

Religion by Augustinus

A most unusual Jesuit conclave

On the eve of the election of a new general, the Basque "black pope" Padre Arrupe declares open war on the Pope.

When the 33rd General Congregation of the Society of Jesus opened in Rome Sept. 2, at center stage was the society's General, Pedro Arrupe, known as the "Black Pope." The aged Basque prelate was forced out of active duty in 1981 by John Paul II, and now, after two years in which the Pope's hand-picked vicar has run the order, he will be formally replaced.

For the first time in the Jesuits' history the Pope himself opened the proceedings with a high mass in the Jesuits' own general curia and admonished the order to obey its "fourth vow," that of particular obedience to the Pope, and "vigorously combat atheism."

Both points of emphasis were John Paul II's response to a challenge from Arrupe, delivered in the old General's memoirs. The Pope evidently does not trust the Jesuits.

On Sept. 2 the Pope received the Dominicans with their new General Master, Damian Byrne, and reminded them, too, to maintain above all their "tie" to the Pope and religious vocation. But his big problem right now is the Jesuits.

Historically, there have been two ways of dealing with them: dissolving the order, as Pope Clement XIV did in 1773, or trying to put them under total control, a policy which has ruined the digestion of many a pontiff who adopted that arduous course.

Under fire are Arrupe's generalship and his most infamous offspring, the Theology of Liberation which has

spread through Ibero-America, most notoriously in the "machine-gun-toting priests" of Nicaragua. But the Jesuits are tough nuts to crack. Arrupe has just put out his spiritual testament, an autobiography titled *Itinerary of a Jesuit*. Arrupe's book is modeled on Ignatius Loyola's *Story of a Pilgrim*, down to the detail of being dictated to a fellow Jesuit priest (in Arrupe's case, Father Jean-Claude Dietsch).

This General Arrupe threw on the negotiating table shortly before the Congregation. The message was that the new General should continue Arrupe's work. Communist Party journalist Alceste Santini, whom some consider Arrupe's personal secretary, put it this way: "...this extraordinary Jesuit. . . will be hard to forget. Thus his 17 years in the leadership, which went from pre-Council ideological and pastoral integralism to the much-debated openings and experiments in dialogue with other religions and other cultures, have made their mark. The 33rd General Congregation will be a confirmation of this debate from which not even the Pope can extricate himself."

Arrupe's not denying anything. Quite the contrary. His biography, a manifesto against the Catholic Church, harps incessantly on his pet themes of "dialogue," "face-to-face," and "work in common" with the Marxists, the cults, and so forth. Says Arrupe, "I cannot accept their Marxism, but still I must speak with them. . . . Various types of collaboration are possible and

even desirable, because they favor personal contacts." "Collaboration" for Arrupe means training and unleashing the hordes of peaceniks whose creation and control the Jesuits share with the Soviet secret services: "Just think how much work in common can be done to fight the fear of the arms race and nuclear war." Another crucial "common action" Arrupe directs against science and technology, "so that the world can be more and more run by man and not by machines, by computers."

The Jesuit taking his dictation at a certain point draws his mentor's attention to the fact that "such courage of thought may be in contrast with the obedience the Society owes to the Pope." Arrupe, unruffled, shoots back: "We are not a second Swiss Guard. Our obedience is *not passive*, we have the availability of free persons."

As Pope John Paul II knows, the Jesuits, a secret intelligence service in the employ of the Spanish and Venetian oligarchies, only won Vatican recognition as a "religious order" in the 1500s after Loyola and the Venetian noble Contarini pulled the trick of declaring "absolute obedience to the Pope." This is the clause the Pope invoked to try to put order into the most dissolute of orders.

Now Arrupe has launched his declaration of war. Explicitly countering the grave reservations the pontiff has expressed recently on the Jesuits' behavior, Arrupe insisted at the conclave that the Society has made "great progress." John Paul II's candidate for new General is Giuseppe Pittau, one of the two who have run the Society since 1981. Arrupe is pushing the name of Peter Hans Kolvenbach, the Dutch rector of the Pontifical Oriental Institute, the Jesuit think-tank linked to the Russian Orthodox Church of Andropov and Khomeini's Islamic maniacs.