don José María Escrivá de Balaguer and Albas, the rehabilitation of the title of Marqués, with the denomination of Marqués de Peralta, has been published on January 24, 1968 and was published in the BOE of the day 25 and is signed by Undersecretary Alfredo López, member of Opus Dei. Next in the same Official Bulletin, the resolution is inserted by which the Subsecretariat itself announces the request of José María's brother, Santiago Escrivá de Balaguer, requested the rehabilitation of the title of Baron de San Felipe granted to D. Francis. May 1728. In the latter case the plot did not prosper.

Decree 1851/68, of the twenty-fourth of July, accessing the request was published in the BOE number 186 of August 3, 1968, in the first days of the month in which most of the Spaniards began to enjoy their summer vacation , Date chosen to pass more unnoticed the "scandal" of the marquesado of Peralta in favor of person without legitimacy of origin or exercise on an imaginary title, of pure fantasy and nonexistent.

It can be calculated that "the purchase of the title", without backup or guarantee of legitimacy of "political-nobiliary operation of the Founder of Opus Dei, cost - to values of the time - the strong sum of a quarter of a million pesetas. To rehabilitation of a title of Marqués without greatness that cost 175,000 pts., You have to add additional expenses such as notarial proceedings,

certifications, etc ... in Spain 250,000 pesetas were at this time a sum of considerable money, although that caprice of Escrivá is a Bagatela for the work of God. " (180) Maxime when Escrivá was not a man of Alcornia, no great Lord, noble, no protector of justice. (181)

The journalist Luis Carandell asks: "What is the reason that can justify the fact that Monsignor Escrivá de Balaguer, a priest and founder of an Institute who pursues the sanctification of its members and the world, will request a nobility? Already on the mood of the young seminarist Cesaraugustan, who wore silk socks and wore the bonnet, seeing his name inscribed in the nobility's guide? Has this idea taken lately on the priest who went down the best stairs from the world ? " (182)

The John Gomis articulist, having knowledge of the news by the official bulletin where the authorization of the marquesado was inserted, wrote in the magazine the deer a graduate note What is this, Monsignor? in which he said "What is this? How is it possible that a cure aspire to these honors? If Opus Dei finds criticism and misgivings in large sectors and is charged as a class that will be rehabilitated based on that its founder and head rehabilitate Marquisal Title? No, it is not possible. One would believe that the news is an innocent, work of a buzz journalist and a little friend of Opus and the author on the way. But it is not about the day of the innocent. It is true, yes, it is truth".

For Daniel ArtiGues (183) the conjectures that are made about the significance of as strange and expensive noble fantasy are innumerable. It has been intended that the diligence in question discovered in Father Escrivá distant pretensions regarding the order of Malta; Maybe it is solely that the founder has a more common point with Ignacio de Loyola that, as he was wise, was noble extraction.

The title was, it could not be otherwise, vacant. "Escrivá would contribute little more than one million old francs to recover it, but on condition that their rights were recognized, it is also intended that three ministers have intervened personally to facilitate and accelerate the procedure while many Spaniards, blind or malicious, are wondering What devil could be introduced in the head of Escrivá to force him to apply with that Marquesado with so much Ahinco. There is no one who has not perceived the enormity of this step coming from a man who has made vows of poverty, chastity and obedience, and that preaching These virtues since 1928. But what is least understood is that there is no one among its intimate one who tried to persuade him that this incongruity was saved. In short, the title of nobility he had coveted, has been granted. Behold the ass of God converted, under the rech, in Marqués de Peralta. " (184)

For his part I Camilo José Cela, the recent Nobel of Literature, Apostled: "Escrivá de Balaguer. That that this Lord wants to be Marqués is a horny. The friars are not marquises or counts. No one occurs to him to put on a schete: His spiritual director, the Marquis of such ... That's not serious Believe me: people have laughed a lot with that of the marquesado ... "(185) More than to laugh is to cry, although tears can jump from the two Forms, laughing or moaning.

Perhaps because of it "Escribas de Escrivá spend true problems when trying to explain - without success among the people of reason - as this is that the creator of the Holy Mafia was a humble heart man, when there is the fact that he claimed the title of Marqués de Peralta. (186) Nobiliary

infuses of such kind, they are unusual in a priest all humility to whom it is supposed to 66 years of age, detached from earthly vanities. "

With his delusions of greatness we see him on May 13, 1967 personally interviewed himself with Juan de Borbón and Battenberg to treat, as an intermediary and component, of the succession of Juan Carlos to the Franco Caudillo, in a plot of intrigues and double games taken by the Father and his acolytes of Opus Dei.

His "holy shameless" took him to say "in one of the chronicles, an internal magazine of the year 76 I believe, he said textually: I who descend from a princess of Aragon ..." (187) Sure that Escrivá says (188) " His passion for freedom comes from the eighth of French blood that runs through his veins of his grandfather M. Blanc "and shoots" I call myself write and write "(189) perhaps the twisted rennglions of God.

## REFERENCES

177. Carandell, p 79.
178. Ibid, p 80.
179. Ibid, p 61.
180. YNFANTE, "The prodigious adventure of Opus dei," P 32.
181. Carandell, p 64.
182. YNFANTE, "The prodigious adventure of Opus dei," P 3.
183. Artigues, p 43.
184. Le Vaillant, PP 56-57.
185. Jardiel Poncela, P 65.
186. Magaña, P 17.
187. Moncada, "oral history of Opus Dei", p 127.
188. Thierry, P 23.
189. Le Tourneau, P 125.

## MACHINE TRANSLATION CONTINUES

### CHAPTER II

The hidden life of Escrivá de Balaguer

#### 9. Freemasonry.

It is known that at dawn of the adventure of him Escrivá was fascinated by two famous organizations: the company of Jesus and Freemasonry.

Opus has been given a military and strongly hierarchical organization, pyramidal. Contrary to the general trend of religious orders that evolve towards decentralization, here is concentration of powers at all levels, local, regional, etc. And everything converges up.

Freemasonry fascinated him. When studied closely, Freemasonry is curious to discover step by step flagrant parallel with Opus Dei. It's like a copy. (190) Everything seems: recruitment by proselytizing, initiation, the various degrees of affiliation, progressive advancement but slow in possession of "secret", behavior between members and with profane, penetration technique in all The circles, but mainly between intellectuals and between the bourgeois, the lower role granted to women, the creation and satellization of parallel organisms, etc.

It is not strange that "shortly after he opened the Academy Dya, Don José María began to find opposition sometimes in church sectors." (191) Sure that Escrivá was not recatched to say in private and insinuate in public that the Church was entering a dangerous via "getting to trust any of his children he thought that the Devil himself had settled in the head of church". (192) But "on this apparent disorder each one has to learn to build their own order", (193) in phrase that collects the official biographer and flattering Salvador Bernal, which translated into the Masonic language is the currency of grades 33 of the Masonry, the highest areophate of this secret sect that they have as a motto "Ordo Al Chao", which is the same message released by Escrivá de Balaguer.

Making memory of his past, in a preaching on October 2, 1962 he said: "I was 26 years old, the grace of God (was attributed a grace reserved for the Saints of the Church) and good humor. Nothing else. Some They said that I was crazy and that it was a heretic." (194) The truth is that Account Fisac at the center of Ferraz 50 that "that had an air so different that he even got involved at a Catholic boy, of traditional cut, when he visited the house for the first time. He commented later:" When I saw that environment alarmed me. "(195)

He was a Jesuit, Father Valentín Sánchez, the first Confessor of Escrivá, who ended up being emphasized with him and broke the friendships with his confessor, because after having been an advocate of the work "he also fell into the temptation to suspect opus." Also the first Jesuit who had Rocke with Escrivá, the priest Carrillo de Albornoz, abandoned the Catholicism later and became Protestant Shepherd. (196) In the same way, Cardinal Villot, for example, distrusting Opus Dei members who had infiltrated the Curia without their names. Villot asked, without getting him, to Escrivá to tell him the identity of these members.

At the end of August 1939 - according to the magazine 30 days, the Catholic Movement Communion and Liberation very close to the Vatican and on many occasions inspired by the theologian Joseph Ratzinger (197) - "Opus Dei had opened an annex to the residence of Jenner Street in Madrid. Around this oratory they began to circulate strange voices. It was said that it was adorned with cabbalistic and masonic signs. " In addition, "the Intellectual Cooperation Society - Socoin - an initiative linked to the work, was indicated as a Masonic derivation of an international Jewish organization. At the time when these facts happened, a professor of international law said he had found in a Hebrew dictionary The true meaning of Soclano Socono, which corresponded according to the teacher, on behalf of a Hebrew sect of assassins.

The year 1939 was the year of termination, with the victory of national forces, of the liberation war. An atmosphere of religious fervor flooded Spanish and spiritual life. The Church detested a role of extraordinary importance in the moral reconstruction of New Spain and priests were treated with respect, high esteem and great consideration. In 1940, a special court was created for the repression of Freemasonry and communism, considering that both activities were enemies of God and the Fatherland. In 1941 Escrivá would appear before said accused of "having been suspended to divinis, of being a protagonist of dark plots to reach the top of power, heretic and anti-tier".

The Tribunal began the opening of the proceedings when suspected with foundation and rational indications that "under the name of Opus Dei was hidden a Judaic branch of Freemasonry." Escrivá seeing that the processing of him was still ahead had to resort to maneuvers and influences of multiple agents of the interior and abroad to take land on the matter and to be paralyzed by the investigations undertaken. Also in Barcelona, the Masonic Activities of Opus and the falsehood of Escrivá Behavior were denounced and was "the Nuncio Cicognani who warned the founder of Opus Dei who did not approach Barcelona, because it ran the risk of being arrested. It was a friendly ambassador. Escrivá who warned him that he ran even danger of death. " (198) The airline ticket was on behalf of José María E. de Balaguer-as he was known as Father Escrivá-and he was not staying at hotels to avoid police action. He was a governor of Barcelona Veglison Correa.

It is an eloquent episode of how a priest, Father Escrivá unique case in the Special Court's action for the repression of Freemasonry, was formally accused and opened proceedings in that sense, an unusual and unprecedented thing in the postwar period. In a vocational era, where thousands of priests and ecclesiastical authorities exercised their pastoral ministry, a priest appeared before a very special court based on the scope of the matters of its competence.

The complaints aroused both in Madrid and Barcelona. In the capital of Spain "he was reaching his point of maximum gravity that crossed the partners of the work of" Masons ". (199) But the complaints did not arise only before the courts of justice. Monsignor Castán, then auxiliary bishop of Tarragona , he knew by D. Leopoldo that one day was a commission to talk to him to accuse and denounce Opus. " (200)

The number one of Opus Dei in Spain, Tomás Gutiérrez Calzada, in an interview granted to a national diffusion seminar (201) - Exceptional thing because they prefer silence to communication - leaving at the passage of certain disclosed news was defended by saying that "we They attack the enemies of freedom "and" who also reportedly denounced our founder before the court for the repression of Freemasonry and communism ... "

And that was certainly not a surprise but a rational indication as it is "one of the first accusations, made before a special court, that Opus Dei was a Judaic branch of Freemasonry." (202) Accusation that turned by General Saliquet pressed by high instances from the nation's government, which cut off the possibility of seeing the light at the end of the tunnel, as it would have been to wish, before an accusation so serious and founded .

Consulted the secure cardinal on these events, at the end of July 1941, he confessed to being disconcerted, because the first news from Opus, he said, were confusing and alarming and proceeded even from the parents of the Society of Jesus. "I should know more about it - it continued- Because Sevilla was a university city and students were the preferred objective of Opus. (203) He had also achieved little in his research in Zaragoza, who only served to demonstrate the rigorously secret character of the Organization. None of those who had been able to consult knew nothing except generalities. It had little confidence in it for the good reason that I was adopting ways to proceed that they were alien to the tradition of the Church. "

Opus is reserved, its rule is difficult, if not impossible to achieve, you have suspicions that it is politically active and financially alarming, it secretly operates among college students, does not fit well with the traditional work models of the church. . It is even said, that to calm the obsession of Escrivá by the secret, I choose and Garay kept the documents of Opus Dei in the secret archives of the Diocese.

In Barcelona it was prayed in a convent of nuns because of the conversion of Escrivá. (204)

It is even known that "all members when entering Opus Dei, receive a number, which depends on their date of entry. Escrivá was number one and the next twelve are distributed among the first" disciples ", and so continues the Series. The members often adopt the curious custom, when they talk about any of them, not to be called by their name, but for their number ... they say for example: "The number 40 said; The number 10 did ... "(205) The first numbers, therefore, are the oldest and most prestigious.

Opus has actually acquired that aspect of religious political movement even if it denies it, accusation that every day is profiling with more sharpness in Europe and America, where testimonies and complaints are increasingly numerous. That name of the song of the Divine Office of the Monks "Serve the Lord with praise", which and San Benito called Opus Dei, corresponds currently to a prelator whose members are present both in business and politics. "(206 ) Freemasonry, via Opus, has been embedded in the church marrow, it is a fifth column that operates, massly, at the service of other interests that have nothing to do with the Christian faith. Opus and its founder are something else.

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191. West, W. J., Opus Dei, Fiction and Reality, P 50.
192. Moncada, oral history of Opus Dei, p 26.
193. Bernal, p 116.
194. Ibid, p 103.
195. Moncade, P 90.
196. Daily "El País", (May 22, 1990)
197. Magazine "30 days", No. 5 (May 1990)
198. ibid.
199. Bernal, p 249.

200. Ibid, P 250
201. Magazine "Epoca", No. 74 (August 1986).
202. West, p 10.
203. walsh, p 50.
204. Ibid, p 49.
205. Le Vaillant, p 59.
206. Wast, "Jesuits, Opus Dei and Cursillos of Christianity", p 54.

## MACHINE TRANSLATION CONTINUES

### CHAPTER II

#### The hidden life of Escrivá de Balaguer

##### 10. Death and Resurrection

According to the official version, (207) on June 26, 1975, at the noon edge, he died in Rome Monsignor Escrivá de Balaguer. Hours later the mortal remains of him rested on the pavement of Oratory dedicated to Santa María, at the headquarters of Opus Dei. D. Alvaro del Portillo, then general secretary of the work, deposited red roses on the feet of the Founder, while repeating the verse of S. Paul: what beautiful are the feet of those who announce the gospel of peace, of the who announce good things! (Romans X, 15).

Moría The Founder of Opus known as (208) "Technocratic Sinarchy, Institute All Innocence and Santa Humility, Secret Society of Confessional Inspiration, Freemasonry of Sotana, Santa Mafia, Masonry Blanca, Santa Camarilla, etc ..."

Suddenly died - one of the many sudden deaths of Opus Dei - in "Villa Tevere" and that same afternoon, who would be his successor, Alvaro del Portillo, said Mass and made a homily about him (209) "since he has died The father - he said - I have repeated many times: Now we have been orphaned. And it is not true, it is not true! Because besides having God the Father, who is in heaven, we have our Father in heaven that from There he cares about all his daughters and for all his children. " The game about "Our Father who is in heaven" was going to become common among Opus members. The expression elevated to Escrivá at a level similar to that of God in the consciousness of the people. At least he was a saint.

Objects that belonged to him have been collected and exhibited. Even the baptismal pile in which he was baptized Escrivá de Balaguer has been taken from the cathedral of Barbastro and rebuilt in Rome.

He chose the inscription for the tombstone of him:

Peccator.

Orate Pro EO.

Genuit Filios et filies

(A sinner. Rogad for him. He had sons and daughters). (210)

Here, in this case, his last willingness of sinner and fanatical followers of him have been limited to put on the grave of him: "The Father" although for many it was "the godfather".

The report that on the founder of Opus Dei dedicates the Catholic magazine 30 Giorni (211) ends with a demonstration of Escrivá, a few months before dying, talking to some members of the work. "Escrivá said that he had taken a balance of him and that he could summarize it in a laugh".

## REFERENCES

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- 208. Magaña, p 126.
- 209. WALSH, P 83.
- 210. Ibid, p 211.
- 211. Magazine "30 days", No. 5 (May 1990).

## MACHINE TRANSLATION CONTINUES

## CHAPTER II

The hidden life of Escrivá de Balaguer

### 11. Holy and Seña

Six years after the death of Escrivá, on May 12, 1981, the Beatification process of Him was opened in Rome. Recall that at that time the processes of beatification were also under way - although something forgotten and sleeping in the shelves and shelves the legacies that inform their cause because of not being able to allow the altars to be raised to members of the work rather than their own artificer - of the engineer Isidoro Zorzano, the friend of the soul and intimación of Monsignor, died in 1934, and the young Catalan Student Monserrat fat, deceased in 1959 at eighteen years of age.

For Fernando García Romanillos, Escrivá within the church was a figure "controversial by the Afan of personal notoriety of him" of him. (212) But the work needs it for its Holy Interest, with

the recognition and all the pomp and ceremonial of the Vatican "that the founder was a saint at the level of the great saints like Francisco, Sunday or Loyola Ignacio." (213) As Walsh says all this is, without a doubt, very praiseworthy, but complications arise when trying to present an honest story of the life of Escrivá. Opus controls information about it. The books authorized are naturally haggaged. The two most important are that of Salvador Bernal and that of Andrés Vázquez de Prada. Both authors are members of OPUS, although in any of the biographies that appear in the books, this relevant detail is mentioned. There seems to be no others who try an impartial assessment of Escrivá de Balaguer. It is not difficult to discover why.

Opus is determined to present each portrait of its founder as the perfect candidate for the honor of official holiness. He has to be seen as a person who was specially chosen by God for the Supreme Mission to found Opus. He must be considered not only as heroically holy, outstanding in all virtues, but also as wise and scholar.

A priest of Opus, a couple of months after the death of Escrivá, during the confession of a member (214) whispered enthusiastically: "The Father, who although the Church has not yet defined it, is Holy." That was the general slogan, the word of order to disclose and expand by all means, from homilies and sermons, from journals and publications, from pulpitos and from confessional.

Opus presses to realize his golden dream. They are about to achieve it. Dispendant media and economic waste for the effort will not be missing. The profitability, in monetary terms and marketing, the Valia Plus that would be obtained with this Beatification of the Founder would compensate for the warm investment they are taking place. Father Escrivá just needs to make a miracle recognized by the ecclesiastical authority. (215)

Even John Paul II, the miracles necessary for a beatification were two, and many others for canonization. But Pope Wojtyla, who is proportionally the Pope who has taken more saints to the altars, has preferred to lower the quota. Moreover, now miracles are easier to accept because the psychological element has been introduced.

Getting a candidate to reach the altars cost a lot of money and for that reason only the "rich", that is, religious congregations or the great dioceses can afford it. That explains that most of the official Saints in the Church are religious or priests and non-secular, since a simple family, as rich, could never allow the dispenser that it supposes to push someone towards the altars.

To get someone to enter the canonization gear they say no so much "recommendations" calls. The first and most effective is that of the Pope. If he wants and so he knows the prefect of the congregation for the cause of the saints, it is evident that the recommended will be preferably.

A lot has been speculated with the appointment by Pope Wojtyla of the Prefect for Saints to the Elder Cardenal Pietro Palazzini, known for his "excessive enthusiasms for the work". (216)

About the so-called "devil's attorneys", the applicants who have to put pits to the virtues of the Saint Future, run in Rome the anecdote that these have to open the door of their offices "with their feet, because their hands always had them loaded with gifts ", although a more subtle way

to earn these ecclesiastics responsible for pushing a process is to let them know that an important cardinal is interested" by his career ", a temptation, is said in Rome, to which they are usually Very sensitive all, with few exceptions.

In 1986, Cardinal Vicar Ugo Poletti declared closed the diocesan phase of the beatification process. He would immediately begin the second phase of which the Vatican Dicastery is responsible. Poletti defined Escrivá de Balaguer as "a precursor of the Vatican Council II". (217)

Meanwhile, Opus has spent and continues to spending "hundreds of millions to make Holy to its founder" (218), which has already been declared "venerable" missing the miracle to turn it into Blessed and Holy.

The powerful machinery of Opus was put into operation immediately after the death of its founder. The outlet pistol was the traffic stator. The cards of all partners began to appreciate, in a perfectly organized campaign for the opening of the cause that was finally presented by Cardena Ugo Poletti on February 19, 1981, formed two commissions, one in Rome and another in Madrid who met 98 times and listened to 98 witnesses who had met and treated by Escrivá de Balaguer, witnesses elected, flattering, interested, partial, select, non-discrepant, approved ... Six thousand folios were written that were "studied" by the devil's attorney ad hoc, father Eszer Ambrosius, and examined by the sympathetic theologian of the work, Antonio Petti. The firm stamped by the Pope, the same as hours before the conclave was held in which he was elected, on October 16, 1978, before the tomb of Escrivá in an imploring position - without comments.

The Theologian Enrique Miret Magdalena does not recognize in Father Escrivá Special Heroicities, although a South American Bishop illustrates: "Opus has invested in this case all its power and tens of millions of pesetas. It is not going to be allowed failure or that its founder Be in "Venerable". Opus is a multinational of the Spirit. Think that Opus has already paid every witness and all his family stay in Rome while duras at the studies, as well as a journey. It looks like a contest or auction where The carrot is the achievement of holiness for a nefarious man. Otherwise, it would not take so many efforts. But wanting to prove otherwise, it costs much more work.

For Luis Carandell, a good devil's advocate should ask "why the founder of Opus Dei was and is still a person discussed."

The Pope, who is known by his filies to Opus, has surrounded a court of members or proclives with the work, which argue the headquarters of Peter, among which we can mention, as a merely enunciative and without any exhaustive character : Cardinal Pietro Palazzini, propeller and architect of the Canonization of Escrivá; Cardinal Sebastiano Baggio, ex-prefect of the congregation of bishops; The Archbishop of Cotonou, Bernardino Gantin, Prefect of the Bishops' Congregation; Cardinal Agnelo Rossi, Heritage Administrator of the Apostolic Headquarters; Cardinal Eduardo Martínez Somalo, whose position on the ladder places him as the third most important man in the Vatican; Julián Herranz, member of OPUS and Secretary of the Pontifical Commission for the authentic interpretation of the Canon Law of the Holy See; Raffaello Cortesini, member of OPUS and Secretary of the Pontifical Commission for the authentic interpretation of the Canon Law of the Holy See; Raffaello Cortesini, member of Opus and

President of the Commission for the cause of the Saints; Joaquín Navarro Valls, a numeral member of Opus and spokesman of the Pontiff through the Vatican Press Secretariat since 1985. He is grateful to Opus for the contribution of him to the Vatican Finance. Money sometimes has more powerful reasons than the Spirit. The Mercaderes del Opus Dei have been reinstalled at the doors of the temple, in the Basilica of San Pedro.

The expression of the Spanish Episcopal Confederation, Angel Suquía, knows that he must appoint him to the mesh woven by Opus and He or is one of the work or at least is at the service of him. When he was named Archbishop Suquía de Madrid-Alcalá, the first thing he organized was a pilgrimage to Torreciudad, the Shrine of Opus Dei in Huesca.

If the reason that brings to sanctify Escrivá de Balaguer is based on the strength of money, if Opus has converted holiness into exchange currency and granting in a quotable noble title to continue large businesses, Escrivá, for which the Life was a great laugh, after his death his enigmatic smile will freeze to the community of believers.

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## MACHINE TRANSLATION CONTINUES

### CHAPTER II

The hidden life of Escrivá de Balaguer

#### 12. The scandal of a beatification

"You imagine that I enter a church and find that lord in the altars," he told Luis Carandell a tumer of Opus that for many years he had to suffer the character of Monsignor, about who exists, as the writer remembers, ( 219) innumerable anecdotes that reveal the excessive passion that the Beato today had for the riches of this world where his passion for luxury and wealth only had a comparison with his avidity by accumulating honorary titles and dignities, being the only Catholic priest of all the History of the Church that requested a nobility when those who had it really renounced him when he ordered.

