



Pope Paul greets Jesuit superior general Father Pedro Arrupe at Mass closing meeting in Rome of Jesuit officials. Critics of order have repeated age-old charge of "sinister" Jesuit activity.

A Papal 'Bene' For The Jesuits

I had always thought the Jesuits were a nice lot of priests.

Then Pope Paul told Jesuit officials at a recent summit meeting of the order in Rome that he had heard rumors about some of their "strange and sinister" activities.

This, of course, is not the first time Jesuits were accused of being "sinister" — and probably won't be the last.

What is surprising, however, is that such a word would be used by the Pope himself.

Prior to the meeting of the chief officials of the Jesuit order, the Pope was reported to have checked the agenda of their topics and commented, "Bene, bene, bene — excellent, excellent!" His pointed warning at the conclusion of the meeting came, therefore, quite unexpectedly.

Many had expected the Pope would take the opportunity to thank the Jesuits, largest single religious community in the Catholic Church, for their numerous services to the Church. Jesuits, for example, staff more mission outposts than any other order and they have a long and distinguished reputation as educators both at the college and high school levels.

Many Jesuits have also made remarkable individual contributions to the life of the Church, particularly at the Vatican Council, and some observers had thought the Pope might possibly mention them in gratitude. Fathers Karl Rahner and Joseph Ratzinger whose theological insights shaped the clarification of the doctrine of collegiality (the share bishops have with the Pope in the worldwide work of the Church), Cardinal Bea for his brilliant services in both scriptural and ecumenical studies, the French Jesuit Father Henri de Lubac and Jean Danielou for their scholarship on a wide area of topics but particularly for the idea of true tradition as a developing and on-going process, the late Father Gustave Weigel of the United States, a pioneer in ecumenical activities, and Father John Courtney Murray, also from the United States, who virtually alone wrote the Council's Declaration on Religious Liberty, the one document which dramatized best of all the Church's conviction it wanted to join the twentieth century.

And the one Jesuit who is best known for introducing the Church to this century was Pierre Teilhard de Chardin, priest-scientist and author.

There were, of course, others who have done more than routine duty but these names stand so obviously head and shoulders above everybody else that it seems difficult to see how anyone could fail to notice them.

Quite surely, the Pope has noticed them — best of all by affixing his signature to the Council documents which will not only survive this present time of transition but shape the Church for the future as assuredly as the Councils of Trent and the 1870 Vatican Council shaped the Church as we knew it prior to the Council of 1962-1965.

There are, it seems increasingly evident, strong voices being raised to counsel caution, even to advise a virtual moratorium on the Council's directives.

The Jesuits, always noted in the past for their conviction that once 'Roma locuta, causa finita' — Rome has spoken, the case is closed, have taken to heart the Council's decisions and have endeavored to put them into practice — something that irritates those reluctant to see God at work in these new ways.

Such people are apparently the ones who got the Pope's ear and set his heart to worrying and prompted his words of caution.

The Jesuits, as was to be expected, graciously accepted what could hardly be termed anything less than a rebuke. They knew the Pope is understandably disturbed by reports coming to him about extreme and erratic developments wholly out of line with anything the Council said. The pity is that critics of the Jesuits have pinned such items on them.

But that isn't really anything new.

The remark of French existentialist Jean-Paul Sartre, "What is more boring than the idea of attacking the Jesuits?" indicates attacking them is an old game — one they have proved quite adept at eventually winning.

A young mother recently described how she encourages her children to act out the feasts of the Church calendar. When they enacted the feast of St. Isaac Jogues, martyred by the Iroquois of New York State three centuries ago, the mother interrupted the drama to call the children to supper. One of the youngsters came to the table complaining, "Oh shucks, just when it was my turn to murder the Jesuits!"

Too bad nobody rang the dinner bell early enough in Rome.

—Father Henry A. Atwell

By MSGR. JOHN G. MOLAN (N.C.W.C. News Service)

(The author of the following article — the president of the Pontifical Mission for Palestine and national secretary of the Catholic Near East Welfare Association — has just returned from a 25,000-mile tour of critical areas in the Middle East.)

As I write this, frightening headlines threaten war again in the critical Middle East.

In the City of Jerusalem — divided, like Berlin, by a wall — blood is being shed again.

On the Arab side, up the street from our Pontifical Mission office, two Arab demonstrators were shot down recently by Arab policemen dutifully maintaining order. Right now a curfew is in force.

On the Israeli side, only a few hundred yards away, Zionist Jews have reason to wonder and worry. Is this the year the Arabs will try to make good their threat to "dive the Jews into the sea?"

