

Father Richard P. McBrien

Essays in Theology



Malachi Martin's Jesuit problem

In his recent review of Malachi Martin's *The Jesuits: The Society of Jesus and the Betrayal of the Roman Catholic Church* (The Linden Press/Simon and Schuster), Monsignor George Higgins suggests that the author's "real target is not the Society of Jesus, but the postconciliar church across the board, with the Jesuits serving conveniently as a surrogate part for the whole."

Martin's "profoundly pessimistic profile of the post-Vatican II church is almost apocalyptic in tone," Higgins observes.

In Martin's own words: "Pope John Paul II now presides over a Church organization that is in shambles, a rebellious and decadent clergy, an ignorant and recalcitrant body of bishops, and a confused and divided assembly of believers." The Jesuits, he continues, more than any other force within the Church, prepared the way for, and actively instigated and planned, the "betrayal of the Church."

What sort of person would dare to propose such a thesis?

Publishers' book-jacket blurbs are often inflated, but Simon and Schuster exceeds conventional limits when it boasts that the author "has established a record of accuracy so unique that it has been called 'uncanny.'"

Reviewers have only just begun to add up all the errors, some of which are repeated several times throughout the book.

The first Jesuit house in Rome was not on the Borgo Santo Spirito, nor is the Gesu the international headquarters of the Society of Jesus, nor is it located where Malachi Martin says it is. Father Karl Rahner, whom the author vehemently denounces, was not "occupied in teaching theology at a prestigious Jesuit university for the major portion of his life." A general congregation of the Society was not to be held in Rome in 1978.

Gustavo Gutierrez, another villain of the piece for his work in liberation theology, is not and never has been a Jesuit. Father Giuseppe Pittau, appointed by Pope John Paul II as assistant to Father Paolo Dezza, the special papal delegate, did not succeed Father Arrupe as provincial in Japan.

Ignatius did not die "in 1557." It is not "the custom among higher superiors in the Society to have ready a restricted list of possible candidates for the post of Father General." In fact, this would directly violate the law of the Society.

It was Pope Pius X, not Pius IX, who "launched two major documents against Modernism." At the congregation which elected Father Arrupe, the "election of

the four men to fill the new posts of Assistants General" did not precede "the balloting for the election of a new Father General."

The "strict code of silence imposed by the *Constitutions* of the Society concerning the internal affairs of a General Congregation" exists nowhere in the *Constitutions*.

Martin charges that in Father Arrupe's 1973 speech to Jesuit alumni, "Men for Others," there was "not one word" concerning "Christ and His salvation." At the beginning of the talk, Father Arrupe said: "Today our prime educational objective must be to form men-for-others: men who will live not for themselves but for God and his Christ — for the God-man who lived and died for all the world..."

In addition, there are dozens of quotations given without references. Conversations at private meetings are reproduced as if the author himself had been present, when he was not.

There are instances, too, of outright falsehood. For example, Martin claims that at the end of the 31st General Congregation, Pope Paul VI, in an address to the delegates in the Sistine Chapel, said the following: "Strange and sinister ideas that would change the nature of your *Institute* are the root of your refusal to remain faithful to Jesuit beginnings." There are among you members who no longer believe in the Catholic Truth or in the personal charism of the pope."

There is no such statement in the pope's address.

Although he chastises his fellow Catholics for not remaining faithful to Catholic truth and discipline, Martin is himself an ex-Jesuit. He left the Society and walked away from the priesthood. However, when asked by a caller on a recent radio talk-show in Boston (WRKO, Gene Burns, host) if he was still a priest, Martin said that he was — a priest of the Archdiocese of New York.

A call was subsequently placed to the chancery office of the Archdiocese of New York to verify the claim. Of course, the Archdiocese denied it. Martin had lied.

Perhaps a more charitable way to put it is the way Monsignor Higgins did in his review in the March 21st issue of *America*: Malachi Martin, he wrote, "has the most vivid and most freewheeling imagination of any human being I have ever met."

For Simon and Schuster, however, it's apparently enough that Martin sells lots of books. But that doesn't explain the fawning attention the book has received from the political right, including even the august *Wall Street Journal*.

More about that next week.

Father Paul J. Cuddy

On the Right Side



The military chaplaincy

To Army Chief of Chaplains Washington, D.C.

Your recent letter urging me to enlist in the military chaplaincy tickled my funny bone. Your regulations would hardly permit my 78 years plus, although I should be glad to go. As an Air Force chaplain in World War II and the Korean conflict, however, I found your letter caused me to reflect on my concern for service to our people in the service.

Chaplains, I decided, should be rootedly spiritual and consistent in prayer, with a firm dedication to our Lord, our Lady and the Church. Scholarship helps, but more important is a zeal for the men and women in their care. Our seminary training should inculcate sufficient ecclesiastical knowledge.