Spanish theologians have officially requested that the beatification of the Founder of Opus be implemented, specifically in Barcelona the Association of Theologians Juan XXIII expressed on February 10, 1992 in a communiqué made public "his deep concern, dyed of discomfort for the next beatification of Josemaría Escrivá de Balaguer "expressing his surprise and even his" suspicion ". Also German theologians have manifested itself in the same sense.

For its part, a collective of 16 professors from the Faculty of Theology of Catalonia pronounced itself in a critical document against the Beatification of Escrivá, indicating the signatories that many "believers and non-believers have the impression that a movement based on the mundane success through money and power. " The signatories of the writing, who has the date of March 19, 1992, and among which the Dean of the Faculty is located, justify his repulse, for having the impression that "a different path will be canonized to the different path to the path of Jesus : A world of mundane success and the necessary means to achieve this success, which are not pure technical competence but money and power. " Students have supported the document without reservations.

For theology students, the attitude of his teachers and dean was relief. For its part, they had also requested in writing the postponement of the Welriva beatification through a letter sent to the Vatican and the ten Catalan bishops, signed by seminarians, religious and lay people, in which they requested that a "critical review" of the process be carried out To consider that there had been "important irregularities" because "those who testify in favor of the cause of beatification have been duly taken care of, while those who could witness against, inadmissible thing in a process of beatification that, like all, affects To the entire universal church. " The letter was sent after an approval in Assembly carried out on March 11, 1992 at the Barcelona Seminar with the result of 67 votes in favor, 15 against and 9 abstentions. (220)

Students express their suspicion about the "spiritual and legal" validity of the beatification process and doubts that "the whole of our society can find a transparency of the style of Jesus of Nazareth in the figure of Monsignor Escrivá." The Charter implicitly indicates that Opus Dei seems to be more concerned about having "a public relevance and internal influence" within the Church than to be faithful to the Gospel, and claims the Curia of Rome that he heard the voice of those who criticize the Beatification process because, otherwise, "it will be very serious for the Church of the Future and for the credibility of the faith of Christians."

Rafael Llanes de la Torre was directed to the newspaper director El Mundo on March 20, 1992 to reiterate that "only drowning in this review will be avoided that he can upload a gold-charged ass to the ecclesial courts, concluding that given the scandal that It is producing in the consciences of many Christians the beatification, would be to renounce it for humility and ecclesial communion.

A Spanish bishop has already expressed openly against the Beatification of Escrivá, Monsignor Joan Carrera - First Voice of the Spanish Ecclesiastical Hierarchy that has the value and courage to oppose the process.- The Catalan prelate ensures that the announcement of beatification It raises "a certain bewilderment of many who have another sensitivity, remembering that" no other previous beatification had raised as much stir ". "In this sense 'Saint Escrivá' will not be a Saint of Special Devotion, as Bishop of the Church I accept the decision that the Pope will take, but a saint of particular devotion of mine will not be". (221) The positive response to the attitude of

him has had it in the Christian communities of Barcelona and Madrid who have pointed out that "it was time for a bishop to speak clearly, on behalf of Christians concerned about this unpopular beatification."

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Cardinal Silvio Oddi made statements collected and published in the US magazine Catholic World Report in which he raised the hypothesis that the Beatification Process of the Opus Dei founder was again examined to clarify existing doubts about the cause, as " There were irregularities in the process then the beatification should be forwarded and a "supplementum" should be carried out.

Some have qualified the canonization of scandal, as the theologian Juan Martín Velasco who thinks that Escrivá "does not deserve to be holy" and question the validity of the miracle attributed to the Founder of Opus. The prestigious Spanish theologian explains that "the declaration of holiness of Balaguer weakens the credibility of the Church." Juan Martín Velasco is a professor at the Pontificia University of Salamanca and the Madrid Seminary, currently occupying the position of Director of the Higher Pastoral Institute. I do not think - says Martin Velasco to the Italian magazine II Regno (222) - that can be put as a model of exercise of Christian life who has served from power, has used it to stand and extend the work and has directed with Ocurable criteria (the white mafia is called) ".

Criticizes also Martín Velasco The "authentic anomalies that, at the judgment of him, have been committed in the Beatification process of Escrivá:" All the testimonies have not been admitted. Some people who knew the Father very well, for having belonged to the work, wanted to testify when the process was opened in Madrid, but those who came from Rome to pick up the data did not want to listen to them. "

The Madrid theologian question, also, the miracle attributed to Escrivá. "The alleged miracle has occurred in a person of the Navarro Rubio family, always linked to Opus. One of its members was Franco Minister - involved in the financial scandal of Matsa - and others are important members of the work." The medical escape in charge of certifying the miracle was recruited among the doctors of the University of Navarra, which as the world knows, belongs to Opus Dei.

Jaime Peñafiel wrote an article under the title Holiness is also a temptation (223) in which he said that "to consider the father not a saint, but a simple Blessed in the serious - that no pejorative sense of the word - is at least a Sarcasm. Because among the many weaknesses that

the founder of Opus Dei had and that I met and that calling Christian charity, humility was not precisely one of them. "

"José María wrote Albas, who did not Balaguer, was a man possessed by the sin of Los Angeles, who is none other than that of the arrogance, amen of vanity, who made him not only give up the maternal surname to differentiate himself from the modest Family of its Site and Class, but to vindicate a marquesado like that of Peralta, no matter what his brother - when he called him such - he considered him a shit that tall ". This is recognized by the nephew of him Carlos Albas.

In a recent book of M. García Viño about Josemaría or the planning of a holy written in a novel form, he wondered why Josemaría was signed in a single word, reaching the conclusion that "is signed so to distinguish himself and to reach Be the first Saint Josemaría de la History ". He was a mitomanso of his own myth. (224)

Mariano Sánchez COISA has directed an open letter to the attention of the Spaniards who belong in good faith to Opus Dei, dated February 23, 1992, on the case Escrivá based on the appointment of the encyclical of Pope León XIII Humanun Genus who commanded "Unmask the deceptions". Sánchez Coissa writes that "the announcement of beatification has increased the controversy in which the alleged Blessed" nor the prelate of Opus Dei Alvaro del Portillo "Former Founder of the Founder" does not stop. Among many other revealing and little known things of the personality of Escrivá and the work of him says:

"It should be known that Opus Dei, esoteric translation of the name of Teurgy, is a secret Masonic and Judaic branch, with a huge economic-financial organization and powerful political influence both in Spain and abroad, in combing traditional values, and that sucks, as a leech, material values and, at all secret, has built a kingdom of immense wealth that controls companies, banks, universities, press, issuers, publishers, and endless human activities, such as cultural societies and political parties Of several trends and has an efficient and cheap information service through the periodic confidences of its members. Opus Dei is not a Freemasonry, it is Freemasonry. "

Ends Sánchez counks its extensive letter by adding that "the billions, most of the Spanish taxpayer, that Opus has contributed to the Vatican to cover its financial hole, explains the influence of the work in Rome and the bold, scandalous project to beatify To the Founder, in whose prefabricated process by members of Opus Dei, including the Avalist Physician of the Miracle, have prevented from contributing contrary opinions, which has made a Cardinal - Enrique and Tarancón - that if the beatification would turn away from the church ".

It has been found that the Beatification of Escrivá can serve to further distance the ecclesiastical hierarchy of the walking Christians, and can be a detonator and a reason for division, rather than of harmony, in the episcopal collective. The Cardinal Tarancón, which ensures that "the founder of Opus Dei was never, is not going to be now Holy -Beato at the moment - of the devotion of the prestigious cardinal". (225) Nor do they seem to have passionate affection for the figure of Escrivá, the Bishops of Azagra, Ubeda, Setien, Algora, would throw, Uriarte or Montero.

It has not been liked from the Holy See, who disregarding the requests that Escrivá de Balaguer ascended only to the Altars, set for the same day the beatification of a Sudanese nun, Mother Josefina Bakita, who had been a slave was rescued from her Condition for an Italian consul and later entered as a servant of the daughters of charity. He did not like that the beatification shared and less with a humble nun, which could blush the new Blessed if he looked behind the mirror, or to many of his followers who fanatically tried and pressed for the beatification to be solo.

While the day "D" Opus publishing house is approaching, Rialp, has published a new collection of testimonials, where it is intended to smear calculated the figure of his Bale future who will result in a good interest to the investment they are making, although some of The "testimonies" are being rectified as is the case of Augustinian Eduardo Zaragüeta who has grinded in the next tenor: "It does not seem right to publish an article of mine of the year 75, without prior consultation. I am Augustinian and I should not imply in this Question to the order that Monsignor Escrivá would appreciate favors. " (226) That allusion will refer, among other favors, to the president of the court for the repression of Freemasonry and communism when he filed the diligences open against the Blessed Future. The president of said court was the brother of Also Agustino José López Ortiz, friend of Escrivá, for whom he interceded for him to not be judged by the founded charges that he thought about.

On the other hand, narrations are proliferating in the written press on the "double life of the Founder of Opus Dei" who is often a saint that some of the profiles of his deceptive personality are highlighted: he ambioned honors and riches, Nuna spoke well about anyone, in politics was a son of his time, he had an unequal mood and authoritarian, criticized several potatoes of those who came to put even in doubt his salvation, was capricious and amnevient, presumed of origin and enjoyed an artificial title for several years, was Elitista, his concept of the woman brushed with the misogyny; As intelligent he was from the heap, that's why he never came to be a bishop, even though Franco included him in Las Ternas ...

In the end, Opus's money beat all possible resistance. He made reverse, at the end of the twentieth century, the new Santoral Simony. The Vatican thus saw its coffers increase and disguise its financial scandals at the expense of the old ceremonial of public beatification in the colonnade of St. Peter's Square in Rome. On May 17, 1992, the beatification of the living farce was consummated.

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END MACHINE TRANSLATION

## CHAPTER III

### CRYPTOJUDAISM AND OPUS DEI

#### 1. The problem of cryptojudaism in Spain

*Please Note: The translation of this Section from the original has been done automatically using a very reliable AI translator due to the urgency to make this information on-line as soon as possible. As and if time becomes available it will be polished using NI.*

The subject of cryptojudaism in Spain has been consciously and voluntarily avoided, not having the slightest idea of the existence of the converted problem, without whose knowledge it is not possible to understand the history of Spain, nor to explain the events that are taking place at present (1). Hence the imperative need, if we may, the urgency, to bring to light such an important and transcendental question, to divulge it, to study it calmly and carefully, to refresh the historical memory, so broken and forgotten by the Spanish people, so that one of the great hidden enigmas of our past that most restlessness and rancor has oozed out against the national and the Christian can be known.

Not knowing where the enemy is is to be condemned beforehand to be annihilated by the enemy (2) and therefore the law and the clarification, the unmasking and the bet on the stage will be the first stage of liberation.

The Jew Roth does not exaggerate when he writes that the "history of the new Christians constitutes an inseparable part of that of Portugal and Spain in the period of their greatest brilliance (3) being an essential fragment of church history, with extensive connections to politics, literature and economics. So much so that the same author continues that "the classic country of cryptojudaism is Spain. The tradition has been so long and general there that it is to be suspected the existence of a brownish predisposition in the very atmosphere of the country" (4).

Julio Caro Baroja (5) investigates that the examination of the Greek voice "Kryptós" and of the Latin "secretus" the dictionaries give us the following meanings: 1) covered or concealed; 2) hidden, dark, unintelligible; 3) dissimulated, deceitful. For this

reason, Hispanic Judaism acquires the character of something hidden when it is outside the law and when it becomes hidden it also presents the well-known features of mendacity and dissimulation.

The converted Jews who continued to observe the Jewish rites in secret are called "marranos", which, according to Covarrubias, the origin of this word is to be found in the speech of the Moors, who called the one-year-old pig "marrano". Other authors make it derive from the verb marrar, from the Latin aberrare, to deviate from what is right, which is why this term was coined in Spain at the beginning of the 15th century to designate the new Christians who deviated "from the good path initiated with the conversion" keeping the Hebrew ritual underhand and hidden. Others have tried to derive the word from the Arabic root murain (6) which means hypocrite, or to die, apostate. It is also related to another Hebrew word, muranita, which was the stick used to punish the excommunicated, although in any case, marrano is equivalent to pig or pig in Spanish.

Crypto-Jews are the clandestine Jews who in public appear to be Muslims, Christians or of another religion, but who are secretly Jews. They were the false converts. It is very difficult, if not impossible, for a Jew, man or woman, to convert sincerely and truly to another religion; when they do so falsely, they become spies or agents of infiltration or control in the religion they falsely adopt (7).

According to Heine "The actions and gestures of the Jews, as well as their customs, are things ignored by everyone. They think they know them because they have seen their beards; but they have seen nothing more than that and, as in the Middle Ages, the Jews remain a walking mystery. The poet Heine was a Jew and knew what to expect. But the fact that the problem is not known does not mean that it does not exist, which happens to be an unknown problem is not understood.

Keep in mind that Judaism is indelible: there is no baptism of water or blood that erases it. The apostates of Judaism are rare, although many pretend to abandon it in order to serve it better (9). It does not matter that one has been baptized. A baptized Jew does not thereby cease to be a Jew, for it is permissible for him to deceive "idolaters" by making them believe that they belong to his cult, for this is prescribed by his blessed Yore of Ah. (10) For crypto Jews, water baptism does not erase the baptism of blood in the Synagogue.

Thus speaks the Lord God, through the mouth of the prophet Jeremiah (111:10) when he says that "the wicked Judah hath not returned unto me with all his heart; he hath done it with a false heart. Therefore, in whatever nation he lives, and though behind him there have been twenty generations born in that land, the Jew always feels

himself to be a captive, like his ancestors on the banks of the rivers of Babylon. (11).

The fictitious transhumance of religion begins in Spain from 1391, date in which there are tens of thousands of new Christians who apparently enter to form part of the Church, having made estimates and calculations of the Jewish-converted population in the fifteenth century that oscillated between 250,000 and 300,000 people (12). And if the problem of converts was already serious, it became even more so after 1492 with the avalanche of new conversions that took place (13) that no one could be convinced of their sincerity.

This flood of Jewish converts gave rise to the birth of a new class, that of the converts, who soon and from their new status and situation began to climb, hoarding wealth and honor. (14)

The converts continued in their immense majority to Judaize, having as Christians only the name, keeping intact their relationship with the Mosaic Law in their intimacy, and among those of their race who inspired confidence in it. Around 1460 they founded a kind of sect that had a certain importance and whose motto could be summarized as follows: "in this world you will not see me suffer, in the other you will not see me executed". (15) They had two faces, two faces, two names, two personalities, only one root and only one blind obedience.

The Jews throughout the Middle Ages, because they were collectively responsible for the sin of Deicide, were repelled by the people who also considered them usurers, cunning, arrogant and ungrateful-looking. (16) When, for various reasons, they asked for baptism, it was suspected that they were doing so without any faith, which did not prevent that, since many of the false converts were from "rich and wealthy families, there would soon be a number of personalities of all kinds very well situated within Christian society, coming from among the newly converted. (17) These neophytes were usually apostates and hypocrites.

The said crypto-Jews remained faithful to their home ritualism, keeping a more or less limited number of beliefs and prescriptions, within the Talmudic tradition, adjusting to a social structure that would allow them to live with a minimum of guarantees, Even practicing inbreeding and contracting marriage between relatives to maintain cohesion and secrecy, so that, for Julio Caro Baroja, from the end of the fifteenth century until the beginning of the eighteenth, the great cities of Spain were full of these crypto Jews who gave the Jewish problem itself a more mysterious and equivocal air. (18) In the 19th century, Pérez Galdós picked up the tradition that a large part of the merchant families settled around Madrid's Plaza Mayor were descendants of Jews, and that a crypto-Jewish society subsisted in Spain at all times, which

decided "the economic destinies of young and old alike" (19).

Baptism -a formal ceremony for many Jews- is one thing, but true conversion itself is another. Baptized Jews were still Jews, but in a different way. They were baptized without conversion. There was a mixture of formal Christianity, even exaggerated on the outside, and the clandestine practice of Jewish rites, hiding the secret faith from their own children, only to reveal it to them later, when they were thought capable of keeping the secret. (20) The converts stubbornly resisted in their religious ambiguity.

For a prestigious historian (21), the crypto Jews had only one desire: to get rich as soon as possible, emigrate their wealth and flee Spain; their desire was to escape to the Jewish quarters of Amsterdam or Bayonne and to live again in peace with their conscience as public Jews, so that "that crypto Jewish machine that governed the Spanish economy worked backwards. It was an engine no less powerful than in other times, but its effectiveness was expressed in negative effects, from the point of view of national interests".

The perversion of the inner crypto-Jewish group was undeniable as a pressure group and controller of Spanish economic interests. For Fernández Suárez (22), Spanish crypto-Jews were in communication with external centres resolutely devoted to destroying the Spanish empire through politics and war, and to sucking -it was also a way of destroying it- its financial resources. In this way the danger to the nation, which had been tried to avoid with religious unity, became much more acute and active as an apparatus was created that worked against the interests of the country, inside and outside, effectively organized, and whose destructive dynamism was nourished in the perpetuation of the conflict secularly maintained and stimulated by the reactions that the conflict itself provoked from one side or the other". One more resource of cryptojudaism was its mimicry to be embedded, in its genuine and secret folds, in the traditional Spanish society, in which the rich converts -and even more so if they were crypto-Jews- sought the support of a noble lineage, sometimes buying it, pure and simple.

For Sombart, the sudden multiplication of false Christians is such an extraordinary phenomenon, so unique in the history of mankind, that one is astonished and stupefied every time one has the opportunity to delve deeper into the subject, because of that unheard of and singular struggle where the most congenial dissimulation and the most tenacious perseverance were its best resources. The crypto Jews did not depart from Judaism except in appearance, as combatants who adopted the camouflage of their enemies' uniforms and flew their flag with the intention of attacking them with greater security and to annihilate them with more vigor.

The assimilated Christian could refrain from thinking in Hebrew or from reading Jewish books, but in the essential character of all his passions and of all his acts he remained intimately and intrinsically Jewish, because the Jew cannot change "even if he wishes to" and whatever he does, as L. confirms. Lewisohn confirms.

The processes of the Holy Office against the crypto-Jews from the 15th to the 19th century amount to 30,847 known processes and 37,862 the total estimated number of processes according to the breakdown found in reference (23).

For the crypto-Jews "the Christian priests were vile persecutors of the chosen people and retained their hatred of all things Christian", so they used the mask of the Christian religion to continue to materialize their business by trying to go unnoticed externally and continuing to weave an underground internal network.

The problem of cryptojudaism has not been a circumstantial issue of a particular moment in history, nor can it be specified to the surroundings of March 31, 1492 when the signature was stamped on the expulsion decree or alternatively the choice of baptism to remain residing in the kingdoms. There were Jewish converts prior to the Decree of Expulsion because as early as 1480 "two rabbis visited Guadalupe to ascertain whether the converts there were adequately observing Judaism" (24) In the 17th century the problem of Judaism still remained. (25) The Spanish convert is reflected in our literature by adopting clothing and garments of a thousand characterizations. In *Rinconete y Cotadillo*, Cervantes narrates the adventures of a Sevillian Jew who, dressed as a clergyman, was dedicated to committing all kinds of swindles, falsehoods and deceits, a character who "seems to have been torn from reality" (26).

Quevedo tells us about the vicissitudes and misdeeds, about the bending and typology of the false Christians in many of his works, since there were many Jews who were concealed and carried their insincerity with great concealment.

In the time of Philip V, the processes against the Spanish Judaizers reappeared and were repeated, and as an example we see how in a court of faith held in Toledo on March 19, 1721, several Judaizers left the land and in that same year, on May 18, in Madrid, Judaizers from those areas appeared in a court of faith.

George Borrow, an English traveller who travelled around Spain in 1836, in his work *The bible of Spain* reflects his impression when he first saw Mendizábal thinking to himself "I have seen a glance very similar to that amongst the Beni Israel". And he was not wrong at all. Borrow gives us in his works a synthesis of the Spanish crypto-Judaism that Caro Baroja establishes in the following points:

1. Crypto-Judaism has two names: one for when it walks among the Christians, and the other, that of its lineage and its Hebrew family.
2. Crypto-Jewish knows two languages.
3. Crypto Jews have two families, with two women. One is the one to whom he is legally married; the other is the "friend. But for him it is really both wives. This system of bigamy is common among North African Jews.
4. Crypto-Jewish is ill-considered; it is suspect to the people. But he is on good terms with influential and rich people because his usurious business gives him economic strength. He also has bought the lower agents of justice as bailiffs and bracelets.
5. The crypto-Jew knows those who are of the same condition as him and is aware of the religious status of certain lineages.
6. There are crypto-Jews in all social ranks from humble servants to archbishops of the Catholic Church (27).

In fact, the pig was the metamorphosis of public Judaism in secret, which made it more dangerous and difficult to detect, transmitting its underground faith from "parents to children". (28) Pérez Galdós in his work also gives us multiple examples of the survival of cryptojudaism in the tunnels of the Spanish society of the 19th century, as it was sharply noted by Mercedes Formica (29) when she detected that her critical characters revealed to us the enigmatic "Fortunata and Jacinta" where Santa Cruz is a Jewish surname, like Santa María, like Aguado...discovering that the care that the mother of Santa Cruz and her faithful squire put in today's shopping basket comes from the family's concern for buying Kasher food, that is, food, ritually sacrificed and for Jewish slaughtermen, also highlighting the marriage of Juanillo with the fuzzy and kind Jacinta as a union between beings of the same race and where Jewish racism appears. Jacinta's devotion means nothing, however Christian it may be. The Hebrew background remains... Galdós represents in his work the secret Hispanic Judaism.

Crypto-Judaism has lasted until our days. We find an irrefutable testimony in the newspaper ABC of March 23rd 1969 where, under the title of The problems of our Sephardic minorities, a letter dated February 2nd of that same year is transcribed from Miss Judith who writes from Madrid to the writer Mercedes Formica and "taking into account her breadth of spirit, I begged him for a few lines in the ABC pages that would serve to dispel my doubts and those of not a few people who have the same problem about the position that we Spaniards should adopt in this new era of religious freedom who, for one reason or another, can consider ourselves crypto-Jews for reasons of family heritage or tradition... I am from Burgos - the letter continues. I was orphaned as a child and educated by my great-grandmother. She was from a noble family, practicing Judaism in an innocent, lyrical, pure way, feeling bound to her

ancestors, some of whom were victimized, she claimed, by the Inquisition. Their influence caused me to follow in secret, naturally, their same Mosaic religion. As the crypto-Jewish groups have been closely related for centuries, I can say that it was natural that, as time went by, I married an Andalusian gentleman, also a Jew, who had great influence in the closed Hebrew circles of Granada and Malaga. On the contrary, my husband's brother, the youngest, is a Catholic priest... since the Council, he accepted that we practice the religion that according to our conscience was the true one... I will not say that there are millions of us Spaniards who have been practicing the Hebrew religion for five centuries, but we are more numerous than people - and the State - suppose. The story in the first person is definitive. The nucleus of crypto-Jews was very numerous right from the start, so we are not surprised by Mrs Judith's final conclusion.

