

# The New Prophetic Movement and The New Charismatic Church

(continued)

by Fr. Manuel Piñon, O.P.

## II. IDEOLOGY OF THE NEW MOVEMENT

### WORLD VISION

Great interest is placed towards attaining the realities of the actual world. This is taken as a necessary premise for the purpose of adjusting the Church to these realities.

For the effect of discovering the "signs of the times" the modern techniques of social investigation are employed, to wit: Sociology and Statistics. But the use of these techniques, however necessary, suffers in this particular application, from the following basic shortcomings:

1. Any kind of reality that may not be grasped or explained through these techniques are simply left aside. In the study of the realities of the Church, socio-political criteria are made use of in such an exclusive manner, as to lead to ideological relativism.
2. In many instances inquiries are conducted not merely to seek data but to strike "finds" under the light desired by the researcher. Questionnaires are prepared in such a manner that answers may only be given either along archaic or superseded avenues, or in the sense desired by the researcher and hinted in an attractive manner.

The results are obvious. When confronted with something to be done quickly and without sufficient time for thinking over, or when confronted with matters with which we are not fully conversant we prefer nowadays to pass for "progressives" rather than "old-fashioned".

3. Undue value is attached to these sciences which from merely indicative are taken as normative things. What are pointed out by them as facts are taken simply for the reality that should be: identification of what is with what should be, is done.

No room is allowed for the question: How should it be? These sciences are no longer taken for the purpose of indicating to us the "signs of the times," but whatever they indicate are taken as the "signs of the times" which must be acknowledged and accepted by the Church. Consequently, what are indicated by these sciences are "necessary developments", which do not allow opposition or adjustments, but call for change and adaptation to them. For this reason we should not aim "to sanctify the world", but "to desanctify religion".<sup>4</sup>

#### ATHEISM AND ATHEISTIC MEN —

When studying the present day world we come across the following brute fact: the massive phenomenon of atheism. This incontrovertible fact is raised to a general and fundamental principle from which the following conclusion is drawn: Modern man is essentially atheistic because he rejects every religion and admits only such help that will advance him culturally and socially.

Comparing atheism to its causes, atheism is pronounced as a coherent and logical phenomenon that corresponds, along its totality, to the adverse testimony given by Christians both on the individual and social planes. The following are salient evaluations:

1. "The world is not atheistic through its fault but through our fault."
2. "We have made of our God and of our Church a scarecrow which, logically, has deserved the contempt of those who love sincerity, freedom, and responsibility. For our own shame we have been loyal to this carry creation."
3. "We have so disfigured the face of the Church that She can not be accepted by modern men."
4. "Instead of presenting a living God, incarnate and realistic, we, Christians, have been nurturing ourselves from legends and religious myths so that we have rendered ourselves incapable of convincing men."<sup>5</sup>

On the other side, atheism is presented by them as a "positive fact". Rather than a "loss of faith", we should take it as a "process of purification and of maturation". The man of today, liberated by scientific progress from the ancestral stupor of mythification, has

<sup>4</sup> Father Congar pointed out this idea and refuted it in his conference "The Call of God" addressed to the III World Congress of the Lay Apostolate, held in Rome on October 1967. The full text of this conference may be found in Fr. Congar's publication "A mes Frères". Editions du Cerf, 1968. Ch. III, p. 77-104.

<sup>5</sup> L. Evelyn: A Religion for Our Time, pp. 27-28.

replaced religious myths for something more rational and therefore, more conformable to his nature.

In this way the figure of the atheist has acquired before their eyes a new dimension. He is not an incomplete or stunted man as we have been made to believe before. On the contrary, he is frequently a man of "high stature who marches at the vanguard," and has the courage to face his problems and those of the world without the aid of a "God support" or a "God explanation".

This new outlook leads them to pose the following question: "In that case, wherein does a Christian differ from an Atheist?" Their answer is disconcerting: "We have often dealt on the matter in our discussions, but we have not obtained satisfactory answers."<sup>6</sup>

### SECULARIZATION —

The evaluation of the atheist is extended to the contemporary atheistic ideal of the modern world. They consider that this ideal has attained goals, in the face of which, we Christians have miserably failed. These goals sooner or later will impose themselves.