THAT'S the key issue of the moment — but it's not the only issue.

Basically, the issue is Arab vs. Israeli and Israeli vs. Arab, yes — but it's really not quite that simple.

The issue is also Arab vs. Arab and Israeli vs. Israeli.

To Americans aware of the importance of our understanding the strategic Middle East, this can be disconcerting.

It can be upsetting, too, to people who oversimplify — who characterize the participants in every argument as either "good guys" or "bad guys."

It's this very kind of oversimplification that makes the Middle East difficult to explain. Because here, like anywhere else in a divided world, there are some very "good guys," and not a few "bad guys," on each side.

Quickly, here are some facts to think about:

1. In 1948-1949, Zionist Jews with the approval of the United Nations, the United States and a world horrified by Hitler's massacre of Europe's Jews, staked their claim for a national home in ancient Israel.

2. This was promptly resisted by the Arabs who lived in Palestine and owned most of the land and by neighboring Arab states.

3. After a year of bitter warfare, the United Nations Conciliation Commission succeeded in bringing the newly recognized State of Israel and the Arab states to the armistice table. An armistice line was drawn, and, except for the Suez adventure in 1956, fighting has been reduced to occasional raids across the line — in both directions.

EACH SIDE has justified its armistice violations as "retaliatory" of course, but at the moment, the Arabs enjoy the rare advantage in the balance of world opinion. United States

More Catholics Than 'Others'

Washington—(RNS)—There will be very little change in the religious complexion of the 90th Congress, convening in January, with Roman Catholics and Methodists continuing to dominate the legislative chambers as in the past two years.

A survey made by Christianity Today, conservative Protestant fortnightly published here, shows that Catholics outnumber members of any other single Church in the two Houses, with 93 Representatives and 13 Senators. The total was one more than in the 89th Congress.

The overall numerical breakdown for both Houses of Congress showed there will be 404 Protestants, the same as in the 89th Congress; 109 Catholics; 18 Jews, one more than in the last two years, and four members who do not list a religious affiliation.

Denominational leadership in the Senate is held again by Methodists, with 24, the same number as in the 89th Congress. Methodists also have 69 members of the House, one less than in the last two years.

A correspondent who calls himself a fairly regular reader of my column chides me for failing to give equal time to the Communists. I have a fixation, he thinks, on Latin American dictators in the tradition of Trujillo, about whom I wrote recently.

I could be flip and say I've been offered more bribes by Trujillo than by all the Communist dictators I have known. It would be true, for the Caribbean butcher tried as hard (if less successfully) to buy my support as that of many other American newsmen, politicians and businessmen.

I could also say that I haven't been neglecting the Communists, even in days long gone, before car bumpers in Southern California sprouted the sticker, "Kill a Commie for Christ." If the Communists do in fact keep those card indexes of enemies marked for liquidation, with which they are credited, then I'm in deep trouble.

I made the mistake of using my own

Ambassador Arthur Goldberg to the U.N. and the U.N. Security Council rebuked Israel for its "retaliation" Nov. 13 on the village of Es-Samu. While insurgent Palestinians now press for arms from Jordan's King Hussein, the Israelis are also divided — on the prudence of the Es Samu venture, or at least its dimension.

It should be stressed that the Holy Land after 17 years is still in a state of war, that only an armistice has been achieved; that the Arabs and Israelis still reject each other's basic claims.

Extremists are marching in the streets of Arab Jerusalem today because they feel that any further delay only hardens the status quo. Extremists on the Jewish side, too, want reopening of the fighting — for the conquest of "greater Israel," including parts of Palestine still in Arab hands.

But the most disquieting element in the entire conflict —

as the identification of today's rioters plainly shows — is the war's most terrible by-product — more than a million refugees. Here, displaced from Israel (to the Arabs "Occupied Palestine"), are 1.2 million angry Arabs and their children. Stateless, they refuse to yield the land of their fathers to people they regard as foreign aggressors.

On the Zionist side of the line, there is fear that the basic conflict cannot be resolved without some settlement of the refugee question.

Now, when thinking about the Palestinian refugee, don't think about the evacuation of people simply in political disfavor as, say, in Cuba and China; or victims straggling out of a war zone, as in Korea or the Congo. When thinking about Arab refugees, think about the displacement of 80 per cent of a country's indigenous population. The only comparable displacements in modern history

are, perhaps, the reversal of populations of the two Vietnams, and the counter-migrations of India and Pakistan.

The straggler and the persona non grata readily aspire to new roots in their countries of refuge, but the land-loving Palestinian is hard put to accept a permanent shelter or even a permanent job, lest it prejudice his claims to his own home, his own job, his own farm.