Rabbi Abraham ben Solomon of Tourrutiel wrote in his Book of Betrayal that in the year 5172 (1412-1413 according to the Christian calendar) more than 200,000 Jews had been baptized on the occasion of the preaching of Saint Vincent Ferrer, although, naturally, "one must always be wary of mass conversions and even more so when dealing with Jews".

Mariano Sículo says: "they began to live as Christians. But later, as time passed, by diabolic persuasion or by the conversation they had with the Jews who had remained in their law, or because it is difficult to leave the things they are accustomed to - because the nature of men, who do not know how to change, when they know their crimes they recognize virtue and become better, then later, as inconstant and without firmness - they hardly turn to their sinister and accustomed customs. So, thinking the new Christians that Christ was not the one God was to send, and the one they expected, repenting of their conversion, they despised the Christian religion and celebrated in secret places in their homes on the Sabbath, entering their synagogues at night and honoring their Passover feasts (30).

The converts meant more to the people than a theoretical mock Christianity. They assumed a tremendously practical misunderstanding regarding the social and economic problem that suffocated them, because the people considered these baptized Jews as "adulterers pretending to be unbelievers and infidels, fathers of all covetousness, sowers of all weeds and divisions, abundant in all malice and perversity, always ungrateful to their God, contrary to his commandments, turned away from their ways and careers, as the psalmist Moses testifies in Deuteronomy (31) (the quotation is taken from the answer to the introduction of the account made by the bachelor Marquitos, in the events of the City of Toledo against the converts from the year 1449, which was the robbery called by Pedro Sarmiento, until the year 1467, in which the clergy was removed against them, whose manuscript

is in the National Library of Madrid, manuscript 2041, on page 18 r-v)

The Jewish writer Cecil Roth, in spite of his anti-Christian phobia, lets the reality shine through in some paragraphs when he writes that "the populace that was becoming more and more inflamed, could not appreciate the theological subtleties and in the pigs he saw only the hypocritical Jews, (32) The people thus lost patience and demanded by force, since peaceful means failed, the removal of the converts from public life. As Friar Alonso de la Espina said in his Sentinel against the Jews, the only division was that of "public Jews and hidden Jews: for the purposes of this, all Jews.

The converts form a very important population nucleus, much more than one might think. It should not be forgotten that the Spanish Inquisition was born, precisely against the false converts, against the fifth column in the Church, against the infiltrators, who at the beginning of their actions, except for rare and rare occasions, are all "Marranos". It is necessary to note that in many acts of faith there are important names and "distinguished" Semitic families that are rabidly anti-Christian, with the "marranos" forming a true social cyst. (34)

Among the customs of the Judaizers were the following:

1. Adopting Jewish wet nurses to feed infants
2. Change and adopt several names
3. Wash the newly baptized, as soon as they return from baptism to "disinfect" them
4. Celebrate a double wedding. Inbreeding was the norm
5. Manifest an infinite hatred for Christ
6. Denial of the Mother of God's virginity
7. Close your windows and spit on the Cross at Easter
8. Slag the crucifix
9. Commission of certain ritual crimes (Sto. Niño de la Guardia, Sto. Dominguito del Val, etc)
10. Desecrating sacred forms
11. Insulting Christians
12. Secret practice of Hebrew rites. Do not sanctify yourself. Pray the Semah
13. External drunkenness, far from true religiosity.
14. Disregarding the work of the farm
15. Feeling of "social group"
16. Practice circumcision.
17. Refrain from eating "forbidden meats", derived from pork. Do not use lard for stews. Refrain from rabbit.
18. Keep the Saturday. Fasting to keep
19. Wash the dead and shave them. Shackle them with clean clothes. Put a coin in

their mouth. Place a head of earth.

20. Engage in trade, profit and financial activities.

21. To monopolize ecclesiastical positions and dignities.

22. To accumulate wealth

23. Pretending and buying titles.

24. Playing the so-called "Jesus game."

25. Being buried in virgin soil.

26. Keeping the fast of Yom Kippur, Judith, Esther and the moons of March 14, June 9, July 9, September 10, December 11 and February 11.

27. Change the linen and move the underwear on Fridays.

28. Cut your nails and put them in the ground.

etc, etc...

From the political point of view, we find in the converts where a conspiracy or an intrigue arises. As an example, let's cite the participation of the marrano estate in the communal movement. Among other leaders we could list Juan Padilla, married to Maria Pacheco, a descendant of Jews, Juan Bravo, married, likewise, with the Jewish convert Maria Lopez Coronel, granddaughter of Abraham Senior, Alfonso de Saravia, Pedro de Acuña - brother-in-law of Padilla - Iñigo Lopez Coronel, the financial father-in-law of Bravo...

The strength of the converts was to know how to keep silent, to conjure themselves up in secret, to cover up their dealings with strange looks and to continue surreptitiously professing their Jewish fanaticism, forming part of the secret Hebrew communities of each country and blindly obeying their leaders in Cahal in order to take possession, without their intention being perceived, of the country where they live and acting only for the benefit of those of their race and of what Israel represents.

The problem of conversions has brought with it an added and no less negligible difficulty from the point of view of the influence exerted on Spain which has been, not the presence of a greater or lesser number of Israelites throughout history in the Iberian Peninsula, but precisely their conversion, for if the Jews had not converted, they would have become less mixed up and their influence and position would have been more detected and perhaps less, For when the Jews converted, they had an easy way of gaining access to the high ecclesiastical hierarchies from where they exercised their influence and reached pre-eminent positions in the nobility, thus modifying Spanish society from within and inoculating the "Jewish soul", the "Jewish spirit", since the convert could not eliminate the Jew within him.

The Israelite influence, which would have been external and incidental if the convert problem had not existed, became "existential". The penetration was subtle and

intimate, because do not forget that the Jew who penetrated the Spanish spirit was precisely the convert and the peculiar psychology of the convert not spontaneous, but forced in his intimacy by external pressure, fear or convenience.

There is no doubt that the Spain prior to the convert phenomenon was simpler in its emotional expressions, more joyful, more carefree than the later Spain which adopted a more somber and citrine air due to the submersion of the converts in its fibers and entrails.

The revenge of the violated and false convert was terrible: (35) "his spirit, tormented and deformed, took possession of the Spanish soul and has not yet abandoned its prey.

The crypto-Jew zealously guarded in the depths of his soul four feelings: an excessive ambition, an insatiable greed, an eternal rancor, and an unquenchable hatred, (36) which are the four feelings of the Jewish soul: the ambition to dominate the world; the greed to possess all riches; the rancor against non-Jewish goyim and especially Christians; the hatred of Christ.

Erasmus considered Spain to be profoundly semiticized (37) when he wrote that "In Spain there are hardly any Christians" or "you are full of Jews. It is a trait that is common to you, it seems, with Italy and Germany in general, but above all in Spain". This avalanche of converts in Christian society makes it necessary for the Inquisition to act, which, contrary to what is believed, had no jurisdiction whatsoever over the Jews, since they were neither heretics nor apostates, but only against false converts, against the crypto-Jews, in order to make them fulfill the promises made.

The convert is the counterpoint of the hidalgo. The crypto-Jew looks for speculation and performs well in environments and financial means. He is a liar, vain, arrogant; he practices duplicity before the values of nobility, fidelity, sincerity and humility.

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## CHAPTER III

### CRYPTOJUDAISM AND OPUS DEI

#### 2. Secular Infiltration of Crypto-Judaism in the Clergy

*Please Note: The translation of this Section from the original has been done automatically using a very reliable AI translator due to the urgency to make this information on-line as soon as possible. As and if time becomes available it will be polished using NI.*

The crypto-Jews did not simply submit to the laws of the Church with ardour. They went much further. They took dissimulation to extreme limits, to the point that many of them did not hesitate to enter and swell the religious orders. In the ecclesiastical establishment there were priests and bishops from Judaism who ostensibly practiced Catholic religious practices and followed, simultaneously and in secret, the Mosaic law.

Under their talar habits, under their cassocks and mitres, they kept in their hearts, with zealous care, "the flame of the paternal religion and undermined the foundations of the powerful Catholic monarchy" according to the opinion of the famous Jewish historian Graetz.

It should not be forgotten that the Jewish converts considered the ecclesiastical career as a way of integration, of scale and influence in the Christian community. In fact, (38) the Spanish church received a copious Jewish contribution and already, in the time of Philip II, when Cardinal Siliceo took possession of the Primate See, it was found that "almost all the priests of the Toledo Archdiocese were of Jewish descent and, in a single village, of fourteen clergymen, only one was an old Christian". The same was true of the religious orders. Some of these clerics and religious ended up at the stake, like the notorious case of Fray García Zapata, prior of the convent of the Hieronymites of Sisla who even celebrated the Jewish feasts inside the convent itself.

It is evident that the Spanish Church was full throughout the 16th century of personalities of Hebrew origin who clearly and emphatically Judaized. Caro Baroja (39) tells us that a prelate famous for his rigidity and hardness, Don Diego de

Simancas, narrates in his biography that in 1568 "a great synagogue was discovered in Murcia, in which at night a guardian of Saint Francis preached the Law of Moses, a Jew by birth whose name was Fray Luis de Valdecañas". Don Diego de Simancas saw the converts threatening Catholic unity.

The authorities of the time discovered with astonishment and stupor a letter signed by Usuff, considered the head of the highest hierarchy of the Jews of Constantinople, in response to a query made by the Spanish Rabbi Chamorro, about the plan to follow, the way of acting and behaving of the Spanish Jews and converts, the indications about their external manifestations, their patterns of behavior in the Iberian Peninsula. The text of the document sent to Chamorro through a secret, secure and confidential channel was found and revealed to the public. The anthropologist Mr. Julio Caro Baroja (40) has synthesized in five points the extremes contained in the letter-order and that we summarize synoptically:

1. Converting in appearance to Christianity
2. To devote themselves more insistently to trade, to ruin the Christians
3. To practice medicine and pharmacy as well, in order to kill Christians with impunity, if necessary.
4. Become Catholic priests to desecrate and destroy religion and Christian temples
5. Entering into government positions to subjugate oppressors and obtain various forms of revenge.

The instructions were carried out. The document is contemporary. A historical analysis reveals the identity between the instructions given and the degree of compliance with the order received in a perfect setting, in a total osmosis.

A great number of confessors and preachers were of the Semitic race. The Jews used the sacrament of confession as a privileged source of information for the benefit of themselves and their race. Preaching served them to gain notoriety and obtain canons and prebends, income and honors, to make themselves known and to utter anathemas.

That is why Bataillon does not go astray when he assures us (41) that it was men of the Jewish race who paved the way for the new moral and mystical tendencies of such deep resonance in the Spanish spirituality of the 16th century.

The ecclesiastical converts intravenously introduced their ideology into the clergy if we consider the privileged situation of the clergy at that time, which made their choice and adoption of the religious state attractive and suggestive. It has been written that (42) "the tendency of converts to enter the clergy was only one aspect of the general aspiration of these people to comfortable, well-paid jobs of sufficient social

status to silence the inferiority complex that tormented them".

The Book of Alborique accuses them of "stealing the churches, buying the bishoprics, canons and the other dignities of Holy Mother Church, taking orders from clergy, and not believing in the holy Catholic faith, nor in the Mass they say". (43)

Although numerically they were more abundant in the lower clergy, it was not rare, strange, or singular to find numerous cases of Jews and converts sheltered and protected from prelates, members of the high clergy, who shared affinities of race and former religion. The alarm at the presence of these high ecclesiastical magistrates reached the Vatican itself, which issued pontifical provisions prohibiting convert prelates from being judges in matters of faith, in order to avoid possible partiality in the trials. (44)

The high dignitaries were also caught judaizing, making evident their condition of false converts, as, to cite an example, the Bishop of Calahorra, Don Pedro Aranda, who ended up being demoted on November 16, 1498 and imprisoned in the Castle of Sant-Angelo for leading a double religious life, with a cynicism and hypocrisy worthy of scandal.

The case of the Hieronymite friars, (45) the richest and most influential at that time in Castile, deserves special attention; although the converts swarmed through all the orders, in none did they reach a number and characters of scandal as among the Hieronymite friars. It is symptomatic that they preferred to take refuge in the richest and best seen friars, those who, it is worth saying, were in fashion in Castile. The practical spirit of the Hebrews never fails. "They agreed to withdraw to it (the Hieronymite Order), many converts, and since they are so cunning and the hypocrisy and ceremony from outside, without respect for the truths from within, they began to conceal themselves and keep themselves here for a long time and even gain a name" if we follow the testimony that is reflected by Bro J. de Sigüenza in his History of the Order of St. Jerome published in Madrid in 1605.

In the monastery of Our Lady of Sisle, near Toledo, it is said that things must not have been going very well, since the number of converts in the Order was increasing day by day. There were cases like that of Bro Alonso de Toledo who, in his spiritual contradiction and hell, with a burning desire to Judaize, escaped twice, not finding or seeing any way to get out of that permanent state of dissimulation and uncertainty; or that of Bro. Juan de Madrid (who "had not joined the friars except to keep the law of the Jews better"). The prior was Fray García Zapata, a true Judaist who, together with the majority of the community, among whom were also Fray Juan de Madrid and Fray Jerónimo de Vilagarcía, celebrated the Jewish feast of the Cabañuelas every year in

September in the same Monastery. (46) When he said Mass, the prior did not consecrate and instead of the words of consecration he said: "Sus, periquete, que te mira la gente". Along with him, several friars would be relaxed by his mocking and derision.

A brother of García Zapata, named Francisco Álvarez Zapata, was a canon of the primate cathedral and a serious opponent to the implementation of the Statute of Cleanliness in the diocese, because of the account he had for it.

Following the Jerónimos, the Inquisition of Guadalupe had found "this leprosy not only in the town, but even within the Monastery, in Fr. (47) Things got so bad that in 1486 the famous chapter took place which denied entry to the Order to the converts and determined to make an inquisition within the Order to punish the many culprits.

Another convent of the Order, that of San Bartolomé de Lupiana, founded in 1456 by Fray Alonso de Oropesa, from the first moment was suspected of housing Judaizers, which was confirmed when Fray Diego de Burgos and Fray Diego de Zamora were discovered among many others.

In Aragon, Pedro de Almería, a Jew in the service of the Court, converted to Christianity by entering the Cathedral of Huesca as a canon between 1100 and 1104, receiving from Bishop Esteban the almunia-monastery of San Pedro de Séptimo that the Jew Zavaxorda had possessed, and then going on to become a canon in the Cathedral of Jaca and from there to the monastery of San Adrián de Sasau. He then emigrated and returned to Judaism. (48)

Another convert was Martin Garcia, son of Rabbi Azach Xuen who on March 17, 1507 was promoted to the first clerical tonsure in Huesca, entering on the same date in the ecclesiastical state Juan de Baraiz, son of "magistri Abraham Sustoris quodam civitatis Osce, noviter ad fidem Christi conversus". (49) The Fajol family, fachol, faxol or faiol, which with the four spellings appears in the documents known between the years 1468 and 1491 (50) also gave clergymen in the area of upper Aragon and the condemnations against them for judaizing in 1489 seem to demonstrate the insincerity of their conversions to Christianity, which would not be more than apparent. The converts were the canons Vicente Gómez and Martín de Santángel, the latter vice-president of Dean in Huesca Cathedral, in the first quarter of the 16th century, who paid for the chapel of Santa Ana, in the same Cathedral, where the prayerful image of the prebendado in polychrome alabaster is preserved.

The converts were able to occupy all public positions enjoying the same prerogatives as Christians, both at the Court and among the ecclesiastical hierarchies; thus we find

converts at the Court of Isabel the Catholic; Pedro Arias Dávila, major accountant and royal advisor, to the advisor Pedro de Cartagena or of the queen's secretaries, Fernando Alvarez, Alfonso de Acila and Fernando Pulgar, being the confessor of His Majesty the crypto-Jew Hernando de Talavera, since 1478 and finding marrano lineages in Juan de Macuenda, Bishop of Coria; Alfonso de Valladolid, Bishop of Valladolid; Alonso de Palenzuela, Bishop of Ciudad Rodrigo, Pedro de Aranda, Bishop of Calahorra, Juan Arias Dávila, Bishop of Segovia...Jewish influence is revealed even in the Queen's own marriage which was arranged by a public Jew, Alfonso de la Cavalleria, and a converted Abraham Señor.

The dominance of the Jewish-convert clan increased when her husband King Ferdinand was widowed and continued to reign with Charles I, where even the Bishop of Badajoz, head of the Royal Chapel, Pedro Ruiz de la Mota, was a swine and the hegemony did not decrease in the time of Philip II where even his own secretary, Antonio Pérez, were of Jewish lineage and where the nobility, the hierarchy and the cabildos were quite controlled by non-Christians, it is enough to cite as an example the influential Cardinal Mendoza y Bovadilla or Diego Deza himself, at that time Inquisitor General.

To protect from "leprosy" as it was said, statutes of blood cleansing were implemented from 1515 in the Church of Seville and Badajoz, in 1530 in the Church of Cordoba -city mined by the converts- in 1566 in Leon . And in the Orders there was another one, accepting as a safeguard the statute of cleanliness since 1486 in the Order of the Hieronymites, since 1489 in the Dominicans, since 1525 in the Franciscans where it was said "that the new Christians ran over the old ones pretending the total control of the Order, to return en bloc to Judaism", or since 1593 in the Society of Jesus, where the number of pigs was very high. (51)

For a better access to the ecclesiastical estate, the Jews resorted to the trap of the traps, that is, SIMILARly abandoning the Jewish religion, in order to falsely transform themselves into members of the invaded people, falsely converting themselves to the religion of the said people and changing their names (52) to the usual ones of the invaded people and the one they wanted to conquer, infiltrating them and their Church like the Trojan horse.

The Holy Inquisition came to find secret archives within the walls, in well-camouflaged basements and even in the basements of Christian churches and convents controlled by the Jews infiltrated by the clergy or even in the houses of bishops who enjoyed the reputation of very good Christians.

Some authors (53) consider that these Jews in cassocks is the worst catastrophe that

Christianity has suffered in all its history.

In the 17th century, the bachelor Juan López de Vilareal, priest of La Redonda, diocese of Ciudad Rodrigo and priest of Riofrío, diocese of Astorga, or Jacinto Vázquez Araujo, chaplain of the Cathedral of Orense, was prosecuted for judaizing Jews, arrested in 1687, or the famous Felipe Godínez, priest of Seville who made ostensible manifestations of cryptojudaism and came to write two literary works, *Queen Esther* and *The Harp of David*, where he secretly poured out Jewish proposals. (54)

The crypto-Jewish clergy, under "the veneer of a real Catholicism, hid their true religious convictions in their hearts". (55) The structure of the Catholic Church has been undermined from within, and from its privileged positions it has been able to obtain comfortable, well-paid jobs of undoubted social standing.

Also in the Order of St. Augustine, a Judaizing circle was discovered in their convent in Seville and when the prior wanted to correct them he was killed in 1536. (56)

To cite the most scandalous and Judaizing meanings of different dioceses, such as the canon of Cordoba Pedro Fernandez de Alcaudete who was sacrilegious, and his companion in the cathedral, Gomez Fernandez Solano; the prior of the church of Santiago, Bartholomew Pordel; Miguel Baeza, a benefactor clergyman of the Church of Baeza; the canon of the Seo Leridana, Dalmay of Tortosa, who practiced superstition, always carrying a Jewish payroll written in Hebrew and celebrating the Jewish Passover; Superstition was also shared by the cleric of Calahorra, Diego Sánchez, a necromancer and crypto-Jew; the cleric García de Alava, arrested in Burbáguena for publicly preaching the Law of Moses, or the priest Pedro López of the Church of San Salvador in Cuenca, which was more like a synagogue than a Christian temple, since Francisco de la Barrera, a priest of the same church, was also a slaughterer who sacrificed animals according to the Jewish rite.

The Inquisition, regardless of its meritorious performance, was the target of infiltration by crypto-Jews. Previously we have alluded to one of the General Inquisitors, Cardinal Deza, of Sephardic origin, but he was not the only one of such condition. Other ecclesiastical ascendancies in the Court of the Holy Office are found in Juan de Torquemada, Cardinal of San Sixtus and of immediate Jewish descent, being in many cases the Jews themselves those who took their institutions of the Jewry, the Court of the Din; to the Christian Inquisition, (57) protecting false converts in some cases and punishing mercilessly the group of converts who had strayed too far from the Mosaic faith. Sometimes the excess of zeal hid or concealed the condition that was to be covered up, on the part of the one who imposed it.

The Jesuits were not exempt from the crypto-Jewish problem and the blood of Israel flowed through the veins of many priests of the Society, such as the Second General of the Society, founded by St. Ignatius, Father Lainez, was of Jewish descent, as were many famous Jesuits of all times.

The Jews and Jesuits, Caro Baroja (58) tells us, despite the fact that in history they have sometimes been seen in opposing camps, have maintained very subtle links, which can be said to be drawn from the views of the founder of the Society himself. St. Ignatius maintained a position hostile to the statutes of cleanliness... he repeatedly said that he would have considered it a special grace to come from the lineage of Jews. So it should not be surprising, then, that among the first and most effective collaborators were several converts; of this lineage he was, as we have already noted, the second general of the Society, Diego Lainez.

And next to the convert from Almazán stands Polanco, the son of the wealthy family, also a convert from Burgos, who did not become the fourth general of the Company due to strong pressure. It was not until 1593 that the statute of Cleanliness of Blood was introduced in the Company and its incorporation was more a formal than a real procedure, since it is known, on the other hand, (59) that in the middle of the 17th century the sons of converts and even Judaists often studied with the Jesuits, as is the case of Isaac Cardoso, called "the apologist of Israel".

The Jewish infiltration of the clergy was a technique of conquest of the Christian world that Jewish imperialism considered indispensable to dominate its main stronghold, the Church of Christ (60), employing various tactics, ranging from frontal attacks to infiltrations. The favorite weapon of the fifth column was to introduce into the ranks of the clergy young Christians of Jewish descent who secretly practiced Judaism, so that once ordained as priests they would try to climb up the hierarchy of the Holy Church, either in the secular clergy or in the religious orders, so that they would then use the positions acquired within the clergy to the detriment of the Church and to the benefit of Judaism, its plans of conquest and its heretical or revolutionary movements.

The fake crypto-Jewish Christian clergyman is carrying out, according to the rabbinical criteria, a holy enterprise for his unavowable interests. The fifth column in the clergy has been and is one of the basic pillars of international Judaism.

The aims of the infiltration of crypto Jews into the clergy are clearly explained in an interesting document that was publicized by Abbé Chabauty and quoted by the Archbishop of Port Louis, Monsignor Meurin. It is a letter from the secret leader of

the international Jews, who lived at the end of the 15th century in Constantinople, addressed to the Hebrews of France, giving them instructions, in response to an earlier letter that Chamor, Rabbi of Arles, had addressed to him requesting them. The letter reads as follows: (61)

"Beloved brothers of Moses, we have received your letter, in which you make known to us the anxieties and misfortunes which you are obliged to endure, and we are penetrated with a pain as great as yours. The advice of the greatest rabbis and satraps of our Law is as follows:

"You say that the King of France obliges you to become Christians; well, do so, but keep the Law of Moses in your hearts.

"You say that they want to take away your goods; make your children merchants, so that they may dispossess the Christians of theirs by traffic.

"You say that an attempt is made on your lives; make your children physicians and apothecaries, that they may deprive Christians of theirs without fear of punishment.

"You say that your synagogues are destroyed; make your children priests and canons, that they may destroy the Christian church.

"Ye say that they make an attempt upon your lives; make your children lawyers, notaries, or members of other professions that are commonly in charge of public affairs; by this means ye shall dominate the Christians, take possession of their lands, and avenge yourselves upon them.

