

# **The Vatican Council October 8 1965**



**From Atheism to  
Analysis**

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**I**N THE COURSE OF DISCUSSING SCHEMA 13 ON THE CHURCH IN THE MODERN WORLD, the fathers of the Second Vatican Council last week got around to a touchy question: What should be the Catholic attitude toward atheism?

The most militant answer came from the new Jesuit General. Father Pedro Arrupe. What "the Black Pope" had to say shocked a number of progressive bishops and theologians. Arrupe charged that there is an atheistic conspiracy at large in the world the world which holds almost complete sway in international organisations in financial circles in the fields of mass communications, press, cinema, radio, television. Even worse he warned, was the atheistic mentality enters the very City of God, insidiously influencing the minds of believers (including even "religious and priests) with its hidden poison. and producing its natural fruits in the church: naturalism, distrust, rebellion."

In a Crusade, to counteract the greet conspiracy of the godless, Arrupe urged the council to draw up a basic plan for "worldwide coordinated action" to be followed by Catholics in a crusade against atheism, under "absolute obedience to the Pope." The Supreme Pontiff would then "assign various fields of labour to everyone, in order that the entire people of God may give itself vigorously to this task."

Had such a speech been delivered by a known ecclesiastical reactionary, the response would probably have been a few smiles and shrugs of resignation by bishops and *periti* in the coffee bars at St. Peter's. That such an approach should be taken by Arrupe, a learned Basque with a reputation for liberality, produced more puzzlement than anything else. At a press panel, American Theologian John J. King bluntly called Arrupe's summons to crusade "unfortunate" Other Jesuits noted that Arrupe did not reflect a consensus of the society. "I think his speech was naive." said one Jesuit professor in Rome. "It was a speech by a man who

doesn't understand the situation. His language was that of the old Roman papal bulls, which talked about going out under the banner of Christ. Of course, if you take it literally it's absurd."

Out of the Abbey. On the other side. Franziskus Cardinal König of Vienna, head of a new Vatican secretariat for dealing with non believers, argued that the attitude of the church toward all men of good will—including atheists— should be one dialogue not damnation.

And Mexican Bishop Sergio Méndez Arceo of Cuernavaca suggested that the church should pay tribute to the views of a renowned atheist whom it has long deplored: Psychoanalyst Sigmund Freud. Bishop Méndez argued that Freud's teachings constitute "a useful method of purification" and should be taken into account in the redrafting of Schema 13. Said he: "There is no field of pastoral activity where psychoanalysis is not useful".

One striking example of how Freudian analysis can affect the church comes from Méndez's diocese. Recently the Rev. Gregory Lemercier, prior of the Benedictine Monastery of St. Mary of the Resurrection, reported on a four- year-old experiment in psychoanalysis at the abbey, carried out by two analysts, one of them a woman. So far, more than 60 members of the community have taken part. After beginning analysis, 40 monks found themselves so uncertain about their attitude to the monastic life that they left the Abbey: some later got married. Those who remained, the prior declared, did so with renewed fervour and conviction.

The testimony of Father General Arrupe, Head of the Jesuit Order, pointing to the existence of a world conspiracy both inside and outside the Catholic Church, was reported in *TIME* magazine for Oct. 8th, 1965. The above excerpt is photocopied from that issue.

This testimony corroborates what is set forth in the document **Jewish Masonic Action in the Council**. The report also describes the activities of Bishop Sergio Méndez Arceo, of Jewish descent, who by submitting his monks to an experiment based on the teachings of his fellow, atheistic Jew, Sigmund Freud, succeeded in losing 40 out of 60 of them. Bishop Mendez is mentioned on p. 11 of this document as one of the leading figures in the subversion of the Roman Catholic Church.



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