Meanwhile, he grows angrier as world opinion becomes more complacent. And he is quick to take sides between the Arab monarchies and the Arab "socialist" states, a la Nasser. He will take sides with whoever promises him the earliest opportunity to fight his way home.

Pope Paul VI foresaw this kind of hazard to the world's peace. In 1949, as Magr. Giovanni Montini, he and Francis Cardinal Spellman of New York, president of the Catholic Near East Welfare Association,

founded the Pontifical Mission for Palestine. In cooperation with United Nations Relief and Work Agency (UNRWA) and other voluntary agencies, the Pontifical Mission has since expended more than \$10 million in goods and self-help training for refugees, regardless of creed or politics. In a quiet way, by helping a refugee to help himself, the Pope's mission is trying to make peace.

Why does Palestine — everybody's Holy Land — explode? Mostly, because ordinary people elsewhere in the world are neglecting their duty. Preferring to oversimplify, they hope the war will settle itself or simply "go away." So long as the basic issues are unresolved — in particular, justice to the refugee — the Middle East will know no peace.

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Look, Parish! No Boundaries, Buildings!

By MIKE MCCARVILLE

Oklahoma City — (NC) — "Announcing," said the classified advertisement, "The Community of John XXIII — Office of the Administrator, 111 Northwest 23rd Street, JACKSON-4-1023. Inquiries welcome."

By the time the classified ad appeared, it caused barely a ripple among Oklahoma Catholics, at least those who had followed the formation of this unique Catholic parish.

The advertisement appeared less than two weeks ago. But for months prior to its publication, a group of Oklahoma City Catholics worked as quietly as possible among themselves in formulating plans and ideas for an experimental parish, a parish without territorial boundaries, without property, without membership restrictions.

Concerned about the size and anonymity of existing parishes and wishing to become more involved in their society, the group joined forces and petitioned Bishop Victor J. Reed of Oklahoma City-Tulsa for permission to put their ideas to the test: Would the bishop allow an experimental parish?

Bishop Reed, a man whose

patience with his critics (and they are many) has become almost legendary in Oklahoma, surely must have wondered if such a parish would open him to more criticism from those who have come to be called "Traditionalists."

But if Bishop Reed did have second thoughts, he put them aside and, about two months ago, gave his approval for the parish.

Paul Sprehe, an Oklahoma City businessman, was elected chairman of the parish by its charter members.

When the group was still planning, it decided to ask Bishop Reed to assign a young, energetic, outspoken priest, Father William F. Nerin, to the new parish.

Father Nerin was appointed to the parish, but not as the pastor. Instead, he was named "administrator," a role that after three Sundays of worship he finds "real fine."

As administrator of the parish, Father Nerin finds that he holds no authoritarian role. He is considered a hired employee, and indeed, is an employee. He is paid a salary of less than \$7,500 per year, and from his

salary must pay his own rent, buy his own car and pay his other living expenses.

He lives in an apartment near the rented office at 111 N.W. 23rd Street, and his church is a building the parish rents.

Since the parish was planned as an experiment, a two-year time limit was set.

During those two years, parish members hope to develop the answers to 20 questions.

They are questions many Catholics will scoff at, and others will applaud. Among the questions are these two, indicative of the rest:

"Can the Church exist and efficiently serve (the people) without a physical structure?"

"How heterogeneous a group of people can we have at a meeting and still sit face to face?"

"We're going to be as scientific as possible in this experiment," said Father Nerin.

But he didn't mean antiseptic scientific.

The members of the Community of John XXIII already are involved in the life of the community around it. Members have been active in circulating petitions calling for a popular vote on how Oklahoma's judiciary will be chosen.

They've founded "FISH," an interdenominational effort to aid "anyone who needs help," Father Nerin said.

The ideas come fast and furious. The people of the Community of John XXIII gather each Sunday morning for three hours of worship and discussion.

"In an ordinary Mass," said Father Nerin, "you just sit there and try to understand it."

At the Community of John XXIII, however, there is dialogue. Discussions include the Mass, liturgy, social action and involvement in the world.

Attendance is not limited to members, or to Catholics, for that matter. On a recent Sunday, a Presbyterian attended.

Members of the community now are contacting pastors and telling them of the new community and its desire to be of service.

Service is the key to the charter members of the community, and Father Nerin agrees.

"We're going to use our capital for helping man (instead of building churches). Our responsibility as Christians is to be of service to man.

"We've decided to spend more on others than for ourselves," he added. "FISH" is an example of what he means.