"Follow this command we give you, and you will see by experience that, however despondent you may be, you will reach the height of power.

"Signed V.S.V. E.F. Prince of the Jews of Constantinople to Casleus of 1489."

The reprobates were despised for their cynical adherence to Catholic practices. Their disloyalty and insincerity were denounced. Tens of thousands of new Christians submitted outwardly, went mechanically to the Church, mumbled prayers, performed rites and observed customs, but the spirit had not been converted. (62) They still clandestinely kept the Jewish feasts, ate their own food, kept their circles of Hebrew friends restricted, and studied their ancient science and customs. Amador de los Rios, the apologetic author of Judaism and Marranism, points out how in Zaragoza "the converts considered themselves as depositaries of the ancient culture of their elders and set their sights not only on the minor offices of the republic, but also on the ecclesiastical dignities". (63)

All Jewish historians admit and recognize that the converts reached "exalted positions in the organization of the clergy" - Joseph Kastein - to, according to the Enciclopedia Judaica Castellana that as "Daniel Israel Bonafoy, Miguel Cardoso, José Querido, Mordecai Mojiaj and others, defended Marranism as a method of undermining the

foundations of the enemy and as a means that contributed to making the fight against it more elastic . to whom Queen Esther, who confessed neither her race nor her birth, seemed to be her own prototype" - Enciclopedia Judaica Castellana, Volume IV, word Spain

But don't think we're talking only in the past about something that happened in the past, in a historical period or a chapter already closed. In the present Church, cryptojudaism has a great presence and power.

Cardinal Bea, of Israeli origin (Bea Ohim) and one of the great architects of the Second Vatican Council, was to receive instructions from the Heads of the Occult Power through the B`nai-B`rith, before each session of the Council, in order to have them applied in the Council. (64) Pius XII himself had as his confessor the Jew Bea.

The present Cardinal Archbishop of Paris, Jean-Marie Lustiger, was born Jewish, was educated in the synagogue and maintains an ambivalent religious stance, being a clear favourite for the succession to the Papacy of John Paul II. He is a contemporary Jew-convert, a crypto-Jew who boasts of being "a French Jew" as his first evidence (65) and who is "aware of his Jewish origin, if only because of my name Aaron. (66)

Also in the female clergy and in the 20th century the phenomenon of cryptojudaism continues to occur, such as the daughter of Israel Edith Stein, the Hebrew convert to Catholicism, a favourite disciple of the philosopher Edmund Husserl and famous in Germany before becoming a Carmelite. (67)

In Spain the most famous crypto-Jew of recent times is Jose Maria Escriva de Balaguer, founder of Opus Dei, despite the fact that, as Father Basilio Meramo (68) confirms, "Judaism is against the Church and has always been its enemy.

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## **CHAPTER III**

### **CRYPTOJUDAISM AND OPUS DEI**

#### **3. The Jewish roots of Escrivá de Balaguer**

*Please Note: The translation of this Section from the original has been done automatically using a very reliable AI translator due to the urgency to make this information on-line as soon as possible. As and if time becomes available it will be polished using NI.*

We reach the secret secretorum, the most stealthy key of those kept in the impenetrable silence of the Work, the ineffable and also the most absolute truth that must be clarified, discovered and revealed. These are the Mosaic roots of the founder of Opus Dei and his work in the service of Israel and its finances.

We should not forget the exact and extensive name of his own creation, which generally remains, despite being the official and registered name, in the ostracism of deliberate omission. The name of Opus Dei is "Priestly Society of the Holy Cross and Opus Dei," and in its very name the key to a mystery is closed, the enigma of which has been deciphered by the Jewish historian Cecil Roth, who wrote in his well-known and widely read History of the Sows the following: "in Barcelona, where if a Sow said 'Let's go today to the Church of the Holy Cross,' he was referring to the secret synagogue so called. (69) It is a suspicious coincidence that the name chosen by Escrivá de Balaguer for his organization coincides exactly and cryptically with that of the "secret synagogue" in the language used by the Jews.

One can be aware that talking about the Jewish subject, and especially if it alludes to it without praise, is a taboo subject. We must begin to call things by their name, to say that in Escrivá de Balaguer's mind a Jewish brain was seething, that Escriba - which was his real name - was a crypto-Jew and that it is not possible to understand his work or to interpret it if it is not related to the essential phenomenon of his inner and outer Judaism.

Escriva has dissimulation in his blood, just as his fellow Jews do; he is a Pharisee and a hypocrite who believes in the Talmud and its teachings more than in the Gospel and its Good News.

Escriva is going to use the Church as an instrument to form little groups where unwitting Christians will be the victims of the machination.

In the biographies of Escrivá de Balaguer we miss three essential elements of his nefarious personality; three basic facts are disguised in order to understand the man and his Work: that is, that Escrivá is a Jew, that he was practically a homosexual, and that he created Opus Dei to serve the ends of the hidden and sinister Jewish power, never for the greater glory of God and his Church. Escriva uses the Church and not vice versa.

Right from the start, we may be suspicious of the fact that Escriva changed his name so often during his lifetime, a practice common among Jews. The undoubted and

truthful document of his surname is that of Escriba, and so it is inscribed in the Register. The surname Escriba, if we stick to its etymological meaning, is derived from the Latin voice scriba, which means "doctor and interpreter of the law among the Hebrews" according to the first and main acceptance of the Dictionary of the Spanish Language. (70)

In the Mosaic law "sofer", the archaic Hebrew root meaning to write, is used to designate the scribe, male - women are forbidden to be scholars and interpreters of the Law - consecrated to the strict observance of Jewish law. Ezra was called "a scribe or a doctor very skilled in the law of Moses" (Ezra VII, 6) who is instructed in the word and the prescriptions imposed by the Lord who covenants and allies himself with the people of Israel. The scribe was therefore the priest.

The scribes were very influential in the courts of Judah and Israel, especially during the reign of David and Solomon. In Ecclesiasticus, chapter XXXIX, their relevance as repositories of wisdom and prophecy is considered. In the Solomonic era there were even schools that prepared for these tasks. In Deuteronomy XVI, the scribes are also assigned judicial functions.

The scribes, from their captivity in Babylon, will be the doctors of the Law. They were the scribe-priests. Their influence led them to dominate under their tutelage the people who considered the profession of scribe as "the most noble", as watchmen and hermeneutics of the Mosaic Law. The scribes grouped and organized themselves in the synagogues, dividing themselves into tendencies such as the Sadducees, the Pharisees, or the Essenes.

In the beginning the scribes of Israel followed the oral tradition for their work. Later they collected the maxims that they spread and made to be observed in the Mischna. The first and foremost duty of the scribes was to zealously collect the Jewish Law. Thus, the Talmud prescribes that "he who forgets the precept, taught by the scribe, spoils his life.

Before becoming scribes, they went through an apprenticeship. They were Talmids, that is, students who, in contact with their teacher, received his teachings and from the age of 40, if they had assimilated the subject, they were ordained doctors (hakam). The scribe was the authority to resolve legislative, religious and ritual issues. They held the key positions in law, administration and teaching.

Only the scribes were allowed access to the Sanhedrin. The Pharisee party of the Sanhedrim was composed entirely of scribes. The scribes were par excellence the bearers of a secret science: "the esoteric tradition". The cabala was the hermetic

science of the scribes who reserved their knowledge. In Jerusalem, where they explained their teachings, the people sat at their feet, as a sign of submission. This account or interpretative key is the patronymic charge that Joseph Mary Scribe carries in his blood and in his genes.

The people of his original surname Escriba is equivalent to a rabbi. He carries his origin in his own family name. If he is called a scribe it is because his ancestors, more or less distant, close or remote, were "doctors and interpreters of the law among the Hebrews", that is, rabbis. Christ, in his Gospel, speaks of the character and disposition, in many of his passages, of the "scribes and Pharisees", who they were, how they behaved, what their feelings were and how great their duplicity was.

Escrivá de Balaguer was a Jew by blood and spirit.

His work, the sect of which he is the charismatic leader, is made in the image and likeness of the small and impenetrable Jewish communities. Opus Dei is still a ghetto, its laws and statutes obscure, untranslated and hidden, its lack of sincerity with respect to its other brothers and sisters, the Christians, to whom they deny their membership of the clan, their mutual aid, but only among themselves, their zeal for profit and money, the monetarist sense they imprint on their lives, the worship of the Golden Calf, the words and passwords they use, the wills they force upon them and all their paraphernalia are the extrapolation of the laws of Kahal embedded in the Church.

Escriva may appear to be Christian, but his background is Jewish. As Jewish as the trade of his father, a cloth merchant, typical of the Hebrew and sow communities. The history of the Jewish community of Huesca provides countless examples of this. Among the shops of the Jewish quarter in 1238 there was a famous one, that of the silk merchant Abraim Aborrave. It is also known that a certain Xalema Xuri was a silk merchant and supplier to the royal house. (71) Already in 1290, the members of the Huesca aljama were granted the power to run dry-cleaning shops for rags from France. There is also news of the Jewish trade in textiles, having stood out for its significance, apart from those already mentioned, the ragman from Huesca Abraham Alamaca, or the Jews Solomon Ablatorell and Mosse Abulbaca, ragmen from Huesca like the father of Escriva, who in the year 1311 were sanctioned and condemned to pay 1500 salaries and compensation for the purchase of textiles, knowing that they were stolen in the town of Sariñena by the also Jewish Caredin.

So deep-rooted and widespread was the involvement of the Jews in Huesca and its territory - where Escrivá de Balaguer comes from and is a native - in the textile business and trade, that in the capital there was even a silk quarter within the Jewish quarter. (72) Among the activities of the Jews in Huesca we find those of doctors, spice

makers, halberdiers, pinchers, silk workers, silversmiths, dyers, tailors, rag pickers, merchants and moneylenders. (73) Escrivá's family was engaged in one of the usual trades of those of his tribe, that is, in the business and trade of cloth, and as indicated in chapter II of this work, the father, after committing a collective swindle in Barbastro on his neighbors, did not stay in the town to meet his obligations and responsibilities, but fled at night to consummate the swindle and not have to pay his creditors.

Escriba is a descendant of the rabbis of Huesca and its demarcation. In 1480 there were 9 rabbis in Huesca who practiced in the aljama, which is the preferred voice of the scribes to designate the Jewish community. The aljamas were concentrated and located in the call or streeter, a term that derives from the Hebrew kahal, community or neighborhood where the Semites were grouped.

In Barbastro there was an influential Jewish nucleus and both the rabbinate and the disgorging were offices provided by royal commandment. (74) There was a synagogue, and the story goes that the Jews of Barbastro tore down the old synagogue of the town and built a new one because of the size of the larger community. King Alfonso III himself, upon learning of the uprising and construction of the new synagogue to house more Jews in Barbastro, ordered, while the king was in Ejea on October 3, 1287, to recognize the work and ordered that if it was larger than the previous synagogue, to proceed against the aljama.

An interesting and curious document in relation to the crypto Jews of Barbastro is found in Konrad Eubaer who informs us in his work how Pope Benedict XIII, on April 27th 1415, orders the barter of the synagogue of Barbastro into a church because the Jews of his aljama converted to Christianity. (75) Barbastro was the fifth most important Jewish quarter in Aragon and the aljama was located in the vicinity of the city's castle of La Zuda, next to the wall, where James I granted the powerful Jewish community authorisation in April 1271 to open a gate in the wall, so that they could enter directly from the road to Huesca, with a width that could be travelled by both men and beasts of burden. The aljama of Barbastro was one of those denounced for usury, which gave cause to open an investigation that ended with the imposition of the payment of 1000 salaries in April 1298.

The phenomenon of false conversions of Jews to Christianity in the area of Huesca began from the very moment of the conquest of Huesca by the Aragonese King Peter I in 1096. The cases of Rabbi Moisés Safardó are famous. He was baptized in the cathedral of Huesca in 1106 and took the name of Pedro Alfonso, who became a member of the clergy and wrote two works: *La Disciplina clericalis* and *Diálogos contra los judíos*. The canon of the cathedral, Pedro de Almería, was also converted.

Bishop Vidal de Canellas gives us a clue of his inclinations when he bequeathed in his will 300 salaries to a certain Magpie, of Jewish race. Notorious and symptomatic was the mass conversion of the family of Azach abin Longo or Abelongo. So were the Santvicent or San Vicente as well as the Santángel, some of which were families from Barbastro, the Alborit - Albás -, Azacha, Avin, Solomon, Argelet...

There were 35 Jewish quarters in the Kingdom of Aragon, some of which were of royal origin and others were under the rule of the Church or the nobility.

Escrivá seems to constantly turn his eyes to his past; his historical memory immersed in the Jewish concept leads him to write his main work, *The Way*, as moral proverbs, as maxims, as short sentences, adages of moral content and often recriminatory. These moral teachings, which came from these Greek communities, sometimes ambiguous, sometimes with double meanings, sometimes with interpretative differences, were very common in the literary production of the converts and crypto-Jews, and when well analyzed, they show a background of Hispanic-Hebrew spirit. With its moral aphorisms it recreates the conversational tradition of the 16th and 17th centuries in Spain, especially the ascetic literature written by converts.

If we were to look for the sources or the precedents of his work *The Way*, we would have to allude and make obligatory reference to works such as *La certeza del Camino* (*The Certainty of the Way*) - here the word way is even reflected - by Abraham Pereira, who also wrote his *Espejo de las vanidades del mundo* (*Mirror of the Vanities of the World*); or the works of the convert Luis de Granada *Guía de Pecadores* (*Guide of Sinners*) and *Introducción al símbolo de la Fe* (*Introduction to the Symbol of Faith*); or Diego Estella's book *Descripción de las vanidades del mundo* (*Description of the Vanities of the World*), the controversial treatise by the crypto-Jew Miguel de Molinos published under the title of *Guía Espiritual* (*Spiritual Guide*). All of them are models, stereotypes that in one way or another have been consulted and used; some maxims have been copied and the thoughts have been plagiarized when back in 1934, in Cuenca, Escrivá was writing his *Spiritual Considerations*, which was first called the draft and draft, the Prince's edition of what would later become popular as the catechism of the "chosen people" as the members of Opus Dei boast, under the name of *The Way*. Of course, the inspiration and slogans had a contrast of authenticity and good line in the Talmud, the original and total source of Escrivá's inspiration

These are the books written on the basis of moral proverbs, on anathemas, on works with an instructive sieve and with a didactic orientation, where the rules and precepts, the norms, were the clue to know that he was a moralizing convert, a pig author, which used semantic tricks consisting of transcribing concepts with Jewish feelings, ideas and beliefs by changing the meaning and intention of the terms, the meaning of

the words and using a language that is a mixture of piety and caricature, which in both worlds are identical as if it were a semantic fraud.

In the same line of thought and action is found the oft-repeated phrase that Escrivá liked to repeat so often: "We are the rest of the people of Israel. We are what is left of the people of GOD..." The quote was so pleasing to him that it has even been taken up in Vicente García's novel: "In the name of the father" (76) when he tells us a pose by Escrivá telling us that "the Father emerges, who straightens up and raises his arms above his head and thunders with his voice, exclaiming 'We are the people of Israel, my daughters! We are the people of Israel! Again and again he recreates this in the same context: 'we are the remnant of the people of Israel' (77)

His apparent humility was as false as he himself. Once while praying, he said aloud "here is your mangy donkey" to which immediately and from on high he received the answer from God himself: "a donkey was my throne in Jerusalem". (78)

Such was Escrivá's Semitic profile that a priest from Madrid, a friend of the writer Luis Carandell, in a conversation about Opus Dei, "took the opportunity to make the joke that Opus Dei was made up of 'a scribe and seventy thousand Pharisees,' and added the very Spanish question of whether the bishop was not of Jewish origin. (79) The anthropologist Julio Caro Baroja did not deny or affirm the origin of the name, although he did point out that it was not the best name to use in camouflage.

It is therefore not surprising that in his report to the diocesan synod of 1985, the rector of the seminary of the Diocese of La Rioja accused the clergy of Opus Dei of "going on the hunt for heresies" and went on to say: "... they believe they belong to the Melchizedek race" (80), a direct allusion in a metaphorical sense.

The character of his divine filiation, of his covenant and pact with God himself, was experienced by the Founder personally "...this reality on a summer day in 1931, in a tramway in Madrid. While he was wondering how he could carry out the mission God had entrusted to him three years earlier, on October 2, 1928, he had a clear answer - which was engraved in his soul with fire - through some words of Psalm II: "You are my son; today I have begotten you. With his soul flooded with joy, he began to repeat aloud, like a child, "Abba, Pater, Abba, Pater! Abba! Abba!" (81)

Escriva had rightly been denounced before the Special Tribunal for the Repression of Freemasonry, because he considered that in a Spain of Catholic effervescence and profound Christian sentiment "Opus Dei was the Jewish branch of Freemasonry.

An anecdote that is innocently told in the biography of Escrivá written by his chief

praiseworthy man (83) tells us that "near Caracas, on February 14, 1975, there arose a young man with a full and wide beard, who enhanced his joviality.

- Father, I am a Hebrew...

The founder of Opus Dei interrupted him: "I love the Hebrews very much, because I love Jesus Christ very much - madly! - who is a Hebrew. Do not say was, but is: Jesus Christus, hier et odie, ipse et in secula. Jesus Christ continues to live, and he is a Hebrew like you. The second love of my life is a Hebrew, Mary Most Holy, Mother of Jesus Christ. So I look at you lovingly, go on..." Her Jewish instinct, which she sometimes did not know how to or could not restrain, came out, although it adorned her imprint with allusions to God and his Holy Mother, to leave the most attenuated thing, that the message be understood without being completely discovered.

One of the people who knew Escrivá's intimate reality was his friend Professor Viktor E. Frankl, a Jewish specialist in psychology who has left several testimonies of his meetings with the founder of Opus Dei, where he has left us a record of his capacity for adaptation and simulation, his metamorphosis, typical of his race, stressing "his amazing ability to immediately tune in to his interlocutor. He lived totally in the present moment and gave himself to him completely. (84)

So thoroughly Jewish was Escrivá that he did not want, following the Jewish custom, his parents to rest in Christian burial in a Catholic cemetery, thus following the tradition of the Hebrews who took their elders' bones with them if they were dug up. Escrivá did not want his parents' remains to be buried in holy ground, so he buried them in the crypt of the house of Opus Dei in Madrid's Calle de Diego de León, an exhumation of dubious legitimacy if we abide by the municipal rules and ordinances on burials that were in force when they were buried outside the walls of cemeteries in an unsuitable street and place.

Another trend that stands out as traditional in many Jews is that of "seeking connections to aristocratic lineages". (85) And the acquisition and fraud of the title of "Marquis of Peralta," for which Escrivá had no legitimacy whatsoever, either in origin or in practice, and only his Jewish instinct, dragged him into the fair of earthly vanities, with the search, investigation and awarding of a noble title for which he had to resort not only to deception, knowing that he had no right, but even to the falsification of documents and the malfeasance of public positions in the Spanish Ministry of Justice that were attached to Opus Dei.

Another clear sign of unreliability, at that time widely used by Jews of all times, is the constant change of names in order not to be recognized. Let us recall here that Mendizábal, the author of the most famous ecclesiastical disentailment, a liberal

minister under discussion, who in reality was called Alvarez y Méndez and who, as Caro Baroja emphasizes, "following the very common custom among his lineage, modified his surname. (86) The system of changing one's name and locality is underlined by speaking of Blázquez Miguel cryptojudaism, as a usual and homologated technique among Jews.

And speaking of tactics and techniques, of behavioral patterns, Escrivá's behavior on March 28, 1975, when he celebrated his golden anniversary as a priest in private, is significant, according to his usual rule of conduct "to hide and disappear is my thing" (87), immersion and archetypal concealment of cryptojewish.

According to the historian Pulgar the converts in Aragon "were many" (88) and according to the Jewish historian Baer "there would be some six thousand Jewish families in the kingdom of Aragon, which proportionally meant a lot" (89) The famous Green Book of Aragon is a chilling documentary account of the contamination and lack of cleanliness of blood in a large number of families of the Aragonese nobility where a large part of the privileged classes were truly of Jewish origin. Bernáldez, in his Historia de los Reyes Católicos informs us that "as soon as they could acquire honour, royal offices, favours from kings and lords, some mixed with the sons and daughters of old Christian knights with plenty of wealth" (90) and then led a double life of profit.

For the crypto-Jews, as for Escrivá de Balaguer, ethics was reduced, in short, to doing what was useful in the final term in the hierarchy of values.

For Cobo Martinez, Josemaría Escrivá de Balaguer is one of the most qualified and efficient servants of Judaism. (91) His services to the Jewish cause and the damage that his actions caused in the Catholic Church gave him the great title of favorite son of Israel.

Hence his inclination to the hidden life and the constant calls to imitation, not to the doctrine explained by Christ, not to Christian love and charity, but "to the thirty years of the Lord's hidden life" with an obsession for compliance and obedience as befits a religion, the Hebrew religion, which is based not on faith but on the prescriptions of an uncompromising law where, as Escrivá said, "To obey always is to be a martyr without dying. Blind obedience, on love and truth. That is the great difference.

As Don Julio Caro Baroja warns us "we must be very careful with the bloody wolves that pass among us disguised with the skins of false sheep". (92)

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## CHAPTER III

### CRYPTOJUDAISM AND OPUS DEI

#### 4. The Kabbalistic Symbology of Opus Dei

*Please Note: The translation of this Section from the original has been done automatically using a very reliable AI translator due to the urgency to make this information on-line as soon as possible. As and if time becomes available it will be polished using NI.*

If Escriva was of Jewish stock, his signs and symbols had to be, as a graphic and interpretative representation of his subconscious, in accordance with his condition. The Opus, his Work, his Pompa, his instrument, his great deception, had to be chiselled with emblems and allegories related to the Hebrew Kabbalah. It was on this assumption that we began our investigations, and the results have been surprising.

The official biographer and laudatory of the figure of Escrivá put us on the track when he wrote that "word spread around Madrid that his oratory was full of Kabbalistic signs..." (93) The elliptical oratory in the house on Diego de León Street was also mentioned. Fr. Severino Alvarez, a Dominican, Dean of the Faculty of Canon Law at the Angelicum in Rome, told us as early as 1950 that complaints against Opus Dei had also been received at the Holy Office in Rome, in which, among other things, reference was made to the heterodoxy of Opus Dei, indicating the elliptical form of the oratory and the external signs, the unconventional manifestations used, so the Master General of the Dominicans, taking advantage of the fact that Father Severino had made a trip to Spain at that time, asked him to visit and inform him of what he saw in the oratory in question.

The signs, the glimpses, the comments on the cryptography used began. It was at the end of 1939 that Opus Dei had opened an oratory attached to the residence on Jenner Street, in Madrid, around which, from those early days, alarm and disconcert began to be felt by the believers who began to circulate by word of mouth that the chapel "was adorned with Kabbalistic and Masonic signs and it is said that thanks to wise plays of light Escrivá de Balaguer was simulating levitation phenomena. (94)

In addition, the Society for Intellectual Cooperation -SOCOIN-, an initiative linked to the Work, was pointed out as a Masonic derivation of an international Jewish organization. At the time when these events were taking place - at the dawn of the foundation of Opus Dei - a professor of international law claimed that he had found in a Hebrew dictionary the true meaning of the acronym SOCOIN, which corresponded to the name of a Hebrew sect of murderers. (95)

In 1940 the Special Court for the Repression of Freemasonry and Communism, which had among other missions that of protecting the security of the State, opened an informative file against José María Escrivá de Balaguer, accusing him of "hiding a Jewish branch of Freemasonry under the name of Opus Dei. (96) Such a serious and unusual accusation must have some basis, be supported, have reasons and arguments, which we will try to clarify.