This sense of frustration, and the impression about the immediate effectiveness of Marxism, lead them to admire the latter and to accept collaboration with Marxists in the task of transforming society, along unionistic and political lines.

Their conclusion regarding atheism is that, in the last analysis, it is just a "process of secularization".

Their concept of secularization is not limited to:

- a) the acknowledgment of the autonomy of the Laws of Nature;
- b) the appraisal, within certain limits, of temporal things without reference to pseudo-sacred or pseudo-religious causes;
- c) the elimination of the abuses into which men, or Christians, may have fallen in particular periods or situations.

They understand secularization in terms of a radical suppression, for the reason of being out of phase, of whatever indicates traces or presence of realities that are of a superior order to the human and natural ones, which are common to all men and are acceptable to all.<sup>7</sup>

<sup>6</sup> L. Evelyn: *Op. cit.*, p. 31.

<sup>7</sup> Perhaps a significant and concrete expression of this is the acclaim given, on the one hand, to the "Lay Saints", who are men without faith, but possessing a "Lay Mysticism" which leads them to outlay their lives for a human cause; and, on the other hand, the oblivion and detraction of Christian Martyrs.

Aleu Amoroso, member of the Pontifical Commission on Justice and Peace, writes the following in an article entitled: *Apròpos the Victims of Violence, Camilo Torres, Che Guevara and Regis Debray* (I.C.C., n. 301, p. 21.)

"I can praise, without reservations, the heroism of these three unusual men, a priest, a philosopher and a physician... I cannot deny that these three victims of violence represent in our age of technological pragmatism, an example of what is purest in human nature, namely, the capacity for sacrifice for a just cause. They also represent the extreme protest of human dignity against pessimism, false complacency, and the injustice of civilization: against prosperity founded on injustice."

In their view, the only way to bring the Church closer to men in this secularized world, is by living and carrying out a humanism which coincides with the humanism of other groups bearing different denominations.

Therefore, as the result of their analysis, the Church should undergo a drastic reform in order to be adjusted to the actual world. The actual world demands from the Church:

- a) New Commitments;
- b) New Structures;
- c) A new concept of evangelization.<sup>8</sup>

### III. INDICTMENT AGAINST THE OLD CHURCH

#### THE NEED FOR CRITICISM —

The technique of criticism is laid down as a necessary premise for the building up of the "New Church" owing to the following reasons:

1. It engenders the conviction, that the actual corruption of the Church demands a radical change;
2. It shows, in an evident manner, that the reform must be initiated by the laymen, because there is nothing that can be expected from the hierarchy.

This criticism, which at times, takes the dramatic form of confrontation and world-wide protest, oftentimes evokes apprehensions owing to its radical features.<sup>9</sup> For this reason they endeavor to justify it, by presenting it:

- a) as the result of a deep concern for the survival of the Church which, according to them, is at the brink of failure "for having betrayed her mission";
- b) as a clear indication of the vitality of the Church in which the Laity has, finally, outgrown the stage of sheepish passivity.<sup>10</sup>

It is noteworthy that this criticism easily takes root and succeeds in drawing people along its more destructive swirls, because it is often premised on real facts and half-truths. But, far from engaging its listeners in the building up of a "New Church", it often-

<sup>8</sup> J. Grottners: Conf. cit., pp. 14-16.

<sup>9</sup> I.C.I., n. 321, p. 11-13. "The Youth Invade Katholikentag," n. 321, p. 13: "Occupation of the Cathedral of Parma."

n. 319, p. 7: "Occupation of the Cathedral of Chile."

n. 315, p. 36 fol.: "The Agitations of the Contesting Church, Lille."

<sup>10</sup> I.C.I., n. 319, p. 1, editorial.