Although an original membership maximum of 75 families was set, Sprehe has said that's by no means a fixed number. The community will accept all those who want to join, provided it does not, in a paradox, become a case of membership leading to anonymity of the individuals, one of the main reasons the group chose to act as a small group in the first place.

The necessity for a small group is obvious. At a recent meeting, for example, Mass was offered and was followed by group discussions, committee reports on various projects, a vote on one item and talk about Catholic action. Future meetings will probably be similar.

What groups or individuals, Father Nerin was asked, is the parish designed to serve? "Anyone," he answered, "who is willing to commit himself (to Christian action) for two years."

And, he added, the parish isn't designed to serve its members. It is instead designed to allow its members to serve their fellow man, and that is as in keeping with Vatican Council II as it can be.

Pope Says Missionaries Put Church 'On the Move'

Vatican City—(NC)—The missionary character of the Church, Pope Paul has said, makes it a "society on the move."

Continuing his series of talks on the nature of the Church during weekly general audiences, the Pope said that its "innate thrust toward expansion is a characteristic of the nascent Church which gives an indication of its essential reason for being . . .

"It is characteristic and indicative, we say. The Church is a society on the move, it is a religious body which must expand. It has been sent out by Christ; it is missionary."

The Pope noted the increased emphasis given today to this missionary aspect and the Vatican Council's teaching that all the people of God are called on to be missionaries.



Liturgy and Life

Kyrie Eleison . . . With the thrice-repeated invocation, "Lord Have Mercy . . . Christ Have Mercy," the worshipper acknowledges his dependence on God and his need for divine pardon of his sins. This invocation, one of the few Greek passages in the Latin Liturgy, is presented above in the Greek letters. Note the "K" which looks like a "P" in the Roman alphabet and the X-shaped Chi with which the name of Christ begins on the second line.

Should Communists Get Equal Time?

By GARY MACOIN

A correspondent who calls himself a fairly regular reader of my column chides me for failing to give equal time to the Communists. I have a fixation, he thinks, on Latin American dictators in the tradition of Trujillo, about whom I wrote recently.

I could be flip and say I've been offered more bribes by Trujillo than by all the Communist dictators I have known. It would be true, for the Caribbean butcher tried as hard (if less successfully) to buy my support as that of many other American newsmen, politicians and businessmen.

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I made the mistake of using my own

name when in 1951 I published a book called "The Communist War on Religion." I am similarly identified as the author of a current Ave Maria Press pamphlet, "Communism Today."

In the columns to which my correspondent takes exception, however, my purpose has been different. I am concerned with our current and projected world policies. I am trying to show that today, as yesterday, we are on the wrong side in Latin America. We still believe in military coups and give them our active backing, as we gave it to Trujillo for so many years, because they bring order, a climate for U.S. investment, a period of prosperous expansion and profits for everyone.

We refuse to recognize that the prognosis is always the same: a psychotic reaction of savagery, a concentration of resources on unproductive armed forces (witness the current superpower jet fighter race in southern South America), economic decline, social upheaval. The dictator leaves behind him material and moral decline, new men who are inferior in

judgment, technique, temperament and morality, to those he liquidated.

Referring to this situation in his own country and to our part in perpetuating it (Bishop Jose Tavora of Aracaju, Brazil, recently denounced such "cruel and inhuman" capitalism. "A peril greater than communism threatens the world," he said, "and the capitalist regime is responsible for it. By reason of its incompetence and its greed for excessive profits, it forgets the millions of inhabitants of the underdeveloped regions to add to the prosperity of the zones in which people already live in comfort."

For my purpose, I do not have to agree with Bishop Tavora that one peril is greater than the other. I have only to point out that both perils exist, and that we should be concerned with the one which we are actively encouraging. We should be concerned not only for the Christian motive expressed by Bishop Tavora, but also for the selfish motive that in the present dynamic condition of the underdeveloped world, the higher

we build the dikes, the greater will be the destruction when they give way.

To protect ourselves, we must withdraw our support of socio-political institutions which the bishops of Latin America, following the lead of the Vatican Council, insist is a preliminary to world normality and peace.

If the United States were supporting the creation and survival of Communist dictatorships, I assure my correspondent that I would be the first to protest. But that is no part of our policy or practice, though perhaps only because they have consistently rejected our offers of the kind of economic help which Trujillo and his ilk encouraged. My opposition in principle is clearly on the record. If I refuse to repeat sterile condemnations, I am in the good company of Pope John and the Vatican Council. Like the Council in its constitution on the Church in the World Today, I think we better serve humanity by evaluating the positive content even in something so emotionally repulsive to us Christians as the atheism of the dialectical materialists.

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