The first symbol that calls our attention is the adoption of the rose as an emblematic figure, as a differentiating and identifying symbol, which is assumed and attributed to Opus Dei. In this context we cannot forget that the rose is not a whim or something casual, but that it reveals a profound coherence, since according to the Zohar the rose designates "The Community of Israel" (see Zoar, I 1a). Perhaps Father Escrivá wanted to warn a few initiates with this legend not to forget their roots... and their obligations.

Ediciones Rialp, the publishing house owned by Opus Dei, where the official books and texts of the Work are published, the vehicle for disseminating the most apologetic and exultant bibliography of Opus Dei, has as its publishing anagram the image and design of a rose. These are the identifying marks of its bibliographical work. It is the brand image. It is the sign of the rose...

The origin for the introduction of the Kabbalistic sign of the rose goes back to the years of the Spanish War period, when Escrivá, who had been in the "red zone" without too much trouble having the prior information about the outcome of the conflict with the victory of the national forces loyal to Franco, went from a conflict zone across the Pyrenees to the French border, where the group took refuge in the middle of winter in a hut for the night. In the morning, when they were about to resume their march, Escrivá was asked to officiate a mass, which he inexplicably refused, leaving the mountain refuge alone and walking until he was lost in the snow and ice of the mountains, returning shortly thereafter to the point of departure in jubilation, Euphoric, according to eyewitnesses, with his face illuminated and a wooden rose in his hands which he said "had been given to him by Our Lady, who had just appeared to him" (97) in all the apparitions officially recognized by the Catholic Church, there is proof. Of the apparition that Escrivá spread, none, despite his live testimony, which as it were a crude lie, insisted subsequently, nor has such an

apparition ever been recognized by the Church.

After that situation he would invent a whole legend. He said that the rose was half buried in the snow and for him "was the clear sign that another era in the life of Opus Dei was approaching and that the period of the plants covered with snow would soon be over," (98) in a clear metaphorical allusion to his secular cirptojudaism, with two obvious interpretations, the rose and its meaning and its hiding place and coming to the surface.

The symbol of the rose is a very important part of the Hebrew Kabbalistic tradition. (99) Already in the psalms and in the Jewish prophetic poems, the red rose and the white rose personify the punished and purified bodies of Israel. But in the Kabbalah it goes even further on the path of meanings. The Tree, sephirotic, divided into three vertical columns, has the central one precisely under the invocation of the rose, which in this way restores and balances the rigorous and severe part of creation - left- with its clement and merciful side -right-.

The rose is not only printed in all the publications that come out of Opus Dei's publishing house, Rialp, which curiously bears the name of the village where, supposedly in 1937, in his hermitage and on his own, without any inconvenient witnesses, our Lady appeared to him, and which since then has become the true symbol for Opus Dei. Nor could he be missing everywhere in Torreciudad, the sumptuous temple built with the obelisk of financial scandals. In Torreciudad we find sculpted roses in the chapel, in the chapel, inside and outside the temple, in many buildings of the architectural complex, everywhere, so that we do not forget that we are in a place with a Kabbalistic message.

It seems that also when they kiss the ground, in that love of the material, they mumble the Templar motto "Non nobis, Domine, non nobis, sed nomine tuo da gloriam" (100). For the Temple, the rose and the thorn were a symbol of capital importance.

Apart from the rose and its clear Kabbalistic message, another sign dear to the founder of Opus Dei was the graphic representation of palmipeds, the hermetic sign of the goose, the goose's foot. There are drawings of ducks made by Escrivá's hand on glass, wood, porcelain, and paper. In an exercise house in Molino Viejo, in the province of Segovia, a duck attributed to the founder himself is painted on a wall. The obsession with the graffiti of the geese has another face and a sibylline Kabbalistic aspect, of an enigmatic and deep meaning.

Another of the most striking peculiarities is the removal of the image of Christ from the crucifixes. Neither does the typical INRI of the cross appear, nor the black sash

with the mors mortem superavit. (101)

For Opus Dei, according to its founder's design, the crucifix is the cross without a body, so they reverence and adore not the figure of Christ, but they praise the scaffold, its last scaffold, they venerate the instrument of torture and torment.

The members of Opus Dei carry, in their pockets, crosses without the body of Christ. Of the crucified Son of God, the Work accepts and recognizes as its own only an empty wooden cross. The camouflaged reasons given by Escrivá are that the naked bodies of Jesus Christ are usually badly made and repugnant. The crucifix is the symbol of faith. The wood, the Calvary where the Jews exercised their deicide.

It is a custom and compulsory rule that in every center or house of Opus Dei "there is a black cross without Christ, which will be decorated twice a year. (102) These heterodox practices have been censured as well as their secrecy, as their thumb is placed on their lips.

If to the bare cross we add the rose we have the rose-cross. Kabbalistic alchemy could not be more explicit and perfect.

Continuing in the search for and discovery of Kabbalistic elements, numerology has been a traditional science which draws its inspiration from the Hebrew Kabbalah and whose representation could not be lacking in Opus Dei. The book of Escrivá, *The Way*, has exactly 999 maxims or points, whose number has not been changed in any re-edition, and which, inverted, becomes the apocalyptic 666, the number of the "Beast", which places us in the eschatological character of the Work. Its historical mission seems to be clearly stated, as Judaism is a major factor in every apocalyptic age. As the Apocalypse tells us, the name of the Beast is written in figures whose value is 666.

Undoubtedly the number is not mere chance. (103) Dante made extensive use of the number 9 and other multiples of 3 in the *Divine Comedy*. In dimensions of life (maximum 279), three times three, 999, 666...

The number 9 has an esoteric importance of the first magnitude insofar as it represents the sign of the ninth Kabbalistic sephirah, and as Professor Gershom Scholem of the Hebrew University of Jerusalem explains, to know the meaning of the profound reasons of the numbers as cosmic magnitudes - it was, for the Kabbalists and for those who followed the universal essence of their theosophy - "a system of thought that proposes to know and describe the operations of the Divinity". (104) For the Kabbalah, the uninterrupted constant of the number 9-yesod, foundation-is fully justified in the Opus as a building block. Three times three makes nine, and three times nine makes

999, which must be reversed, turned around, so that we see the enigmatic and significant bestial name reflected.

Other signs used by Opus Dei in its manifestations are the olive tree and the tree; according to the explanations given in the Haggadah in the Talmud, Israel resembles the olive tree because the oil extracted from it is not mixed with the other liquids, and thus Israel retains its individuality; because the supernatant oil, which the Jews say - it is written in the law "God will place you above all nations" (Deuteronomy XXVI, 19) and because the olive tree needs to be crushed to produce and thus Israel will benefit from the misfortunes and persecutions, some feigned and others provoked. (105)

As a trademark they have also used in large holdings close to Opus Dei, such is the case of Rumasa, another Kabbalistic symbol; the bee enclosed in an exagon, which is the graphic representation of the Hebrew "Deborah" with all its intrinsic connotations.

Finally, it should be noted that among the members of Opus Dei there are, as in Jewish Freemasonry, certain words of passage and recognition. They are greeted with the word "Pax" and the answer is "In aeternum". These are words of identification and filiation, interior slang used to emphasize their membership, a kind of slogan or saint and particular sign. They use Latin in the words chosen as pass or sacred words to use among themselves and not with the other supposed brothers, the Christians.

Another exorcism that is detected is that of sprinkling the bed with a few drops of blessed water before going to bed, whipping oneself, wearing sackcloths or sleeping on the floor once a week as a sign of penance and to come closer in the distance and in the place where they find themselves to the symbolic Hebrew wall of lamentation.

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## CHAPTER III

### CRYPTOJUDAISM AND OPUS DEI

#### 5. Jewish ghettos as a model for Opus Dei

*Please Note: The translation of this Section from the original has been done automatically using a very reliable AI translator due to the urgency to make this information on-line as soon as possible. As and if time becomes available it will be polished using NI.*

The model and pattern of Opus Dei's internal structure is not the Christian community based on charity and love of all its fellow men. The Work's internal structure, its internal organization chart and its laws and rules of operation are a plagiarism, a transposition of the religious, social and juridical life of the communities of the Jewish ghetto, regulated by the Talmud and the Rebbinical laws of the Kahal.

Escrivá de Balaguer created Opus Dei in the image and likeness of the Jewish ghetto, regulating their common life under the same principles and giving it an intrinsic cohesion based on the experiences and normative regulations, on the prescriptions, on which the Law of the Kahal was based. We can affirm without ambiguity that Escriva fulfills the ancient norms of Jewish spiritual life with allegories and Christian language. These are the old rabbinical wineskins and the baptismal water. He speaks in Christian and thinks and feels in Hebrew.

All levels of behavior and unyielding intransigence over the group are manifestations resulting from the spirit of the Talmud. Opus Dei is the institution of the rabbinate within the Catholic Church.

In his youth, Escrivá knew and applied the spirit of the ghetto, which is reflected in Jacob Brafmann's book *The Book of the Kahal*, which details the life, rule and administration of the Jewish ghettos that Escrivá wanted to assimilate for his future Work, copying it to the letter.

It is generally thought that to be a Jew is simply to profess the Jewish religion, but in reality it is something quite different, it is nothing less than belonging to a different and distinct people chosen according to them - to the one in which one was born or lives. It is erroneously considered that the synagogue is nothing more than the place of worship of the Israelites, when one ignores that it is also their center of government, their legislature, their forum, their court, their school, their purse and their club. (106) The synagogue is the soul of Judaism, and its soul at the same time is not the Bible, but the Talmud which is materialized in the kahal, in which from the time the Jew calls at the threshold of life, until his spoils, washed with water boiled with dried roses, he lives in secret submission.

The Kahal, like the Opus for its members, governs their existence, subordinates and subdues them, reduces them and manages them infallibly. The Kahal exists wherever there is a Jewish nucleus, which if the number is small is called Kehillah and if there are many and they have a rabbi and a synagogue, it is already a kahal, which has jurisdiction over the Kehillahs in the vicinity and surrounding areas. If the number of the Hebrew community is considerable, where thousands of Hebrews are concentrated in the same city as the city of New York, for example, where millions of Jews gather - a Great Kahal is installed, which has jurisdiction over the Kahals of the whole territory. The Kahal acts as an invisible and absolute sovereign to which personal wills and individual interests must bow, just as in Opus Dei, a replica of its system and functioning. The Kahal also judges as a tribunal and pursues as an implacable exterminator. Opus Dei constantly judges its members by watching over each other and correcting and amending them. Kahal and Opus are two realities of the same identity.

Commerce, politics, economics, religion, private life in its most intimate and meticulous details - relations between parents and children, between husband and wife, between masters and servants - everything is governed by the Talmud and controlled by the Kahal - the Opus Dei - which is its concrete expression. (107) There is a close intelligence between the Rabbi who elaborates the doctrine and the Kahal who applies it, and which the general public ignores, licenses, keeps and confuses.

The Kahal and the Opus Dei legislate their internal regime at their own discretion and whim, according to the Talmudic maxims and dogmas. More hidden is and acts the

Beth Din, a secret court that judges outside the conventional justice, being its codes not the legal texts, but its own Jewish spirit. The deception has consisted in making Jewish communities or Opus Dei appear as simple associations of a religious nature, thus concealing their true nature. Their presentation is like harmless nuclei, when in reality they are secret societies that control in a totalitarian way the individuals who are part of them. (108)

Jews, like the adept member of Opus Dei, are individuals who are subject to the Israeli community or to the Work as a whole in political, economic, religious, military, cultural and even private matters. They are the most deprived men on earth. They are slaves to a desire and a promise. They are forced into secrecy, reduced to silence and blind and thoughtless obedience to the Jewish community, to the Work and to its organs of government, which for the majority, even for those inside, remain hidden and secret.

Their only freedom is to obey their leaders and spiritual directors. Due obedience, conjured up and sworn to in everything, in work and ideology, in religion and culture. Nothing should be done without the unquestionable approval of the spiritual leaders and directors who are the ones who mark in an indelible way the personality of their followers. Ask permission for everything. Not to have initiatives of one's own. Any suggestion to be undertaken must have the acquiescence and prior and preliminary knowledge of the "superior",

Opus Dei, like Judaism, is the updating of the Pharisaism of yesteryear, which gives the rabbis not only the role of priests and high priests, but also that of political leaders, of totalitarian and omnimous rulers of the Jewish communities or of Opus Dei scattered throughout the world. The rabbis, as well as the leaders of Opus Dei, direct their followers in all areas of human life, politically, economically, religiously, socially, and in their particular concerns, because from their influence they make a totalitarian instrument, using an intricate system of pressure and control, of espionage and infiltration in all areas of the personal and moral life of their followers, to impose their will and dominion.

The word "synagogue", like the term Opus, has three meanings: as an assembly or basic organizational cell, as a temple or building, an immovable property where they meet, which can be a temple or in private homes that depend on other houses of regional scope or of a greater demarcation according to the territorial entity or the nucleus of the associates and finally it is also synonymous with Jewish-Christian totalitarianism, where their leaders are erected in forums of supreme obedience.

Among the Jews, the "Parnasim" or members of the regional or local Kahal, and in

Opus Dei the spiritual directors - who may or may not be priests of the Work - direct the local community, plan the infiltration of its members into all political, economic, labor, etc., estates, parties and groups, without regard to ideology. For this reason, we find Jews and members of Opus Dei in the armies of left-wing parties and organizations and among right-wing or centrist parties. Their fixation is servile obedience.

The Israelite Jacob Alejandrovich Brafman says that the control of each Jewish individual is very meticulous in all the activities of his public and private life and that the totalitarian dominion of the Jewish community over the Jewish individual is absolute and even penetrates into the intimacy of the Israelite home. (109) As in Opus Dei.

The secret to achieving blind and totalitarian obedience is coercion, repressive laws, intimidation with the punishment of eternal damnation without extenuating circumstances if one disobeys one's immediate superiors, mortifications, evidence, reprisals as a result of the crime of that community. To disobey the superiors in these nuclei is similar to offending God, to departing from the path of "good" and entering the path of eternal "perdition". It is the greatest of sins. Contempt is not tolerated and its more than fraternal correction is terrible.

Among the measures taken against disobedient Jews, which are comparable to those taken by Opus Dei, are the following:

Every Jew, upon entering the "Holy Synagogue Brotherhood", has to sign compromising documents which, once subscribed, he does not see again but which he knows about. From time to time he must renew his oaths of fidelity in a public and solemn way before others, so that there is not the slightest doubt and any temptation to repent of the step taken is avoided. He must be subordinate to the Kahal or to the Work, above any external value or institution, because only in the inner circle is the truth to be found, and he must inform the rabbis or, if necessary, the spiritual directors of the Work, of all the details and secrets to which the Jew or member of Opus Dei has access, whether military, political, and the members of Opus Dei live permanently mortgaged for their whole life.

The internal laws of the Jewish sect or the Catholic mafia oblige one to air one's differences inside. The dirty laundry is washed at home. Controversies must be known and resolved by the rabbi or the superiors of the Work. The scandal must never transcend public opinion, which must live in ignorance of the inner workings of the ghetto and of the Work.

-The Jew, like the numerary who disobeys, is deprived of the carnal relationship with his spouse, for which reason the wife who is also usually from the Work - Jewish and Opus Dei or spiritual - is urged to deny all sexual relations until the husband returns to the fold of obedience to the orders of his bosses, so that he can return to his matrimonial bed.

-As a holy coercion, pecuniary sanctions are also allowed, being both Opus and Judaism the best financed totalitarian groups in the world.

-The fanaticism and intransigence are so exacerbated that in cases of serious and public disobedience, the physical elimination of the "deserter" or the maligner can be reached. In Opus Dei there is an endless number of "providential" and "mysterious" deaths of men who knew too much and were not interested at the time. In Judaism the same thing happens. The interests at stake are so enormous that they stop at nothing.

Each member of the community is a spy for his brothers and they are obliged to denounce any sign or symptom of disaffection with the orders issued or with the community. That is why in a community based on denunciation there can be neither sincere friendship, nor trust, nor brotherhood. To denounce the errant is a bell of glory. To be confident of heterodox intentions, somewhat in favor of the denouncer. Discipline through this simple method is always guaranteed, because the most meticulous systems of information, espionage and betrayal are integrated. Thus we see children denouncing their parents, wives against husbands, friends against each other throughout the Jewish world and the Opus Dei world.

-The penalty in cases of contempt for the "error" of disobedience and of liberation from the yoke of the group or community is herem or excommunication, which entails a kind of civil death and where before it was fictitious brotherhood, mutual aid and assistance, Suddenly, as if by a spring it becomes animadversion and civil death, denying bread and salt, making the one who leaves the spiral of obedience the most frightening boycott in all domains, economic, social, political and personal. It must be ruined, socially eliminated, discredited, infamous, annulled and neutralized.

-Obedience is given even in the censorship prior to readings, games, entertainment, shows and even friends. The non-Jew in a goim, a stranger; the one who is not a member of Opus Dei, even if he is also a Catholic, or a Christian, ceases to be a brother.

All the information collected by Jews or members of Opus Dei should only be used for the benefit of Judaism or the Work, and in this way we have impressive and free information controls, data centres. To know is to reign.

"All Jews, without exception, are obliged, at least weekly, to give their Rabbi a report of everything they see, hear, read, etc. in the military, political, commercial, press and all kinds of offices where they work, as well as of everything they see and hear in the street, in the market, in the shop, in the school, in the club, in public instruction, in the military, in university journalism, in religion, in economics, in trade unions, or in any other way where they are or where they "occasionally have access. (110) In Opus Dei, the parallelism is identical, since all its members are obliged to have a weekly interview with their spiritual director, which is called a "confidence meeting", to inform him of their activities and to communicate to him everything that they have learned, seen, heard or read in any medium in which they have been involved. The director prepares a report with all the information that the members send him every week, which in turn is sent to the superiors. According to the importance of the information, and after the evaluation and interest of the information, it is sent to the top of the Central House of Opus Dei in Rome.

In Opus Dei there are also maids - the Work has centres where it teaches and indoctrinates young women for domestic service in the homes of the aristocracy and the bourgeoisie; they are trained to behave like agents of espionage. In their "weekly confidences" they must tell of the friends who frequent the house they are serving, the telephone calls their masters receive, the correspondence and even the conversations they listen to at home.

In Opus Dei, as among the Jews, there is an obligation to report everything that happens within the community or the ghetto, with regard to the observance of its customs and norms, which in the Work is called "fraternal correction. This obligation is addressed both to the culprit, who must be branded and censored for his faults to be corrected, and to the spiritual director, who must be asked for permission to make this accusation or act against the culprit, which means that the spiritual director is also informed in advance of the content of the public denunciation before the other members of the clan.

These practices exercise control and continuous mutual vigilance, creating an atmosphere of mutual distrust, suspicion and suspicion that makes normal coexistence impossible, but which is shaping the style of Judaism or the spirit of the Work.

The obligation to denounce, with its continuous suspicion and vigilance in Opus Dei is a copy of the usual and common experiences of the Hebrew ghettos, in which its members were required to communicate all the details to the rabbi. The effects on the ghetto and on the Work of such practices are identical. In this way, all members were obliged to engage in espionage and investigative activities, so useful in maintaining

the internal cohesion and links of the respective communities.

Weekly "confidences" and "fraternal correction" are cornerstones in the foundation of the Work according to Escrivá's conception, and are to a large extent the reason for its success and its expansion throughout the world. If these techniques or mechanisms of control were suppressed in Opus Dei, the building would begin to crack, crumble and end up lacking in vital strength.

The information received, classified, processed, transmitted to higher levels or steps according to its content or importance are a key to the dominance, hegemony, preponderance and lack of scruples and morals that it develops.

In Opus Dei, several countries are at the head of the region. The fact that their names are not generally known is not only due to chance. (111) In each region, certain men in the system are secretly and confidently entrusted with particular functions and tasks, whether in the field of finance, commerce, teaching, etc., without their names or missions being revealed to the basic members and naturally totally concealed from the knowledge of other mortals.

The life of the ghetto in the Jews and of Opus Dei among Christians has repercussions on their personality and on the interior of their souls, creating a secret "lineage" that is "differentiated" from the rest of their fellow men, whom they ignore, since for the Jew and for Opus Dei, only the equals are similar, that is to say, themselves. They and they alone are the chosen ones, those who have made a covenant with God, the Work of God, the people of the Covenant, the children of Israel. The rest are the garbage and scum of humanity. That is why the life and legal order of their ghetto laws or their internal constitutions prevail over the civil or political legislation of any state in which they are based.

If Judaism has survived dispersion, diaspora, or circumstantial contingencies, it is because of its ghetto spirit that it has generated among the Hebrews a ruthless fanaticism and a willpower fortified by education, necessity, and their own misery, which has caused them to conceive of an insatiable thirst for gold, power, and domination. Gold, power and domination are the premises of Opus Dei, which, as in the ghettos, from the very first moment instills and stimulates feelings of hatred, intolerance and pride, feelings experienced by the selected one, the "chosen one" against his adversaries, that is, against all those who are not Jewish or members of the Work. Their passions and wills are stretched to the limit.

Their organizations, those of Opus Dei and those of the ghetto are closed; the Jews form, as Schiller or Fichte would say, a state within the state.

Ghetto and Opus Dei consciously take advantage of the vices of their members, of their passions. As Brafmann states in his book on the Kahal, "the maintenance of Judaism was only possible because of the establishment of the ghetto. Separation was and should be the solution, separation by language, by dress, by religion. Religion was consistently shaped as a cult religion. Every Jew - the same applies to the members of the Work - is intentionally forced to pay attention to his religion and its prohibitions almost at every moment of his life, in any thought because of the innumerable prescriptions, where one is morally responsible even for one's neighboring behavior. Thus, ghetto discipline was the main defensive weapon in the struggle for the maintenance of the Jewish people and their small colonies" that guaranteed their survival.

In the ghetto, as in Opus Dei, disobedience is ruthlessly repressed and betrayal is unforgivable. Anathema is used as a terrible weapon. In the ghetto and in Opus Dei the atmosphere is one of pride, pride and intolerance, as befits the "chosen people" on a religious basis. This is what the festivities, the rites, the celebrations, the practices, the retreats, the exercises, the lamentations, and the prayers serve above all and fundamentally for this. The four basic pillars of Jewish dogma were faith in the covenant with Yahweh. Opus Dei, or the Work of God, also considers itself the elite, the select, the pure and the chosen; purity of race, in Opus Dei they are the immaculate in the face of external contamination; faith in being the chosen people and in the Messiah; for the Work the revived Messiah is represented by Escrava himself, whose figure is the object of interior veneration.

Ghetto and Opus have defensive features. Hence on the one hand their hatred of the "alter" and at the same time their mimicry, their development in parallel with the secret of their organization and their fanaticism characteristic of aligned and Talmudic brains, their hatred and their dissimulation, their aggressiveness or servility according to the circumstances, and all this for the sake of an appearance of innocuous spirituality.

In Judaism, in the celebration of the feasts of the Pesach, the rabbis emphasize that a single crouched Israelite, as the Bible tells us, was able to take over the government and the wealth of Egypt, with even more reason a whole Jewish community, infiltrated into a nation, can do so. The silent lesson is applied by Opus Dei and was transmitted in secret by Escrava to his men of trust and those closest to him.