"The authority of the Papal Magisterium is, nowadays, the topic of heated debates. In several countries talk is made about "the Crisis of Authority". We are not indifferent or estranged from these debates. We think they are something unavoidable, and that they are a healthy sign in a Living Church."

times leaves them, with a feeling of frustration, bitterness and resentment that lead to a total rupture with the ecclesial community."<sup>11</sup>

The protagonists of the "Prophetic Movement" are aware of this risk, but they are not moved by it. They reason out that the individuals, who cannot take the shock and purify their faith therefrom, are part of the "alienated masses" who, anyhow, sooner or later, would drift away and leave behind a Church made-up of a select minority, devoid of triumphalism and ostentations of power.<sup>12</sup>

### THE CHURCH OF THE PAST —

The whole past history of the Church is evaluated in a merciless and negative manner, under the light of socio-political "criteria". In their view, the Church started to degenerate under Constantine, and all its subsequent development has been conditioned thereby. In this manner, the hidden Church, the Church of the Catacombs developed into:

- a) A Church stultified within the State, triumphalistic. Westernized Christianity supported merely by official and external props has become a mythified religion. It was not a Christianity that developed from faith, but from political deviation;
- b) A Church dominated by a Providentialistic paternalism and by a Clerical paternalism that have been the cause of the "infantilism" of the laity;
- c) A Church ruled by a Magisterium, that is suffused with abuses and contradictions, which has not only stepped over the autonomy of the individual conscience, but has gone so far as to compel the world to march along "Our Truth";<sup>13</sup>
- d) A dehumanized Church. By premising the love of men on the love of God, the Church has betrayed the love of man for his own sake. "In order to love men, it has become necessary to break away from the Church";
- e) A rigid and inflexible Church which, in the critical periods of Her own history, has preferred Her structures over the "spirit". "During the Reformation, the Protestants took with them the Holy Spirit and the Bible. We were left behind with the Hierarchy and the rituals";
- f) An institutionalized Church with a network of institutions and closed organizations that hinder, nowadays, the development of a genuine commitment imbued with missionary zeal;

<sup>11</sup> I.C.I., n. 313-314, p. 15.

"We can even witness groups of these Christians, who abandon the Church and, for practical purposes, are outside the Church. These are movements of committed Christian youths, in which no mention is made of the Church, no sadness is felt over her situation. These Christians stay out of the Church. Even if they maintain the Christian Faith, they do not see any reason for staying in Christian communities."

<sup>12</sup> G. Casalis in I.C.I., on 303, p. 8, quotes the theory of Robinson, according to which, the Church must admit death as a social reality "in order to participate in the self-abusement of Christ".

<sup>13</sup> Nichols Boulte, President of the French JUC in *Le Monde*, Nov. 3, 1965.

g) A Church, that in all Her history, has been incapable of contributing anything positive for humanity.

"For centuries we have achieved nothing but failures and we still think of nothing else but to presume. We have failed in the democratic ideal and movement; we have failed in the social problem; we have failed in Biblical matters..." "The failure of Catholic Missions is tragic and evident."

"The realms of modern science, modern philosophy and modern technology have been so ignored and disregarded by us to such an extent as if we did not live in this world."

"The history of the last two centuries is not, as many Catholic historians think, the revolution of man against God; but the stubborn resistance of some conservative, lazy and tyrannical Christians who have been roadblocks to those who wished to advance in Politics, Economics, Sociology, Science, Philosophy, including Theology, Exegesis, Liturgy, etc."<sup>14</sup>

#### AGAINST THE HIERARCHY —

Special charges are levelled against the Bishops who, according to the Prophetics, have been responsible for the sclerosis of the Church, because "far from involving themselves with the problems of our times, they constitute the greatest obstacle to renewal". Their strictures may be expressed in the following terms:

1. The maturity and actual dynamism of laymen confer on them a new vision with regards to "witness-bearing" and temporal commitment.
2. In a secularized society it is utopic to aim to conquer the outside circles from the inside, in the manner propounded by Cardijn. Today, the Christian has to take secularized society as it is, and mingle with all men without distinction from them.

We should, therefore, forthwith reject all activities and denominational groups, namely, those that carry the Christian label.

3. Hence, the only valid temporal involvement, the only valid witnessing is the enrollment in any group that aims to uplift the plight of the oppressed. This involvement should be so root-deep that it should not shirk from marching to the extreme of violent revolution.<sup>15</sup>
4. The hierarchy should endorse this new concept of temporal involvement, and move the organizations to adopt it in order not to hinder the onward march of history.

But th hierarchy does not do so because:

- a) It is out of phase;
- b) It is rooted on superseded bases;
- c) It is bound by constantinian commitments.