One's character and spiritual life are up to the individual. And who is to check on that but one's own conscience?

World War II and Korea are remote to present-day candidates for the chaplaincy. But human nature and spiritual needs remain a constant. And opportunities for service are even greater than in civilian life, because of the intimacy of daily living.

I remember many chaplains from my 10 years in the Air Force. Most of them were fine priests. At Lackland in 1953, Father John Long, a brilliant Jesuit, ran the chaplains' department, which included 27 Protestant chaplains and seven Catholic, with a rabbi called in for special occasions. Father Long calls to mind ex-Jesuit Malachi Martin, with whom he shared intelligence, vast knowledge and unpredictability. Father Long had served as dean of students at Holy Cross College. After the service, he joined the staff of Boston College, where he died suddenly.

Lieutenant Joe Smyth in the finance department was big, blond, handsome, dimpled, devout, single, 23 and sought-after by the girls. He lived in quarters with Father Long, and thanks to his influence and God's grace, is today an outstanding priest in the Archdiocese of Boston.

Father Boleslaus Karpowicz of Chicago was steady as Gibraltar, conscientious and dedicated as John Bosco. From Bavaria, I remember Father Josiah Chatham of Mississippi, a classmate of our late Monsignor James McAniff from the North American College in Rome.

Father Chatham's mind was superb, but more important was his zeal and rapport with the men, and his love for Christ and His Church. Today Father Chatham is dying of amyotrophic lateral sclerosis (Lou Gehrig's disease) in a hospital in Jackson, Miss. His faith and spirit remain an edification to all.

I remember how irritated I was when a Dominican from the office of the chief of chaplains came to our depot at Oberpföfenhoffen, near Munich, supposedly to inspect our religious program. All he talked about was an expected promotion to the rank of lieutenant colonel. He did get the promotion, and later left and married a nurse. That's why I feel so strongly that a chaplain must keep a strong spiritual life: a great reverence for the Mass, daily rosary, daily meditation and, when possible, the Breviary.

Our Rochester diocese has given two fine priests to the Navy: Father Dick Mattie, now a commander in rank at Norfolk, VA., and a real pastoral priest. And Father Lew Brown on the USS Nimitz, younger but likewise a fine pastoral priest. He seemed somewhat discouraged that only 15 percent of his men go to Sunday Mass on the carrier. Is that par for the course today?

I have asked several young men in the service, "What is your chaplain like?" What candid answers I've received! "He doesn't seem interested in us. We see him at Mass — though most of the fellows don't go to Mass — and sometimes at lectures. We like the Protestant chaplain. He likes us and cheers us up."

"Our chaplain is young and gung-ho," another commented. "He wears loud shirts and never wears either the uniform or clericals, except on very formal occasions. He's a great man for the bar, and spends hours there playing a foolish trivia game machine."

"We wonder when he sleeps," another said, in a happier vein. "He's all over the base, concerned about everybody, no matter what his religion. He's a real father, and a great priest!"

Well, thank you for the invitation to join the service. I give thanks to God for the years I spent in that apostolate. And may some generous bishops give you choice priests who will serve in the spirit of the psalmist: "Not to us, O Lord, but to your Name give glory".

Camp Good Days needs volunteers to staff summer camp programs

This summer, Camp Good Days and Special Times, Inc. will sponsor four distinct programs for children with cancer. More than 500 children are expected to participate in these programs.

Programs vary from a three-day extended weekend to a full six-day, five-night session. They will be held in various locations in the greater Rochester area.

In order to staff these programs, Camp Good Days will need more than 300 volunteers throughout the summer. Volunteers must be at least 18 years of age, and must participate in a one-day training session for each program.

Anyone wishing to volunteer may contact

the Camp Good Days office at (716)427-2650 during regular business hours, or (716)586-1034 evenings and weekends.

May Fellowship Day planned for Church Women United

Church Women United has scheduled its annual May Fellowship Day for Friday, May 1, from 9:15 a.m. to 2 p.m. at Trinity Reformed Church, 909 N. Landing Road, Rochester. The theme of the event is "For Such a Time as This."

The installation of new officers will be followed by a luncheon. Reservations must be made by April 27. The cost is \$4.

Call the CWU office at (716)454-1813.

New teen magazine offered

Hearts Aflame, a new Catholic magazine for teenagers ages 14-16, will become available on May 1. The 32-page, color magazine is published by the Blue Army of Our Lady of Fatima, which also publishes *Soul* magazine.

Hearts Aflame, which is set for bi-monthly

publication, will contain articles on current events, music, sports, humor, peer pressure and other topics of interest to teenagers. Initial circulation estimates are 20,000 to 30,000.

Subscriptions, which are \$2 per year or \$5 for three years, can be obtained from the Blue Army by calling (201)689-1700. Free sample copies are also available.

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