Another maxim of the Talmud that Escrivá's followers follow to the letter is that "wherever the Jews settle, they must become the masters, and as long as they do not possess absolute dominion, they must consider themselves exiles and prisoners, even

if they come to dominate some nations, until they dominate all of them, they must not cease to cry out: What torment! What indignity! (112)

Unconsciously, in the silence of the termite, Jesus Ynfante tells us of Opus Dei that "far from seeking transparency, they are caught up in the darkness of the ghettos and the mafias. (113)

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111. Le Vaillant, p 60.

112. Babylonian Talmud, Sanhedrin Treaty, folio 104, column 1.

113. Ynfante, "The Silence of the Termites," p 15.

## **CHAPTER III**

### **CRYPTOJUDAISM AND OPUS DEI**

#### **6. Opus Dei and the Jewish Question**

*Please Note: The translation of this Section from the original has been done automatically using a very reliable AI translator due to the urgency to make this information on-line as soon as possible. As and if time becomes available it will be polished using NI.*

The writer and essayist Alfredo Marquerie, known in the world of Spanish literature for his elegant theatre criticism, made the following assessment of the members of the Work: "I believe that those in Opus Dei are new Christians. (114) The term "new

Christian" was coined to designate pigs and converts, crypto-Jews, Christians. Although this was perhaps more an intuition than a reflection, it was not without reason.

It is necessary to reveal a news item that has gone unnoticed by most people but that shows the extent to which Opus Dei is a Jewish organization that operates as a fifth column infiltrating the deepest fibers of the Catholic Church. On May 10, 1968, the EFE News Agency published a news item in New York, which was to be published the next day in some of the world's newspapers and which, to quote from it, was to be inserted in their editions:

"With the assistance of the Catholic Archbishop of New York, Terence Cooke, and a group of family and friends, the funeral honors of Sol A. Rosenblatt were celebrated in the Temple Emanu-El of this capital. Rosenblatt, who died in Biarritz (France) on May 4 at the age of 67, as a result of a heart attack.

Mr. Rosenblatt was a famous New York lawyer and legal advisor to the late Cardinal Spellman in the Archdiocese of New York.

"We remember with affection his generous life, his talent, his loyalty and his willingness of spirit for all those who needed his help," said the Archbishop of New York in a reminder to the figure of Sol A. Rosenblatt, at the end of the religious services held in the aforementioned Temple.

"This was the first time that a Catholic archbishop attended Jewish religious services in a synagogue. Monsignor Terence Cooke was united by a great friendship with the deceased.

"Sol A. Rosenblatt, a personal friend and legal collaborator in the time of American President Franklin D. Roosevelt, was also a great friend of Spain. Recently the government awarded him the Cross of Isabella the Catholic for his promotion of international understanding.

"The well-known New York lawyer also maintained a legal office in Madrid, and was a personal friend of many Spanish authorities and lawyers, including the Minister of Education and Science, Mr. Villar Palasi, a member of Opus Dei.

"Among the family members attending the funeral was his wife, Estrella Carrol Boissevain, who arrived last night from Madrid, and his two children, Richard and Robert, a lawyer and banker respectively.

"Sol. A. Rosenblatt, born in Omaha, Nebraska, studied at Harvard University, where he graduated in law in 1924. (115)

It is worth adding to this news of the funerals and religious services of the Jew Sol A. Rosenblatt who in 1964 was circulating in the media and among the notes and echoes of society that he was a regular on the Costa Azul and was the strong man of finance, the treasurer of Opus Dei. (116) How is it possible that a supposed Christian current, as addicted to money as Opus Dei, had a famous practicing Jew as its head of finance? Sometimes the facts are much more expressive and eloquent than the words themselves.

The first time that a Catholic magazine joined Opus Dei with the Jews was in the January 1990 issue of the monthly publication "Catholic Tradition," in which a prominent headline appeared, in print from several Scars, which read: "Opus and Judaism. Táctica del sabotaje" (117) The magazine was beginning to see the key to the enigma and the Opus Dei phenomenon.

It is already significant and symptomatic that Opus Dei - which presents itself as suspiciously ultra-Catholic, with the faith of the convert - may include "non-Christians" and "where there is a large Jewish representation, which may explain the rapid financial boom and the influence of the Work on the high economy. (118) And what is even more unusual is that even non-believers can belong to Opus Dei. According to the Jewish journalist from the New York Times Herbert L. Matthews, a great connoisseur of Opus Dei, "one can never be sure about the members of this organization, which works in great secrecy as to names, number, activity (119) When everything is to be concealed, when the truth itself is concealed, some powerful reason must exist to mask the Work of God with so much mystery.

According to various authors, Escriva received many people: Catholics, Christians of different confessions, Jews, agnostics, etc. "who wanted to know him and ask his advice. (120) It is not known whether the Jews came or went, whether they came to receive advice or to give it.

Escrivá took great care to open the floodgates so that from within the Church, through Opus Dei, people not only non-Catholics but even anti-Christians could operate. This possibility was offered to him by means of the "cooperating partners," although it is difficult to understand how a person who does not believe, who does not feel, who does not profess religious beliefs, could help him, unless they helped him to destroy them like Trojan horses. The four categories of oppositional members can be: numeraries, supernumeraries, Oblates and "cooperators" and it is in this fourth power within the Work that a whiff of insincerity penetrates and where, so as not to arouse

suspicion, the pure Jewish state is situated.

Among the outstanding connections of Opus Dei with Judaism, let us cite, for example, the Cardinal of Jewish origin, Augustine Bea - the confessor of the then reigning Pontiff, His Holiness Pius XII - who was one of the ecclesiastical hierarchies that supported Opus Dei and Escriva the most, both economically and through his traffic of influence in the corridors and corridors of the Vatican, with whom he was linked by ties of blood and friendship. The Jewish Cardinal Bea was the promoter and creator of controversial documents of the Second Vatican Council, such as those referring to religious liberalism, to the Jewish people - to which he belonged -, to the relations of the Church with the sects or catapulting Opus Dei with all kinds of help and recommendations.

Escrivá's contacts with Cardinal Agustín Bea later enabled the founder of Opus Dei to answer question 21 of the 24 questions to José María Escrivá de Balaguer, in the following terms: (121) "Holy Father," he referred to John XXIII, "in our Work all men and women, Catholic or not, have always found a friendly place: I have not learned ecumenism from your Holiness," in a clear allusion to Bea. It was an explicit and personal recognition of the penetration of the Jewish element in the Catholic Church.

His men positioned in political spheres began to be called technocrats, influenced by the economic ideas of the American Jew Trostein Veblen, who in 1919 published his book *The Engineers and the Price System*, from which the technocracy promoted by the also Jewish Howard Scott was based. Among the most ardent defenders of the technocratic economic theory adopted by Opus Dei are the staff of Walter Rastentrauch, Basset Jones, Del Hitchoc, Ackermann, all of the same physical anthropology who based their system on immediate profits and profitability.

Opus left its Jewish stigma in the Mexican basilica of "Arena Tepeyac", to welcome the Virgin of Guadalupe, whose construction raised controversy as the article of Gloria Fuentes called *The Virgin in a Circus Tent*, although some people think that it is similar to a dog track and others to a flying saucer, as a sign of total irreverence, but where "the structure of the main altar is exactly the same as that of the presidium of the synagogues. (122) The Church was a project of Opus Dei behind the scenes.

Judaism was in the "Works" and in the spirit. In the homily that Escriva gave in 1967 on the Navarra university campus, the center of higher studies sponsored by and at the service of the Work, he expressed himself in this way, betraying his subconscious: "I used to tell those university students and those workers who came to me in the 1930s that they had to know how to MATERIALIZE SPIRITUAL LIFE. (123) One cannot be more explicit, nor more Jewish.

Mikel Gotzón Santameria Garai, a Jew from Bilbao, published the following confession in the newspaper "ABC" on February 2, 1992: "I learned the pride of being a Jew from the founder of Opus Dei. I had always been proud of that important part of my paternal heritage, but from his lips I learned what were the most important reasons for a Christian to be proud of his Jewish ancestry. From him I learned that the first loves of a Christian are Jewish... Because I was only part Jewish, I envied those who could say to him in a talk show: "Father, I am a Jew," because we knew that the founder of Opus Dei would not let you finish. He would cut you off with affection and begin to list the reasons he had for loving you in a special way.

Among the many Jews who frequented Escrivá were doctor Josef Ganglberger, a professor at the University of Vienna for whom redemption and sanctification through work is a great discovery, and the famous Austrian Jew Victor E. Frankl, a psychiatrist, also a professor at the University of Vienna, who visited Escrivá with some assiduity. To magnify a man as sly and ignorant as Escrivá was, full of gravel and brown grammar, he praised him, as if it were an image campaign, with the following marketing presentation: "I was fascinated by the unheard of rhythm with which his thought flows, and finally, his amazing capacity for immediate contact with his interlocutors. (124) The Hebrew psychiatrist, flattering his fellow Swiss Jew Edwin Zobel, was visiting Escrivá in Rome in 1960, to whom he dedicated compliments and gallant phrases, from his militant Judaism

Escrivá wanted to preserve the Work from Christian contagion at all costs. "We are that remnant of Israel, chosen by God to initiate conversion." He used to say (125) to gradually open up in his mind, in line with his growing isolation and deification, the idea that the Work constituted the rest of Israel.

One of the first followers, of those mythical initiators, Raymond Panikkar, says: "if we only strive to keep alive the memory of the Holocaust of the Jews, we will only succeed in facilitating its repetition. (One ends up becoming like what one hates)", to continue "but in general, the good ones have so far been unintelligent: we have the duty and the vocation to be good and intelligent: "the tiny rest of Israel! Hence the discretion and even the secrecy, the "arcane discipline, if necessary to avoid falling into the snares of the "spirit of evil - not naïve! (126) Kabbalistic and enigmatic words that I end up confessing in ambiguous language: "the reason" why I was reluctant to enter into all this business lies in the distraction that worrying about mint, cumin and aniseed is for me, when the important thing in life, the "Torah" as the text says, is justice, mercy and faith (discernment, compassion and loyalty)". The words are textual for both the good and the bad understander.

This explains the reticence and the norms given from Rome by Escrivá in circulars reserved for some of the important ones like Antonio Pérez, private secretary, who could not find an explanation when he recalled in his vestiges of the past that "once a numerary came to him asking for an explanation because he had received a norm from Rome indicating that minced meat should never enter our houses. (127) Prevention and abstinence from eating pork without intending to.

To justify the opulence, they quoted that Christ lives and lives together with the richest Jews, (128) with Matthew who was the tax collector, with Judas Iscariot who was an intellectual and a rabbi, with the bride and groom of Canaan, with the rich Zacchaeus. Even his tunic was of such a high quality that when it came to distributing his clothes by the cross, they did not want to split it and they drew lots for it. It is buried in a rich and unmarked tomb, dug out of the living rock. According to Opus Dei, all places are good in all situations of life.

Opus Dei's links with Judaism come to the surface even in the works and books that its publishing house prints and distributes. Among Rialp's collection of publications, we find the following titles and authors, among many others, which we do not cite in order to avoid repetition: *Judíos españoles en la Edad Media* edited as volume number 2 of the collection whose author, Luis Suárez Fernández, professor of History at the University of Alcalá, is an activist and propagandist of the Jewish question in Spain, being an "agent" of the Israeli embassy, having been the promoter of cycles of conferences on Zionism, the mentor of the memory of the 850th anniversary of the birth of the Jew Maimónides or the one who selects and accompanies the Spanish professors who make exchange of cultural days in Israel with proselytizing aims; Another book edited by Rialp is the one written by the ambassador of Israel in Spain himself, Shlomo Ben Ami-Zvi Medin, with the title *History of the State of Israel*, which appears in his collection as number 7; or the book by Joseph Lecuyer *Our Father Abraham* or the complete works of some Spanish mystics of notorious Jewish ancestry.

Opus Dei, like Judaism, has always felt a special attraction to control the media and general information. Apart from Editorial Rialp, its work of dissemination is carried out through various magazines and weeklies, as well as through the airwaves, as is the case with the radio station SER, Sociedad Española de Radiofusión, one of the most powerful and with national coverage in Spain, which has been controlled by the Fontán family, Eugenio and Antonio, the latter being one of the most influential men in Opus Dei, a former president of the Spanish parliament and currently "preceptor" to the leader of the opposition, José María Aznar. An important package of the company's shares is held by Opus Dei through the Fontán family, media magnates, and "the other important package of shares in the SER is held by the Garrigues family,

front men for the Chase Manhattan Bank in Spain. (129)

The empire knotted up and held by Opus Dei around the fourth estate is immense, and the origin of the money in many Opus Dei publications is investigated and critically examined. which publishes the magazine Gente, whose capital was largely contributed and made available to Opus Dei by the Jews Carlos Epstein and Pedro Moreno Epstein, (130) or as happened at the inauguration of the "Mundo" club where the French Jew Hubert Beuve-Mery, founder and director of the French newspaper Le Monde, gave a talk on this occasion, after visiting the University of Navarre, which is owned by Opus Dei. (131)

Despite its 53 years of official existence, the question still arises for many, the question arises, the question arises, what is Opus Dei? because it is not understood, and this is so because in order to understand it one has to start from the premise and take into consideration its close and knotted links with Judaism, both in its forms and in its essence and thought. For many people, Opus Dei continues to be incomprehensible because they cannot or do not want to see its concomitance with crypto-Judaism, as a way of thinking and feeling and a cultural heritage of the synagogue, and on the other hand because of its blood heritage. The same as Judaism, it is also not understood.

To know Opus Dei in depth and understand it well, it is necessary to consider it from this double perspective, its Jewish background and its crypto-Jewish origin, although both aspects have been systematically and skillfully hidden. Both are taboo subjects, and therefore anathematized. Judaism and cryptojudaism in Opus Dei are its main beams, its innermost essence, its nature and its foundation, although for many the treatment of these subjects, their discussion in words or in writing, throw up the prejudice that only the unmasking of their existence is a manifestation of anti-Semitism.

And in the same way that the Jewish question is not a religious question, neither is Opus Dei, although Opus Dei certainly uses Christian language and terminology, as an external garment to cover its true intention, for which it must be stripped of its crust formed by art and technique spread by a great propaganda apparatus. That is why its secrecy and religious mimicry must be revealed.

What is Opus Dei? Sociologically speaking, it is a technique of control, a totalitarian instrument to obtain docile and obedient men with total availability, although substantially it has to be framed as a pseudo-religion since it is embedded in Christianity, from which its raw material, its nourishment and its elements take their foundation, although it deprives them of their authentic and genuine meaning.

Therefore, the essential concern of Opus Dei as an organization is to attract and train its members with extreme and rigorous methods, brutally eliminating any disturbing movement, in order to make its members instruments that are depersonalized and condescending to the maximum, programmed and provided with judgment and critical thinking and immersed in a blind and fanatical ignorance.

Opus Dei does what Judaism has always done throughout its history: to monopolize, or at least to try to monopolize, the direction of culture, religious life, politics and the economy, its main means being the infiltration of all areas and strata of social life.

The ethics of Opus Dei are Jewish ethics, the ethics of submission, obedience and compliance. To "sanctify oneself" it is enough to strictly and scrupulously comply with the many norms and rules established by Escriva in his thousands of prescriptions, like the rabbis in relation to the Talmud. He who "fulfills" is "holy" according to Escriva "holy". It is the ethics of compliance or of the Jewish Deuteronomy, as opposed to the ethics of love or agapism that the Christian religion teaches us.

It should be noted that Opus Dei does not have its own theology, but is the Jewish theology in Christian clothing. Its concepts and notions have a double semantics, a double meaning, which with Christian arguments and terms involve Jewish meanings and experiences with an opposite meaning, with an art of dissimulation and secrecy.

For all these reasons, and as has already been indicated, the accusation against Opus Dei from the beginning was very specific, that of being a "Jewish sect linked to the Masons". (132)

Opus Dei, in the words of Escrivá de Balaguer, "was the remnant of the People of Israel. (133) That is why when Raymond Panikkar - one of Escrivá's early followers - moved away from the center of power of the Work from which he was separated by certain differences, when he was going through a personal crisis of conscience, he established himself in an inter-church institute in Tantur, Israel, from which he was named by Paul VI as a founding member Israel, always Israel.

In Japan the majority of the members of Opus Dei were converts. (134) In the United States we also have significant examples in this regard, such as the Jewish director of photography Eric Sreiff, a member of Opus Dei and a supposed "convert", who owned a department store in New York with his Jewish wife, Jolene, a fashion designer, (135) as well as the Jewish doctor from Australia, Dr. Jolene. Ben Hanemann, a member of the local synagogue, of the EDA and president of the Warrane Association, of whose letter published in the Sydney Morning Herald, on the occasion

of his defense of the College, owned by Opus Dei, said: "To begin with, I want to make it clear that I am a Jew and not a Catholic, that I am a socialist? My wife is a Protestant, but I have always thought that the people of Opus Dei were doing a good job. And also from a broader point of view, that Australia needs Opus Dei's contribution to its thinking" (136) or as Mrs. Limbers' testimony-Jewish that both she and her husband Paul "are convinced that they can entrust their children to the centers of Opus Dei in which we have total confidence" (137)...

Among the most notable supporters of the Work in the United States are the Jews David M. Kennedy, president of the Continental Illinois Bank and former secretary of the treasury under the Nixon administration; or M. Erikson, one of the "kings" of advertising in the United States. (138) Since its establishment, the members of Opus Dei have bought a publishing house, Scepter Press, based in Chicago.

Also in France, in 1955, Opus Dei founded the Association of University and Technical Culture, with the names of the Jews René David, a professor of law and economics in Paris, and Maurice Schumann, a former minister and president of the Foreign Affairs Committee of the French National Assembly, appearing on the Board of Trustees. (139)

In Spain, a public body, the Consejo Superior de Investigaciones Científicas CSIC, has been a private preserve of Opus Dei since the time of Albareda. The Council will be used to hold a monopoly on culture and to make available enormous sums of money from the general state budget. Since its foundation, unique connections have been detected, since the transaction of the land where the CSIC's facilities and buildings are located is done through the Rockefeller Foundation. (140)

The Jewish intellectual influence reaches such a point in Opus Dei that the book by Lopez Amo, who was the preceptor of the then Prince of Spain Juan Carlos de Borbon, entitled The Monarchy of Social Reform is strongly influenced by the theories of the Jew Leonardo von Stein. (141) López Amo assumes the essence of the Stein doctrine.

Nothing should surprise our capacity to be amazed when we investigate the ties of Opus Dei to Zion, since among the translations of the founder's book *Escriva Camino* is its Hebrew version, (142) or how in the United States we can see the incorporation as members of the Work of many members of Masonic lodges. (143) Several authors, including Ramiro Cristóbal, have also assimilated Opus Dei partially to Freemasonry.

The father of a member of Opus Dei, Nicolas Cobo Martinez, who became suspicious of the true intentions of this organization, came to the conclusion that Opus Dei was

the "comedy of hypocrisy" and the great lie of the twentieth century, sensing its interrelationship with the crudest Judaism. A profoundly Catholic man, on a visit to the Opus Dei residence where his son was, wrote that (144) "I was able to see, and I was frightened, that in the luxurious and spacious dining room (St. Bernard would call it a "trough") there was not a single sign to indicate that people gifted with souls were eating there: no crucifix, no painting of the Holy Supper, or of the Blessed Virgin, or of any other religious symbol or memory.

Worldism has been another typical feature of Judaism. Nor does Opus Dei lack this defining and definitive note. The former Minister of Public Works of Spain, Gonzalo Fernández de la Mora, clarifies and illustrates this fact when he writes (145) that "Opus Dei is not linked to any country, to any regime, to any political tendency, to any ideology," concluding that "although it was born geographically in Spain, from the beginning its aim was universal.

Rafael Calvo, a man of influence in Opus Dei who played a leading role in the Madrid newspaper "affair," always maintained more than a close friendship with the Jewish correspondent from New York. Escrivá used to spend the night at the London Rabbi's house on his trips to England (witness Mr. Cantero); members of Opus Dei used to have close connections and open circuits with the Israeli information services, the Mossad, and even a homosexual son of the writer Thomas Mann lived in an Opus Dei residence in Madrid.

For his part, the Jewish journalist M. Sulzberger, a sympathizer of the Work, wrote in the N.Y. Times, a well-informed article in which he presented Opus Dei as the "instigator of commercial relations between Spain and the Soviet Union." (146) In governments, both "the clandestine Jew and the false technocrat of Opus Dei" have always sought positions of economic, financial or commercial relevance (147)

Therefore, it seems appropriate to us to reproduce the alarm bell launched by Jean Boyer when he writes (148) of the danger of falling "under the spiritual influence of Opus Dei which, by saying that it saves souls from hell and guarantees their entry into heaven, what they achieve, their pretext of converting them into saints, is to convert them, after successive brainwashes, into unconditional followers", hooked on the "essence of Judaism".

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## CHAPTER III

### CRYPTOJUDAISM AND OPUS DEI

#### 7. The finances of Opus Dei and international Judaism

*Please Note: The translation of this Section from the original has been done automatically using a very reliable AI translator due to the urgency to make this information on-line as soon as possible. As and if time becomes available it will be polished using NI.*

For Opus Dei and Judaism, experience had taught that only honesty can bring business to the crooks. Since the time of the Bible, the best business is to do none. To lend money, dinars, to those who do business so that in the end, when the crisis comes, the one who borrows will be hanged by the moneylender. (149) Jews and oppositionists, so attached to money, do business with others, is a lesson learned long ago and shared, so that if the business goes well, the financier and his client win, and if it goes badly, only the client loses.

Jews have a passion, just like Opus Dei, for banking and finance. This is the gold rush. It is a hierophantic and irresistible attraction. The enjoyment of the possession of wealth, the search for it, the hoarding of money without regard to the means and without paying attention to scruples or morals. The only ethics is that the end justifies the procedures.

Jews and oppositionists want to set themselves up as the bankers of the world, so that governments and individuals will be their eternal debtors. With the wealth in their hands they make the economies fluctuate at their will. They provoke crises and moments of tension and create expectations of stability according to their interests. They can create fictitious panics and exits from crises like an accordion exercise.

We see them treasured without limit or measure, without contingency. They stimulate and encourage overproduction in certain markets and when operations are abundant, the unforeseen crisis, the crisis of opulence, occurs, in which stocks and excess stocks are liquidated at balance prices to the benefit of financiers and lenders who know the mechanical laws of their action.

The strength is in the magnitudes of wealth and gold. If the Jews and Opus Dei were to be deprived of their wealth, they would be left defenseless, vulnerable, and helpless.

For the Jews and crypto-Jews the present reasoning is valid: "Better than the sword, the rifle; better than the rifle, the cannon; better than the cannon, gold...". (150) But in the same way that not all men, not all peoples, not all races, have been able throughout history to handle the sword, not all are able to handle the springs and levers of money, the threads of the economy.

The desire, expressed in the form of premonition or prophecy, is close to being fulfilled. We refer to the famous manifesto of Adolph Crémieux, founder of the Universal Israelite Alliance, which he wrote in 1860 and which was led by the magnate Moses Montefiore when he predicted that "the day is not far off when all the riches of the earth will belong to the Hebrews". (151) Opus Dei was created to add to the Jewish patrimony the assets of Christians, to fill with blessings their Jewish brothers and sisters who, according to their sacred book, the Zohar, "the blessing on earth consists in wealth", a maxim or aphorism that impregnates Opus Dei and Judaism.

In the weekly magazine *Cambio* 16 of March 16, 1992, we can read what Luis Carandell significantly wrote: "On the feast of the Day of the Kings, his sons ordered him to put the roscón, instead of the classic lucky figurines, gold coins of Carlos III, the so-called "peluconas", knowing the enormous satisfaction that finding them gave them.