<sup>14</sup> I. Evelyn, *Op. cit.*, pp. 27-29.

Its a-political stand is, at the bottom, nothing else than a "disguised form of conservatism". Its placidness can be interpreted as the "acceptance of an established disorder." By holding fast to archaic structures, like the hierarchical mandate, it resists, in point of fact the renewal of the Lay Apostolate.<sup>16</sup>

5. In consequence, the more "dynamic vocations" clash with the inflexibility of the Institutional Church, a fact that today is taking place in the most diverse countries.

The ideal, in the present situation, is to liberate the organizations from the control of the hierarchy. But this plan is often impossible. Hence, it becomes necessary to desert them, in order to form flexible groups that possess full liberty of movement, when the hour strikes to undertake temporal commitments.<sup>17</sup>

#### ON THE COUNCIL —

The Council, in their view, was a hope: but it fell short from expectations, and is now something superseded.

The Church, therewith never attained to get involved. Solutions had been advanced, but no deeper thinking was given in order to arrive at their ultimate conclusions. In fact, the hierarchy never abandoned its traditional immobility, except in rare instances, and laymen were never given opportunity to express themselves in full.

This constrains the adult Christians to keep on the lookout and to prepare a New Council, in which the ample and dynamic representation of a qualified laity should accomplish the task of overcoming the wall that separates the Church from the world.<sup>18</sup>

<sup>16</sup> Review: *Croissance des Jeunes Nations*, n. 67, p. 24.

In an article on "The Just Violence of the Oppressed" Georges Hourdin, Director of I.C.I., quotes Arlino Souza, ex-coordinator of Catholic Youths, who states in the *Review Modern Times*, April, 1967: "Christianity and revolution are reconcilable. One should be able to be Communist and Christian... Christian and guerilla? Why not? if there is no other alternative?"

In Uruguay the *Pax Romana* magazine *Vispera* (Jan. 1968) of students, devotes two-thirds of its contents to Che Guevara, the revolution and guerilla warfare. The purpose is not criticism. (I.C.I., n. 306, p. 6.)

Open letter of the Latin-American Christian Unions to the Pope (C.L.A.S.C.): "With regards to revolution, the important thing is not violence or non-violence. What must simply be done is to push the revolution to its last consequences." (I.C.I., n. 321, p. 8.)

Letter of 800 Priests of the Latin-American continent to the Episcopate, demanding "an ample margin of liberty for the choice of the most effective means to liberate the masses from passive violence."

<sup>17</sup> J. Grotners: *Conf. cit.*, pages 8, 11 and 13.

<sup>18</sup> An example of this is the instance of the French JEC/F during the crisis of 1965. The resigned leaders, in order to keep their commitments to the UNEF (National Union of French Students integrated with the international Marxist UIE), founded a movement, the JUC, which defined itself as "prophetic".

<sup>19</sup> I.C.E., n. 315, p. 36 fol.

The movement "Bible and Revolution" demands the "early celebration of a Council which should take into account the base".

## THE DECREE ON THE LAY APOSTOLATE —

The criticisms levelled against the Council are aimed principally at the Decree on the Lay Apostolate. They consider the decree as a "second rate Conciliar document which has no great future," and owes its existence to episcopal groups who were intent in maintaining, at all costs, the existing structures. They assign two important mistakes to the Decree:

1. The ratification of the hierarchical mandate;
2. The endorsement of the temporal and spiritual duality that is something superseded, nowadays.

With regards to the mandate, these are their views:

- a) It is damaging to the concept of the responsibility of layman in the Church.
- b) The laity that is subject to it is bound to be a "submissive spokesman" of the hierarchy which, instead of coming to a dialogue, maintains its monologue.
- c) If there are some leaders that still admit it, they do so "because of the prestige and moral advantages that the submission to the hierarchy affords them".<sup>19</sup>

With regards to the temporal and spiritual dualism:<sup>20</sup>

- a) They deny that a secular action has to be inspired by Christian principles;
- b) They deny that the Lay Apostolate has evangelization as its direct and proper mission. At most, a direct evangelizing action may take place, only after the more pressing problems of men are solved (hunger, social injustice, poverty).
- c) They identify the history of Salvation with Cosmic history, the kingdom of God with the progress of civilization. They believe that the development of humanity, in accordance with their movement, is development of the Mystical Body of Christ.