It is not a rule, but an inclination and an atavistic tendency to hoard goods and wealth. Moneylenders and financiers have always been predominant among the Jews and so, during the Middle Ages, the Jews were the bankers of Europe because, according to Father Mariana, "they knew all the ways to get money". (152) If to the Jews, as to those in charge of Opus Dei, one could apply the famous sentence of Pedro Sarmiento that "by great cunning and deceit they have taken and stolen great and innumerable amounts of maravedís and silver. (153) And it is curious to see how they are poisoned by all kinds of usury to which he has given an almost religious meaning. Usury has always been denounced and forbidden by the Church for her faithful and exercised to the point of satiety by the Jews and their related organizations.

The essential coincidence between Jews and Opus Dei is that both are one and the same thing, eternal servants of the golden calf to which they direct all their activities, including religious ones, whose practices are based on economic motives, which

generally makes them, and when their real intentions are discovered, repugnant men, without entrails and without God, with a capital letter.

For Opus Dei, the Christian is the object of pillage, of economic plundering, of raw material for exploitation and extraction.

In the world of finance they form an impenetrable enclosure for the profane, within both national and international economies, and Opus Dei has even managed to gain control of the Vatican's own finances, which until now were difficult for the Jews to access and penetrate. Opus Dei in the Church is a power that to a large extent holds it back, but a power that seeks perfection not through charity and love, through helping the poor and the needy, but through the work of working for all that means expansion of power and wealth.

For Opus Dei, religion has a utilitarian dimension and is a good breeding ground for interior proselytism for infiltration into all spheres of influence. This explains the clandestinity with which they act and the hypocrisy they display. Double life. Converted life. A life that is more Jewish than Christian, even though it may seem and say otherwise.

The fact that the crypto-Jews are trying to take over the world's riches is neither new nor original to Opus Dei. Already in the sixteenth century, in both Portugal and Spain, false Christians were the most vital elements in the world of commerce, banking and finance. Financial converts in Spain were the Santangels, or the general treasurer of Aragon, Luis Sanchez, or the court banker, Alfonso Gutierrez, of Madrid. In Seville, as early as 1480, there were twenty-four Pedro Fernández Cansino, Gabriel de Zamora, Pedro de Jaén, Pedro del Alcázar of Seville, Francisco Almazán, and among the families of powerful converted bankers were the Espinosa family, from Medina de Rioseco, as well as the wholesale lenders, the García Sevilla family and Pedro de Jerez . We find the crypto-Jewish clans as settlers, traders, merchants, bankers and moneylenders advantaged.

In the 17th century, under Philip IV, Portuguese converts moved to Spain to take over part of the economy, among them the Cardoso, Luis Correa Monsanto, Marcos Fernandez Monsanto, Felipe Maetin Dorta, Simon Suarez and Rui Diaz Angel. The Count Duque de Olivares himself was a pig and his two main collaborators were the corracials Manuel López Pereira and Jacob Cansino. (154)

Manuel Cortizo was a recipient of the Treasury Board and advisor, of S. M. in the Major Accountancy. Sebastián Ferro o Hierro de Castro, a cousin of the Cortizo family, was a paymaster to Philip IV in Flanders and a commissioner of millions. The

Cortizo bank, through Sebastian's son Joseph Cortizo, supported and financed Archduke Charles against Philip V in 1717 and when he was defeated he went to England where he again publicly embraced Judaism, dying in 1742 as a member of the Sephardic synagogue.

The situation of crypto-Jewish financial power is also reflected in literature itself. Quevedo, in his work *The Island of the Monopaths*, puts the following words in the mouth of a rabbi: "In Rouen we are the stock exchange of France against Spain and, together with Spain against France; and in Spain, with a suit that serves as a mask for circumcision, we will help that monarch with the wealth that we have in Amsterdam in the hands of his own enemies, to whom it matters more to command than we defer the letters, than to the Spaniards to collect them". (155)

Escrivá de Balaguer seems to have read with delight and slowly, memorizing, verses XXIII, 20 of Deuteronomy, in which the Hebrews are commanded to demand and lend with interest to non-Jews, but not to their relatives "so that the Lord your God may bless you in all your undertakings in the land you are about to enter to possess it.

The earthly life for Christ was only a transitional phase, so it is natural that Jesus did not attach any value to the material goods of this world and will come to physically and violently expel the merchants from the Temple. He himself came from a poor family, and chose all his apostles from among the humble people. He did not limit himself to throwing the money changers out of the sacred precincts, but proclaimed that "it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God" (Luke, XVIII, 25). Jesus' mental attitude was against money, wealth, and saving. Asked one day about the possession of earthly goods, he instructed his disciples: "Take nothing for the journey, neither staff, nor bag, nor bread, nor money, nor wear two coats" (Luke IX, 3). (156)

But between Opus Dei and the world of high international finance we find many links with the Rothschilds, the Hambroos Bank in London or the Morgan in New York, although their transactions and interrelations are carried out with the strictest secrecy.

Ernesto Giménez Caballero, the Spanish Jewish philosopher and ideologist, avant-garde of our letters, imaginative, idealistic, poet and quixote, who was Spain's ambassador to Paraguay, said that "Opus Dei was the organ that Rome now needs to confront not only the demon of technology, but also its financier, the great capitalism, in the hands, fundamentally, of Jews and Protestants. (157)

That is why Escrivá wanted to capture everything from "peasants who cultivated the land in remote villages in the Andean mountains, to bankers on Wall

Street," (158) masters and slaves of the 20th century.

What Escrivá de Balaguer was pursuing through his Opus Dei, his genuine and original vocation more or less explicitly, was to obtain temporary power through economic power.

The test for admission to Opus Dei, at least in certain instances of the Work, is a tough one. The scene, in fictional form, could be developed by subtly softening the expressions, in this way:

-Do you have money? -I do.

- No

- Do you have any possessions; houses, farms, bank stocks?

- No

- Do you have political influence or noble titles?

- No

- Well, then you're no good to us. Opus Dei is not a placement office; look elsewhere... (159)

Escrivá de Balaguer even wrote about "spiritual poverty" but it is public and notorious that he lived surrounded by corporal opulence, with servants, servants, refined details, delicacies, sumptuousness... (160)

For Oscar H. Wast, the unlimited financial daring that the members of the Work have had in Spain surpasses the Jesuit Order in every imaginable way, allowing many to ask themselves: by what means are some conspicuous members of Opus Dei connected to the highest international banking system? (161)

To give some examples that answer the question, we will cite the case of the European Business Bank, linked to Opus Dei, in which the fundamental capital was subscribed by thirteen banks, ten foreign and three Spanish. (162) Opus Dei's mother bank, the Banco Popular Español, reserved almost half of the capital for itself; the Caja Provincial de Ahorros de Guipúzcoa and the Banco Zaragozano, controlled by members of the Work and now dominated by the Koplowitz Jewish family, also subscribed. The international financial capital was present in the Opus Dei Eurobank with the Banque de l'Indochine, Credit Commercial del France, R. de Lubersac et Cie., the Soci t  G n rale, the Bayerische Vereinsbank, the Bankhaus F. Simon, Mediobanca Italiana, Lombard et Cie., Odier et Cie., Hambros Bank Ltd. and the First National Bank of Boston. A select group of banks run by Jews.

In 1962, the opusian Banco Popular Espa ol bought a strong package of shares,

specifically 34,900 shares of the Banque de l'Intérêts Français belonging to the Giscard D'Estaing, of which Rafael Termes, who is a former member, was a director. Rafael Termes, a former member of Opus Dei, was a board member of the Giscard d'Estaing. In Switzerland, Opus Dei initially acquired almost all of the Banque d'Investiments Mobilier et de Financement, based in Geneva. In Germany, in 1964, Popular took control of the Hardy and Co. Bank in Frankfurt. In Mexico, the tentacles were lengthened at first through Banco del País and Financiera y Fiduciaria Mexicana, S.A. (163) Opus Dei also had many links with American capital, and according to E. Zujar, (164) "Opus Dei is the financial group most closely linked to Yankee capital".

Opus Dei also invested in the construction sector and in real estate, and among the many companies it controlled, some with the suggestive name of Urbanizadora Hebron or Babel, S.A., evocative and nostalgic company names.

The Work's orientation in earthly life is clearly towards money, corresponding with its Jewish lifestyle in granting university degrees or aspiring to the nobility, the love of money, above all of others' money rather than one's own which becomes greed, The placement of his men in political and administrative positions, the luxury of the decorations, the good food, - "in Opus Dei one eats and drinks with refined elegance and superabundance" according to Angustias Moreno - and the attention to dress are matters that have a primary attention for Escrivá and his Work that he repeated incessantly: "Rich, intelligent, good-looking and from a good family, the founder wants for this humble Work".

It is curious to note that the most venerated saint in the Work after St. Joseph is Nicholas of Bari, who, as is well known, the Church considers him the patron of bankers. One more key to an eloquent interpretation.

The economic relations with international financial organizations such as the World Bank and the International Monetary Fund are channeled in Spain through what the men of Opus Dei called the "Development Plan", which was launched on January 26, 1962, and which was led by the minister and numerary Laureano López Rodó. Another of Opus Dei's prominent men with international financial ties was Antonio Garrigues, a front man for the Chase Manhattan Bank and a relative of the very influential Nelson and David Rockefeller. (165)

In a novelized way, which is often the way to reveal secrets and say important things as if they were unimportant, Vicente García in his book *In the Name of the Father*, relates the following scenes and situations: (166)

"In the early hours of the morning, he has been on the phone with the Finance

Committee in Madrid and with senior banking executives in Rome and London. While waiting for the Monsignor to do so with Luis Valls, one of his bankers in Spain, and with Mr. George Dulles of the Chase Manhattan Bank in New York, one of the most influential men of the Rockefeller clan.

"But Father, Rockefeller is a Jew," exclaims Don Benito.

"So what? What's wrong with Jews?" replies Father energetically. Look, the person I love most in this world is Jesus, and he was a Jew. And the second person I love most is Mary his mother, and she was also a Jew... besides, it is no news to anyone that the Work has been welcoming for years sympathizers and protectors of any belief, faith or ideology as long as they come to it with good will because... my children, in the Vatican it is the only reason they understand: money.

"...We have to save the world and this costs money! Money, money, always money..."

This craving for money, this desire for God that Escriva had and that he confused with money, because his god was money itself, made him set up bank holdings and financial groups linked to the most stale and greedy in the international sector. Banco Popular Español, Banco Atlántico, among whose advisors Opus would designate the Jew José Salama, or later, when he joined the "holding company of the Bee of Rumasa", Jesús Aguirre himself, the consort duke of Alba who presided over Jewish associations that would sign in 1966 an agreement of cooperation and exchange of shares with the Continental Illinois Bank and Trust Company of Chicago, whose president at that time was David M. Kennedy, a Jew who would become in the administration Nixon Secretary of the Treasury and a great cooperator of Opus Dei, the holdings controlled by Opus Dei established their headquarters in Luxembourg - International Holding and Investment Company or the Société Holande Suisse de Participations - or in Switzerland - Norfinanz Bank of Zurich or the Société Anonime de Trust et d'Operations Financieres of Geneva, or in Spain, through the banking division of the holding company Rumasa . Opus Dei is the leading oligarchic group in Spanish finance and the most powerful in its private banking, and its members even hold the presidency of some of the largest financial or credit institutions, such as Popular (Luis Valls), Banco Bilbao (Vizcaya) and Ybarra, etc.

Among its influential associates and cooperations in America, Opus also had the Jew M. Erickson, one of the American "kings of publicity". (167) Vice versa but identical we have seen men of Opus Dei (Enrich Vals, Llopis Guiloche) representing in Spain the Jewish interests of Coca Cola International.

Gold, gold, always gold. Alfredo Sanchez Bella, a former minister of Opus Dei in

Spain who had previously been the ambassador in Rome, head of certain information services, and a "collaborator of the FBI," was very much involved in gold buying and selling companies (168)

A typical case of the evolution of Opus Dei's interconnection in Jewish international finance is given as a sample button by the Ex-intrade company which was created in 1958 with a minimum of share capital and is run by two young members of Opus Dei, an engineer and a lawyer who are profane in any matter related to foreign trade and international marketing, This does not prevent the powerful international Jewish group Goldschmit (169) from associating itself with them before a year had passed since the foundation of this company and without having carried out practically any of the activities that constituted its social object.

The fact is that Opus without the money is worthless, just as the Kahal without the strength of gold is weaker than Samson, who was confronted by the scissors of Delilah. The Jewish serpent is repelling the Catholic world through Opus Dei.

Finding the incognito link, the missing link, is the clasp that serves as the clasp of the chain. When it does not come out into the light, one looks hard for it so that the chain can see its circle closed. Opus Dei also had its non-emergent lapses, ignored by its members and institutions with the exception of Escriva and Alvaro del Portillo who, with the hidden man, formed the enigmatic and eloquent triangle.

The "third man" was a Jew who converted to Catholicism for mere convenience, named Bernardino Nogara. His profession, a banker. He was born in Bellano, near Lake Como in northern Italy. A skilful, slimy, insinuating man. He worked in his youth in Turkey as a gemologist. Later on he was entrusted with diplomatic missions, such as his participation in October 1912 in the signing of the Ouchy Peace Treaty between Italy and Turkey or his participation in 1919 in the commission that negotiated the Peace Treaty between Italy, France, Great Britain and Germany, as a corollary of the first world conflagration.

As a banker he was the representative of the Italian Banca Commerciale in Istanbul, later taking charge of Vatican finances by appointment of Pope Pius XI, to whom the friend and confidant of the Pontiff, Monsignor Nogara, the banker's brother, gave his name.

As soon as he took up his responsibilities at the head of the holy economy, he began to place the money in activities and sectors unthinkable until his appointment, such as the stock exchange, the arms industries and even the prophylactics. He knotted and locked close connections with his brothers of race of the Rothschild and Morgan

Banks of Paris and London, the Credit Suisse, Hambros, J.P. Morgan, The Bankers Trust Company of N.Y., the Continental Bank of Illinois or The Chase Manhattan Bank.

On June 23, 1946, Escriva landed in Rome with the firm intention of staying in the shadow of the dome of St. Peter's. That same year he would be received twice by Pope H.H. Pius XII, on July 16 and December 8. The first audience will have a relevant meaning. At the end of his stay, the Holy Father introduced him to the Jewish convert and head of Vatican finances, Bernardino Nogara. From that very moment he would become the epicenter of Opus Dei's finances, serving as advisor, counselor, magician, and corruptor of a long series of financial outrages that, with the approval and acquiescence of Escriva and Portillo, made the "miracle" possible.

The Work never spoke of this important figure, nor is his name even known to people who think of themselves as watchmen of responsibility. He is the enigmatic and mysterious name, but also the key Jew for whom the economic machinery of the Work was put to work.

Such was his influence that in 1956, in August of that year, the Second General Congress of Opus Dei was held in the Swiss city of Einsiedeln at the behest of Nogara. At that Congress, along with topics of a spiritual nature by way of coverage, other more profane topics were debated, such as the Work's assault on the United States and Latin America, and matters of an undoubted crematory nature. The general meeting lasted three weeks, with almost one hundred members attending. When the work was finished, Escrivá, Del Portillo and Nogara stayed a few more days to establish the financial networks of the Swiss Bank, stopping in Zurich, Bern and Geneva, where they established solid and impenetrable contacts with, among others, Mr. G. Drollaert of the Union of Swiss Banks, Mr. Wintermaier, a Jewish agent who enjoyed Escrivá's trust, or Zs. Freeman, who was in the silent secret of the invisible threads of the great apparatus that Opus Dei installed in Switzerland, where it consolidated the great center of its international economic headquarters.

Money is being trafficked, currencies are being evaded, fraudulent commissions are being charged, bankruptcies are being forced, the Work's brush is being passed on to institute an obloquy whose destiny will be Switzerland. Opus works in direct and subordinate collusion with Jewish financial capitalism. The designer of the strategy and of the fiduciary operative plots, the architect and the maximum channel of the financial and accounting operations was the Jew Nogara, who in marriage with Escrivá and with Alvaro del Portillo as a witness, unleashed the multinational money company at the service of the Hebrew speculators, under the patronage of Opus Dei.

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## CHAPTER III

### CRYPTOJUDAISM AND OPUS DEI

#### 8. Identity between the "Spirit of the Work" and the "Jewish Soul"

*Please Note: The translation of this Section from the original has been done automatically using a very reliable AI translator due to the urgency to make this information on-line as soon as possible. As and if time becomes available it will be polished using NI.*

What is called "Spirit of the Work" and what is understood by "Jewish soul" are synonymous concepts. Both are inspired by the Talmudic morality, severe, rigid, prescriptive, of militancy and blind obedience, of strict compliance. The mentality that presides over the acts of Opus Dei can only be understood if the notion of what is Jewish has first been understood as a lifestyle and behavior.

When Menéndez Pelayo refers to Fray Luis de León he calls him a "Hebrew soul" because in his theories he observes reminiscences of his background. In the same way and for the same and identical reasons, the soul of Opus Dei, its spirit, has the stamp of the Hebrew.

Its hints, insinuations, dissimulation, concealment as a principle and lies as a practice leave no room for doubt. People who, as a rule, lie, deny their condition of belonging to the Work, and denounce their brothers and sisters to their superiors if they see them departing from orthodoxy and making public and vexatious corrections to them, can only fit into a Jewish mind, far from the Christian light and affirmation, from the charity and love of neighbor, from the understanding and transparency that should preside over the simple and natural life of the Christian.

In Opus Dei there is no freedom, but rather submission. Neither correspondence, nor friendships, nor readings, nor the most intimate and personal relationships escape the organization's control. Confidences, the weekly psychological void of members, are typed in triplicate. It is to live empty, without content, immersed in the mistrust and suspicion of one's fellow men which is the antipode of true love for men.

To live in Opus Dei is to reincarnate the Jewish spirit in its most exaggerated form. Ambition, greed, resentment, hatred. Escrivá summarizes the ideal traits, the distinctive profiles of its members as "daring, sagacious, awake and rogue" under the auspices of "holy efficiency, holy shamelessness, holy intransigence or holy coercion," which is not, as a model, a paragon of virtue, however much Escrivá insists on sanctifying them.

Members of Opus Dei, like Jews, must have a high opinion of themselves. They should be considered the chosen ones, the select ones, the protruding ones.

Jews and members of the Work are also united by their sense of reverence for money. They are not at all idealistic and their sense is eminently practical with respect to material goods.

Among them, assistance and mutual aid is only for themselves. They always sweep inwards. They are always ready to receive without giving anything in return. They share neither their goods nor their wealth with others who are not of the same condition. Their motto, in this regard, is reminiscent of the legend of the pastry cook on display in the living room of the Opus Dei residence, Nethernhall, in London, which says "the brother, helped by the brother, is like a walled city. (170) But of course, the brothers are them, only them and nothing else.

The myth of the "chosen people" is becoming more acute in both communities. The Jews do no more than repeat it with a vengeance, that they are God's chosen people. The members of Opus Dei boast to each other about their "divine election. It is an idea that is repeated to them insistently so that they imbibe it and share it. They are made to believe with all their might that they, because of Opus Dei, are the chosen ones from among those called. Even when they are admitted and enter, when they "whistle" at its reception, they are congratulated on this priceless "gift of God," for having fixed his attentive gaze on the neophyte when he abandoned and renounced everything to entrust himself to Opus Dei, which will take care of him as befits a "privileged" person during his life and in his home.

Among the teachings given to the Jews, they are educated with arguments like these:

"Do you know, my son, that only the souls of the Jews are descended from the first man?

- Who says that, Dad?
- The Talmud... And do you know that the world was created only because of Israel?
- And that, who says that?
- Also the Talmud. It's in the Bereschich Rebba Treaty, section 1. The goods,

therefore, that other men possess, actually belong to the Jews. (171)

The Talmud carefully sets out how Jews should live. It prescribes even the smallest and most insignificant details. Their life is regulated, alibied. Hence the praise of meekness, discretion or vulpine sagacity, so dear to the Jews and to the members of Opus Dei.

It is said that the strength of the Jews, like that of Opus Dei, is to keep silent and that their survival lies in secrecy. They are proud to be Jewish or to belong to Opus Dei, even if they don't say it, don't show it, and hide it. It is preferable that they never say it, that they do not exteriorize it, because in the silence of their condition resides their best and most protected protection, because in this way they can carry out their hidden plans with impunity, amidst the ignorance of others, because they act according to plans that are invisible and inexplicable to those around them.

They do not forget and celebrate the passage of the Exodus, when Aaron, Moses' high priest brother, before the people around him, with great joy, showing them the golden calf, urges them: "Israel, behold your God" and there is no doubt that Opus Dei is a reflection of the people of Israel.

They present themselves as mystics and religious, although their hope is only in the goods of this world, since they ignore what lies beyond and therefore want to establish their paradise on earth. They think that God has created them not to win heaven, but to dominate and subdue the earth. That is their faith. (172)

For the Jews, as for Opus Dei, "the deliverer will come out of Zion" according to the apostle Paul when he repeats Isaiah's promise.

His spirit is calculating. That is why they infiltrate so deeply among the baptized. They do not care about the contempt of the people if they know how to gain the trust of the rulers. They know well that public office is the best means of gathering wealth.

On the social condition of the converts in general, the priest of the palaces speaks to us of the matter when he writes, "and for the most part they were successful people, and of many arts and deceptions, because they all lived by comfortable occupations, and in buying and selling they had no conscience for Christians. They never wanted to take up jobs of plowing or digging, or to walk in the fields raising cattle, nor did they teach it to their regulars except for village jobs and sitting around earning a living from eating with little work", (173) The psychological portrait of the spirit they nest would be extrapolated to today.

They look for the most lucrative trades. Their profit instinct never fails and they always take advantage of any situation. They have an innate ability - says Baer - for financial business, which is one of the classic characteristics of the Jewish race and the Opusian clan.

The members of the Opus do "their prayers" and this is a point of union, they have their own peculiar prayer repertoire. They recite the Psalms that they are prescribed.

Another of the characteristics of the spirit of the Work is positivism, duplicity, short-term hope, tenacity, a certain religious or semi-superstitious spirit for a small number of truths of simple expression - more felt or practiced than believed with theoretical faith - instinctive solidarity among its co-religionists, especially when it comes to practical problems, to scandals that can transcend.

They can be formally Christian. They gesticulate in Christianity. They adopt outwardly the ways and manners of Christians. But they behave in everything like Jews. This is discovered by knowing their confused language, by guessing what they want and what they do not express.

For the Jew, as for those in Opus Dei, their life is a permanent contradiction because they lack fixed and consistent direction. They are practical men above all, with ideals of attachment to this world to which the other is subordinated, materialistic entities even, anchored in the false belief of having been chosen; their dialectic is the argument of prescription, the truth that interests them, their desires, ambition and living life in the kingdom of this world. Salvation made to their measure, that is why they cling tenaciously to their thought, to their eagerness. Their salvation is by law, and therefore they believe in a personal and distant God who approaches them only through his power at the request of merely material practices.

Their expressions may sound Christian, but they are not.

Jews and members of Opus Dei have a great love for prayer together, one in their synagogues, the other in their oratories and retreats. Those in Opus Dei do not go to just any church, nor do they choose just any church. They have to go to the offices and places indicated to them, go to confession with priests of Opus Dei, and avoid spiritual and relational contact in other religious centers. They do not go to their parish for the services. They only go to certain temples, where they know, almost secretly, that the only ones they consider to be brothers and co-religionists also go there.

They are usually very hypocritical. Insincere. Lack of honesty towards others who are

not their own is commonplace. Inside, they don't trust him and he doesn't trust anyone. It's the morality of the condemned for mistrust.

The rite is for the Jew and for the members of Opus Dei a vehicle of salvation. It subordinates the religious to the material and not vice versa. This is the great revelation of both the spirit of the Work and the Jewish soul.

Salvation and holiness are certified and guaranteed by the work. (174) The more they work, the holier they are for the Work. Docility and servitude are a positive evaluation of work. The more they work, the greater the earnings of the Work, and of course the Work will tell them that they are saints. Escrivá said that "the message of Opus Dei is that any kind of work can be sanctified" no matter what the circumstances are. One of the words most often repeated in the Work's internal statutes is "availability," which we find on numerous occasions. Its pretensions are the achievement of absolute availability and of its members by means of brainwashing techniques.

It is often said of the Jews that they have a soft tongue, cold blood and hard skin. Those of the Opus have the same shell, the same consanguinity and of course the same verb.

Not even the communication of their message or any transmission of knowledge is a gift. Escriva's official biographer, Salvador Bernal, says that the founder of Opus Dei "never accepted that teaching was free of charge in the apostolic works promoted by Opus Dei in the field of teaching. (175) Giving is a sin, even if it means teaching those who do not know how to do so, and receiving a demand. Therefore, "in the work we ask, we squeeze the families of the members, the friends, everyone who comes to us. (176)

Opus has a Jewish soul: a) because it gives its words a different meaning from that attributed to it in ordinary language, its meaning not corresponding to the current of the word; b) because it masks the reality of things using ambiguous arguments, which allows it to infiltrate and occupy dominant positions; c) because it does not want the question of Opus Dei to be debated and discussed openly in the light of day; d) because secrecy and dissimulation have become its second nature and have shaped its personality; e) because in Opus Dei there are many concepts: economic, religious, financial, commercial, intelligence service....; f) because they seek God's monopoly and to obtain the maximum benefit as befits their monopoly position in the laws of the market; g) because they manipulate their organization through an oligarchic and totalitarian organization, with unlimited force of psychic coercion, which leads them to the absolute dominion of their members although they call it "spiritual and religious aid"; h) because the collection takes precedence over theology.

Perhaps nothing better than a phrase by Alvaro del Portillo and another by Escrivá, collected by Salvador Bernal, to define the Jewish spirit of the Work. Escrivá's successor in the presidency of Opus Dei, Alvaro del Portillo, used to say: "Why should the sick man be angry with the scalpel, especially if the scalpel is made of platinum? (177) Escrivá's statement in Buenos Aires is no less illustrative: "You and I must touch everything that is not intrinsically evil, but with everything that is good or indifferent, without any inconvenience, we must do what King Midas did: turn it into gold. Is that clear?" (178) Although cynically I would say in 1972 in Barcelona that "the fact of handling money or having it, does not mean that you are sticking to wealth". (179) The latter seemed to be a phrase of remorse.

By hiding and crouching, it is practically impossible to know who and what the members of Opus Dei and their collaborators really are, who are all those who, without being so, become "accomplices of darkness. (180) For some authors, Opus Dei has come to occupy in the Catholic Church the role that Freemasonry occupied among the liberals.

The spirit of the Work has a very strong moral basis. They do not retreat, in their fanaticism, from eliminating those who disturb, hinder or prevent the realization of their plans. When someone, from inside or outside the Work, becomes uncomfortable because he knows too much, he can have a natural death or an accident which, for that matter, is the same thing, if this safeguards the Work of God; eliminate the adversary or the member who is convenient or dangerous. Ruiz Mateos, the president of the holding company Rumasa, a supernumerary of Opus Dei, who knew the pipes of the Work well, went so far as to say in this regard: "The government and Opus Dei are capable of killing me," (181) although later, out of obedience, an official declaration of death may be made. The Jews use the same methods. In the book of The Protocols of the Wise Men of Zion, during the fifteenth session, the following testimony was raised, which works to paragraph 145: "Every man must finish by death. It is fitting, therefore, to hasten the end of those who hinder the progress of our Cause"

The apology for the extermination of inconvenient people is backed by the Talmud itself which authorizes that "traitors be thrown down the well and not removed". With regard to Opus Dei, it is rumored that there are already dozens of providential and strange deaths, of people who have died in unclear mishaps, and that their coincidence or convergence was their ties of aversion or internal or external confrontation with Opus Dei. Even several of the members, who because of their work in Opus Dei might know too much, have been found dead in "accidents that could have been crimes." (182) Albareda, López Bravo, Ruiz de Alda, those responsible for the accounts in Rumasa, López Amo... before they could be deep throats.

Jews and those responsible who are in the secret of Opus Dei can become perfidious.

If simulation is their most effective weapon, and a definitive note of their character, let us remember the case of Maimonides, a rabbi who was perfect in his science, his intolerance and his cunning, author of the book that is considered a second Talmud, the Mishnah Thora, of an orthodoxy that the scribes consider audacious and rigid, even questioning any Israelite who did not abide by its doctrine in its entirety; Well, Maimonides, the rabbi par excellence, the prototype of the orthodox Jew, the greatest doctor of the synagogue, who has been called the torch of Israel, the light of the East and the West and who an adage presented as the new Moses, "for sixteen or seventeen years he professed outwardly the Muslim doctrine. (183) The praise and sublimation with which the Jews treat the figure of Maimonides reminds us of the consideration given by the members of Opus Dei to Escriva, who surpassed Maimonides himself in the external profession of the Catholic religion.

The Father exhorted and demanded that "everything should go through his head and his heart," thus ensuring the Judaization of all the Work's acts.

The morality of Opus Dei is Talmudic. It resorts to deception, slander, personal discredit, constant lying, fraud, swindling, coercion, and scandal when it suits it. For Opus Dei there are no Christian concepts such as dignity, noble sentiments, personal worth, honorability, or fidelity of word.

One woman who for many years linked her life to Opus Dei said that the circular letters she received sometimes read as follows: "We will come to have our own parishes, because they give a lot and with many brushes of all advocations and many confessionals. No one can imagine what those parishes, brushes and confessionals give. Confessionals are a constant shower of alms and donations and even of unsuspected inheritances. The best penance is the alms in those brushes for the apostolate with those means..." (184)

Despite its strict intolerance, to be a member of Opus Dei one does not even have to be a believer, even though its juridical basis is the personal prelature, the religious basis par excellence. They are religious exclusivists, economic exclusivists and political exclusivists... They are possessive, but lack generosity. They do not share with others even the figure of God, the Work of God is only them. He is the rabbi installed inside the Holy Mother Church.

Their mission is clearly defined: they will be an indispensable factor in the apocalyptic era -it may be the one we are living in. That is when messianic

movements - such as Opus Dei - appear, offering to destroy the old building and to point out the land and materials where it should be replaced. They show great dynamism. They are the worm that devours the healthiest apple.

In their relationship with each other, both the members of Opus Dei and the Jews are quite unsociable, because of their lack of solidarity. Their exclusivity excludes them. They are intolerant. They annoy everyone without wanting to be disturbed. They are arrogant in success, servile in misfortune, cautious and accumulate money.

Because of their way of thinking and acting, one can reach the conclusion of the book of Abraham F. K. published in Israel under the title A People, a Religion-Mission where it is held "that the religion of Christ is the cause of the evils that the world suffers". (185)

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## CHAPTER III

### CRYPTOJUDAISM AND OPUS DEI

#### 9. Jesuit influences in Opus Dei

*Please Note: The translation of this Section from the original has been done automatically using a very reliable AI translator due to the urgency to make this information on-line as soon as possible. As and if time becomes available it will be polished using NI.*

Escriva received a Jesuit influence through a double bond. His initial confessor from whom he received "the first stimulus for the construction of the Work was given to José María by a member of the Society of Jesus", (186) Father Valentín Sánchez. The relationship between the young Escrivá and his spiritual advisor, the Jesuit Father Sánchez, was at first intimate, cordial, fluid, and in full rapport. From Father Sanchez he would receive advice and teaching that he would never forget. The friendship between the confessor and the priest lasted until 1940, when there was "a stormy encounter, after Father Sánchez read the documentation that Escrivá intended to submit to the bishop's study, and he harshly criticized some articles of the Statutes and dismissed Escrivá unfriendly. (187) That year Escrivá changed his confessor, from Sánchez to Portillo.

The second link of inspiration for Escrivá that he received from the Jesuits was the discovery of a text first published in Paderbon, in Westphalia in 1661, known as *Monita Secreta*, which contains the secret instructions of the Jesuits. It was one of his favourite texts, he knew it very well, he studied it, he devoured it, he was inspired by it. One might think that the two books that most decisively shaped Escrivá's will in the annals before the foundation of Opus Dei were Jacob Brafmann's *The Book of the Kahal* and the Jesuits' *Secret Monk*.

Many volumes have been written about the Jesuits, but perhaps an exhaustive study of the Jewish concomitances within the Society of Jesus has yet to be written; Julio Caro Baroja in the second volume of his work *Los judíos en España*, writes "It is known that in the 17th century the children of the converts and even Judaists often studied with the Jesuits in the various cities where the latter had schools and that they

produced men who on the one hand had a solid Talmudic education and on the other hand had a profound scholastic knowledge, like Isaac Cardoso, the apologist of Israel. (188)

The famous anthropologist continues to tell us how "between Jesuits and Jews there were hidden and close relations and that in short, the so-called Jesuit morality was a Talmudic morality". (189)

It should not be forgotten that according to Father Miguel Marcos - back in 1593 - of the 27 Jesuits who had signed memorials against the current organization of the Society, no less than 25 were new Christians, including Acosta, nor, in this regard, should it go unnoticed that the second "Black Pope", the "General of the Society of Jesus" after Saint Ignatius of Loyola, Father Laínez, was of Jewish race.

From the Jesuits Escrivá took the pattern for his work by wanting to create in his likeness a passive and obedient instrument that would spread throughout the world for his rule, that like the Jesuits, in his future organization all its members would walk at the voice of his command, like disciplined soldiers.

For Escrivá it was a great revelation to learn about the primer, known only to the superior members of the Jesuit order, and this after ensuring that nothing of its contents would be communicated to anyone and that it would be renounced if it suited the Society, called the Secret Monk.

The manual of the secret instructions was never printed, it was a manuscript and was found, by profane hands, for the first time in Paris, in the Jesuit convent, written by the hand of the scholar Brothier, who was the librarian of the Society. Its text is entirely consistent with the one that would later be found in the Ruremonde house in Belgium and that was deposited at the Court of Justice in Brussels when the Jesuits were expelled from the country... The unity of the text of these secret instructions, known only to the principal members of the Society, removes any doubt as to their authenticity. Ch. Sauvestre would publish in France, in 1861, an edition of the *Monite Secrète* with very interesting and curious comments.

In Spain it was first published as an appendix to the *Historia resumida de la Compañía de Jesús* written by Fernando Garrido and published in 1880.

In the Library of Rio de Janeiro there is a manuscript copy that was found in the school of the parents of the Society of Jesus when they were arrested in 1720.

The definitive wording is attributed to Father Claudio Aquaviva, fourth General of the

Jesuits and reformer of the Society based on the recommendations received from his predecessors.

These instructions were possibly a source of inspiration and an invaluable tool in Escriva's hands. Let us select some of the provisions that are applied and taught in Opus Dei:

To seek the benevolence, mainly of ecclesiastics and lay people in authority, that they may one day need.

- That all seem to be inspired by the same spirit and that they learn to have the same manners.

- Let them buy property in the name of faithful friends who lend only their name and who keep the secret. In order that our poverty may be better seen, it is good that the lands held by any school be in the name of others who are far away, thus preventing princes and magistrates from knowing how much the income of society is.

- Let our people only go around the rich cities with the intention of residing there.

- The old widows must be made aware of our extreme poverty in order to get as much money as possible out of them.

- Let only the provincial know how much our income is; but let the sum of the Society's treasure in Rome be a sacred mystery.

- We must devote our efforts to win over the courage and the sympathy of the princes and the most important people so that no one will dare to go against us.

- The sympathy of the princesses will be won through their wills and maids; for this it is necessary to obtain their friendship, which is the means to enter everywhere and to get to know the most secret business of the families.

- Let ours get from the Bishops the government of the churches and let the parishioners be subject to the Society, which will get from them all that it can.

- The prelates are to be influenced when it comes to the beatification or canonization of our people.

- Let our prelates guide princes and illustrious men in such a way as to make it seem that they tend only to the greater glory of God and to austerity of conscience.

- Let the princes and those in authority believe that our Society contains the perfection of all the other orders, except chant and exterior austerity, in its manner of living and working.

Ways of conquering rich widows:

- Provide them with a confessor who will direct them so that they maintain their state of widowhood, affirming to them that in this way they will have eternal merit and an effective means of avoiding the penalties of purgatory.

- To keep them away from the conversations and visits of those who seek them.

- To set aside servants who are not in good standing with the Society, recommending that they be replaced by individuals who depend or wish to depend on ours to inform us of what is going on in the family.

- The confessor must have in view no other objective than to induce the widow to follow him in all his advice, showing her, when he has the occasion, that this obedience is the only condition for her spiritual perfection.

- He has to advise her on the frequent use of penance wherein she discovers her most secret thoughts and temptations.

- The widow must be induced to make donations, skillfully taking advantage of her spiritual disposition.

- They are not to be treated with too much rigor in confession so that they do not hate it: inasmuch as their sympathy could be lost.

- They are to be skillfully prevented from visiting other churches or attending other religious feasts, repeating often that all indulgences granted to other orders are accumulated in our Society.

- The widow must be made to dispose of her income in favor of our Society, so that she may become a saint and be given the hope of being canonized if she persists to the end.

- If she does not give all her possessions during her lifetime, she should be given the opportunity, especially when she is ill or in danger of death, to remind her of the poverty of our schools and of the many schools which are about to be founded, by

inducing her, gently but strongly, to contribute to these expenses if she wants to enter into eternal glory.

- When something is offered to us, the opportunity to receive it will not be wasted.

- What was said about widows is useful for merchants, for rich married people without children, of whom the Society will be heir if the means indicated are used prudently.

- Devout persons who ardently aspire to perfection are to be induced to donate all their goods to the Society, in order to achieve supreme perfection.

- Even if with prudence, one has to instill fear of hell, or at least of purgatory, by making them aware that, just as water extinguishes fire, almsgiving extinguishes sin.

- Those who have scruples about acquiring goods and wealth for the Society should be expelled from our Society.

How to proceed with those expelled from the Society:

- Before expelling them, oblige them to promise in writing and to swear that they will not say or write anything to the detriment of the Society. The Superiors will keep their bad inclinations, defects, and vices, which they have confessed in the name of conscience, in accordance with the custom of the Society, and will make use of them, if necessary, by revealing them to the elders and to the prelates.

- They should write to all the colleges announcing the expulsions, exaggerating the reasons for them, preventing them from having any connection with them, saying everywhere that the Society does not expel any person without powerful reasons, just as dead bodies are thrown into the sea.

- The domestic exhortations will try to convince all members that the expelled are unstable individuals, exaggerating the misfortunes of those who will perish miserably by leaving the Society.

- When any unworthy and reprehensible fact of their conduct is discovered, it should be disclosed. Both those expelled and especially those who voluntarily leave the Society must be completely annulled.

- Great care must be taken in choosing men who are talented, handsome and noble, or who excel.

- They must be made to understand that it is only by special grace of Providence that they are chosen among so many who attend the school.
- In exhortations, they are to be censured by threatening them with eternal damnation if they do not obey the divine vocation.
- They are to be effectively warned not to reveal their vocation to any of their friends, not even to their parents, before being admitted...

In this selection we see how Escriva plagiarized, literally copied, enforced and consummated the Instructions he had learned in his Secret Monk's Manual. Without this text it would have been difficult for him to start Opus Dei.

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## **CHAPTER III**

### **CRYPTOJUDAISM AND OPUS DEI**

#### **10. The World Government, the New Order and Opus Dei**

*Please Note: The translation of this Section from the original has been done automatically using a very reliable AI translator due to the urgency to make this information on-line as soon as possible. As and if time becomes available it will be polished using NI.*

A journalist from the French daily *Le Monde* wondered as early as 1972 whether one could speak of an "Opus Dei conspiracy" (190), since theological maneuvers can mask the hidden side, the shadow of the ultra-secret apparatus of the Jewish project of world conquest, Opus Dei being, in this case, a strategic weapon of that Great Conspiracy.

One thing is certain and that is that "all the members of Opus Dei are convinced that they belong to the Order that is going to conquer the century with the help of modern weapons, "grey matter" and money that guarantees the control of opinion. (191) The news was anticipated in the French publication *Le spectacle du monde*.

The myth, the legend and the confirmation of the existence of hidden governments, superpowers and great powers that act in silence and under cover, is not a new one, being generally associated these plots to the world power, especially in the economic and its derivatives: the Jews, as invisible rulers of History. For Serge Hutin (192) the fate of nations often depends on men who do not hold official positions. These are secret societies, real hidden governments that decide our destiny without our knowledge.

The term "secret society" is commonly understood to mean a more or less numerous group of people, characterized by meetings strictly limited to their followers and also by absolute silence regarding the ceremonies and rituals in which the symbols and instructions attributed to this society are manifested. The purposes of these secret societies can be very varied: political, religious, spiritual, philosophical or even criminal. Opus Dei would be related to this type of society. There is no doubt about the important role of politics, economics, religion, influence peddling and control of the media in various countries and institutions, and so the possibilities of such secret contacts between this organization and societies struggling for world empire cannot be excluded.

The writer Vázquez Montalván stated (193) that "Escrivá de Balaguer, López Bravo, Calvo Serer, López Rodó... were the tip of the iceberg, but the earthly strength of Opus Dei was due above all to the hidden part of the iceberg, 'clarifying that' the law of truth is established in the subsoil of cities, the history of truth is written by the top secret information services and the spiritual power is held by the most secret sects... The disappearance of pyramid builders does not imply the disappearance of secret gallery builders. The whole world is today a gruyere excavated by the secrets of plutonic athletes of Opus Dei and one of the widest and best constructed of the tunnels leads to the very heart of the Vatican. Opus Dei has recovered its sense of the occult

and no one today is in a position to answer the question: Who are they? Where are they?

Therefore the most loyal and effective means of fighting one's enemies is to vulgarize their doctrines, revealing the truth that, no matter how much they try to oppress it, in the end always comes out. As St. John says "only the truth will set us free". (194)

In order to dominate the earth, the coordination and collation of a world government is necessary. The philosopher Joseph de Maistre already announced the danger that was looming over Rome because of the action of sects conspired for that purpose. To carry out missions of this magnitude, the "true holders of power, those who pull the strings, live in the shadow, behind the curtain". (195)

Pope St. Pius X declared that "the danger today is almost in the bowels and veins of the Church; their blows are therefore safer because they know where to strike best. (196)

Not for nothing did one of the leaders of Judaism, Alfred Nossing, write in *Integrales Judentum* (197) that "the Jewish community is more than a people in the modern political sense of the word. It is the depository of a world historical, I would even say cosmic, mission entrusted to it by its founders, Noah and Abraham, Jacob and Moses... The primordial conception of our ancestors was to found not a tribe, but a World Order destined to guide humanity in its development. This is the true and only meaning of choosing the Hebrews as the chosen people. *Gesta naturae per judeos*, that is the formula of our History. A spiritual order destined to guide the development of Humanity".

We start from the fact that Opus Dei cannot confess its true aims even to the majority of its followers who are unaware of the Jewish work that operates through and in harmony with its press, through its influence in the Church, with its specific weight in national economic circles, in the information circuits of the secret services with which it collaborates, especially with the Mossad, with the control exercised over its devout and sometimes unwary contributors. The ambush, however, has a more recondite explanation and that is that Opus is a necessary cooperator for the last phase of Judaism in its serpentine closure.

Both Jews and their cooperators in Opus Dei make up a small percentage of the world's population, yet they control and decide on most of the world's wealth. A few, by means of their own means, move the levers that affect the whole world. Imbued with their predestination of domination, their messianism engenders the idea of the advent of Israel as the center of the world, in the *omphalos terrae*, as the axis and the

hinge of everything that moves. His fullness and glory will be when all the weight of power, all the burden of wealth, is concentrated under his new order. The new Jewish order is inscribed on all American bank notes, on all the handfuls of dollars that circulate in the world, where one can read, in capital letters, the phrase "New Order of the Century" in Latin, that is, its word of order is based on money, and Opus Dei has taken this choice very well. For Israel to reign, Christ must be abolished, he must be crucified again without the possibility of resurrection.

Opus Dei forms part of the Apocalypse. It is one more step and one step forward for the symbolic serpent to close and complete its circle. And when the snake bites its own tail, embraces and strangles the nations, and they are all grasped inside, the chains that are established will be irredeemable and the strangulation of freedom will have been consummated. The era of submission to the new world order will begin. It will be mundialism in power. It will be the pontificate of the golden ox. The victory and the triumph of Opus Dei.

But to reach this irreversible situation, "the hidden intelligence that directs the destinies of men is still necessary, since the visible political and economic leaders are only, in reality, puppets moved by wise men. (198)

That is why it is necessary to use Masonic methods, even within the Catholic Church itself, such as those practiced by Opus Dei, in order to destroy it from within and up close. It is symptomatic that the Work of Escriva is graphically represented as a dense, prehensile, tentacular "spider's web".

All this is to reach the state of the spiritus mundi, of the New World Order, of the soul of the world, the degree to which the philosopher's stone, which has previously been transmuted into gold and sublimated, leads men to trade and market with the spiritual and with the most sacred of man, which is the defrauding of his faith.

The world is governed either by the ideas of the Jewish Marx or by the principles of the wild and selfish capitalism propelled by the Jewish minds. The Jew continues to dream of the earthly kingdom, where he will impose his postulates and values, because that is what Isaiah prevented and glimpsed in his famous prophecy of the empire of the world. Man will cease to be such, to move to the condition of human material, productive element or consumption as appropriate.

We have to think that Jewish messianism, which calls itself universalist, mundialist, is in reality nothing more than an imperialism in disguise but absolute. New Order equals pan-Israelism or if you prefer pan-Judaism, where the unification of the world is forged through Jewish Law, under the direction and domination of the priestly

people.

A devastating brotherhood is at hand. The great fraternity that is announced will be that of the brothers and sisters, those who consider themselves brothers; the others will only be considered slaves.

Opus Dei will take on, in the role assigned to it in the New World Order, the task of sabotaging religious and spiritual centers, a bastion inaccessible by other means to the masters of the world.

The New Order is the Jewish master plan drawn up in the past and pursued generation after generation with persevering tenacity. It is the same that the Jews of Arles announced to those of Constantinople in 1489, the same that Rabbi Reichhorn confirmed in 1869 on the tomb of the great Rabbi Simeon Ben Ihuda, the same that is revealed by Bernard Lazare or the one that appears in his famous Protocols of 1897 agreed upon in Basel.

For that they need a Pope who is suited to their needs, who is committed to the plot. It is written in the Protocols of the Wise Men of Zion that it is planned by the Jews "to penetrate to the very heart of the papal court, from which nothing in the world can drive us out, until we have destroyed the power of the papacy.

New World Order means new religion, new dogma, new ritual, new priesthood. The new religious, political and social redeemer "will reign over humanity by impersonal institutions", sheltered in the propaganda of this new weapon of our times. The novelty will be that in the contest for world domination, the Jewish world is betting on a winner.

The swords are high, once again raised by the crusaders of faith, under the sacrosanct sign of victory.

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