## IV. THE NEW CHURCH

## NEEDED REFORMS —

Both the study of the actual situation and the criticisms, bear out an evident fact: the Church, as She is found, is not valid for our new world. Therefore, if She wishes to serve the men of today, She has no other alternative but to "break down her structures and march in the path of secularization". The Prophetics, therefore, feel a calling for an urgent task: the reform of the Church, the task of giving to the Church a "new face".

<sup>19</sup> J. Grottaers; *Conf. cit.*, p. 13 fol.

<sup>20</sup> J. Grottaers; *Conf. cit.*, p. 9.



This reform involves the following:

- a) A new concept of the Church.
- b) New Contents and Features.
- c) Democratization as the only means of accomplishing the reform.
- d) A radical revision of particular components.

#### NEW CONCEPT OF THE CHURCH —

"The criticisms of atheists, their denunciations, their demands, all lay out for us genuine program; they point out the features that should identify and characterize the true Church of the true God."<sup>21</sup>

In order to meet those criticisms and to follow the said program, and in order to be able to subsist in a secularized atheistic world, the only possibility left out for the Church is the "prophetic structuration".

This structuration implies revolutionary concepts about the Church, to wit:

1. The fundamental requirements for belonging to her, are: love for men and a commitment to fight socio-politically in order to liberate them. "The principal thing for us is our militant and revolutionary commitment."
2. The following are secondary matters:
  - The concept that one may have concerning religion, whether it be a supreme value, or a deviation.
  - The rapport with God, whether it be a passive denial, or a direct attack.
  - The attitude towards believers, whether it be respect, or atheistic proselytism.
3. What a person may think about God has no relevance whatsoever as long as he has concern for his fellowmen. In truth, he who loves man also loves God, even if he should think that he is fighting God.
4. For this reason, the atheist and the communist, who are fighting for men, are part of the Church in the fuller sense of the term, than the baptized person, who is not involved in the revolutionary fight

#### NEW CONTENTS AND FEATURES:

##### A CHURCH THAT IS POOR AND FOR THE POOR —

A) The first wealth that the Church must rid herself of is "the unbearable self-sufficiency of possessing the Truth".<sup>22</sup>

For centuries we have fabricated a "God explanation" for everything that exists, a "God support" for human weakness. We have used religion as morphine. We have presented Truth as if it were a monolithic and granitic block.

<sup>21</sup> L. Evelyn: Op. cit., p. 28.

<sup>22</sup> L. Evelyn: Op. cit., p. 28.

We have made of religious education a protective shell that has not placed us on an "offensive" stance. The aim was to avoid being seduced, but preserving the capacity to seduce.

In the face of this superseded self-sufficiency, which masks up an infantilism, the call of the times is for a new type of mature and adult Christian, to wit:

1. One who knows that Truth does not exist, but only "your truth" and "my truth".
2. One that admits doubt, uncertainty, darkness.
3. One who marches forward unarmed, vulnerable, open. One who stretches out a friendly hand to all men.
4. One who does not antagonize others with the complex of certainty and superiority of his faith.

In short, a true "poor". With one who is truly poor, men feel at ease, because they know that he has no wealth to dole away and is always ready to receive.

B) The Church will never be poor and she shall never be ready to enter through the path of secularization as long as she does not dismiss away her "cathedrals", her institutions, her enterprises, as long as she does not abandon all organized, massive external ostentation. In consequence:

1. The Church has to get rid of her educational institutions, on all levels.<sup>23</sup>

"The Catholic University is a hindrance for evangelization."

"The denominational School is a seedbed for division, and is inimical to universal brotherhood."

"Education, in general, must be lay, uncontaminated. The Religious Orders, which, heretofore have been engaged in this task, should confine themselves to the exercise for a purely cultural role and adopt a laical way of life."

2. The social undertakings of the Church, namely, beneficent, cultural, informative, etc., should limit their activity to the plane of simple humanism, on which aid is given to man for his sake, with no religious underpinnings of any kind.<sup>24</sup>
3. The apostolic organizations stand before this alternative: either substitute an outmoded evangelizing action, with an entirely non-denominational temporal commitment, that is to say, a revolutionary commitment; or die.<sup>25</sup>
4. Christians should abandon all social or political action that should imply defense of a social conception attuned to Chris-

<sup>23</sup> I.C.I., n. 321, p. 31; n. 319, p. 18.

*La vie catholique illustrée*, n. 1, 156, p. 23 fol.: "I bring my son to the lay school in order that his faith may be more true. The contact with other religious confessions and with atheism in professors, students, will make him constantly think of his faith, purify it and reduce it to essentials."

<sup>24</sup> *Fetes et Saisons*, August-Sept., 1967, n. 217, p. 9. The issue is entirely dedicated to the preparation of the III World Congress of the Lay Apostolate.

<sup>25</sup> J. Grotzners: *Conf. cit.*, pp. 14-16.

tian principles. Hence, they should disown any kind of political party or denominational organization, which should hinder association of Christians with other men, in particular with the Marxists.<sup>26</sup>

#### INVOLVED, DESACRALIZED, DEMYTHIFIED, ANTHROPOLOGIZED CHURCH —

The New Church should be reduced to small communities shorn of any ostentation of power, without idealisms or triumphalisms.

She should be involved in the fight for the poor. Her members should afford an answer to the problems of hunger, social injustice, underdevelopment. She should stay away from the philosophy of the past. She should give testimony not through word or cult, but through action and temporal involvement: "Social justice and love for men, not idolatrous cults."

She must be a free Church, without Constantinian bonds, that is to say, she must be totally cut away from the temporal power so that she should not only brush aside concordats, but also any other linkage of permanent nature.

The collaboration with and participation of Christians in the governments of western capitalistic countries should be taken as involvement with the "established disorder" and must be replaced with an opposition and guerrilla action from a Church "in the catacombs". This norm is valid only for western countries. In socialistic countries the Church and Christians, as such, should collaborate with the regimes of their countries and accept positions in government.

The Germans, in particular, have the historical and providential mission of bridging the West with the East, of reconciling both Germanies through the reconciliation of Christians and Marxists within the folds of the "Prophetic Church".

#### CHARISMATIC CHURCH —

The New Church should be one guided and led not by a Hierarchical Magisterium but by "charisms", which manifest themselves, in a better way, in the Lay Church.

By virtue of his Baptism, the layman receives from the Holy Spirit certain charisms, which of their nature, elude the judgment and evaluation of the Hierarchical Church. This autonomy had been shelved away and stifled in the wake of the Protestant Reform and as a reaction against it. Only four centuries later, during Vatican II, the Church has admitted her error.

Nonetheless, the Magisterium is unwilling to accept "Lay Prophetism" in all its consequences. This makes it necessary for laymen to unite and vindicate, in the face of the Institutional Church, their

<sup>26</sup> J. Gutierrez: *Conf. cit.*, pp. 11-16.

genuine right to fiscalize the latest decisions of the Magisterium, in such a way that it may not be able to take a stand against the general consensus of the Laity.<sup>27</sup>

#### DEMOCRATIZATION<sup>28</sup> —

The only means for the Church to acquire this New Face is "radical democratization". This owes to the reason that in the confrontation with an ever reactionary hierarchy, only the pressure of laymen, can bring into effect the necessary changes.

The democratization of the Church presupposes:

1. That the "view of the faithful" (*sensus fidelium*) should effectively influence the decisions of the hierarchy.
2. The creation of Lay "institutionalized organs" that:
  - a) should be the exclusive mouthpiece of the "view of the faithful";
  - b) should make possible the existence of genuine lay "co-government" which, on a parallel level with the hierarchy, should formulate the decisions and pastoral orientations of the whole Church.

The latter will become possible when a world-wide organization of laymen should be set up, having enough power to face the hierarchy, on a plane of equality.

The "prophetic groups", by virtue of their charism, their dynamism, and their command of key positions in the organs of public opinion of the Church, are called to occupy the representative posts in the institutionalized organs of dialogue as the spokesmen of the aspirations of the People of God.

3. That laymen should take part in elections for key positions in particular, in the election of Bishops. If State privileges, in this field, are unacceptable intromissions, it is neither convenient to leave the matter to the Episcopal Conferences which can also be sectarian.
4. That laymen should have access to the internal life of the Church with regards to information, even with regards to those matters which until now have been reserved to the highest rungs of the hierarchy. The information should be made open to all levels, through total publication.

<sup>27</sup> Marietta Peitz: I.C.L., n. 303, p. 8.

"The problem of the 'Two Churches' is, perhaps formulated more in Latin America than in Europe... In Peru, I have found a tragic chasm between the official and omnipotent hierarchical Church, and the youth, which is alone, and fights alone. I have only found ten priests who have understood what the Church of the Poor means. They are at odds with the Nuncio." This idea was dominant in some sections of the III World Congress of the Lay Apostolate (Rome, Oct., 1968). In support of this theory, among the texts more commonly presented, is the recent work of Hans Kung, *The Church, in particular the Chapter dedicated to the study of 'The Charismatic Church'.*"

<sup>28</sup> I.C.L., pages 11, 38 and 39.

See the proposal of the Philippine Delegation to the III World Congress for the Lay Apostolate (Rome, October, 1968).

## V. THE NEW THEOLOGY

NEW MORALITY<sup>29</sup> —

The traditional morality of the past, casuistic, infected with "taboos", the sense of sin, and narrowed down to concrete norms, should be replaced by a new morality, broad and general, that is proper to mature and free men.

Christianity is just a vital outlook, an *ethos* that derives from the consideration and presentation of Jesus Christ as the perfect man. It is anthropological and social morality.

The individual conscience, according to the concrete situation of each man, has priority over objective norms. The Church should not encroach by dictating general norms or principles to rule concrete problems. Canon Law should be eliminated, not revised.

Christian morality should be reformed by laymen, not by the hierarchy (Pope, bishops, and priests, who, by virtue of their celibacy and their isolation from the problems of this world, are incapacitated to deal with the more serious problems).

## THE SACRAMENTS —

Creation and Incarnation are the two fundamental facts of the History of Salvation. Through them God has purified, dignified and elevated matter (the world) and man, in such a manner, so that these are the only two important "sacraments".

What entails addition, superimposition to this elevation of the world and of man, is to sacralize, mythify and substract autonomy from the order of Creation. Consequently, the Christian Sacraments do not add anything new, or if they do it, it is something insignificant. Thus, it cannot be said that the first religious act of a man is his Baptism, but simply his birth.<sup>30</sup>

The administration of Baptism to children involves an encroachment on the dignity and liberty of the human person. It is they who should ask for Baptism when they acquire maturity to understand the duties that this sacrament imposes.

Penance, is under question nowadays in Christian circles. That is because, as it is practised, it is something alien and intolerable for present-day laymen. It must be replaced by collective penitential rites. What is important is that man should acknowledge and take the posture of a sinner. The disclosure of sins to a priest is a superimposition, something we invented from masochism, owing to eagerness of incorporating in our religion something unpleasant.<sup>31</sup>

<sup>29</sup> Petes et Saisons, August-September, 1967, n. 217, p. 12 *fol.*

<sup>30</sup> "The important thing is love and the orientation of conduct towards love. Conjugal morals have no meaning for couples who are truly in love. The sin is not to love." (I.C.L., n. 319, p. 15.)

<sup>31</sup> Quoted by Congar in his conference to the III World Congress of Lay Apostolate (Rome, October, 1967).

<sup>32</sup> Petes et Saisons, n. 217, pp. 14-18; n. 218, p. 10. Enquiry: "Why don't they want to confess?"

The Mass, of itself, purifies and justifies a man that is found in mortal sin, without the need of confession. Collective homilies are the best instrumentalities for bringing to the Church, and to the free confrontation and discussion of laymen, all the problems that are actually formulated in the Church and in the world (doctrinal, theological, political, social, etc.)<sup>32</sup>

The marriage bond is automatically dissolved with the disappearance of love. In case of separation, the innocent party should be authorized by the Church to contract new nuptials.<sup>33</sup>

### RELIGIOUS VOWS, CELIBACY, PRIESTHOOD —

Religious vows involve a "consecration" which is superseded, nowadays, because it isolates from the world those who take them, alienating a massive portion of the Church. They depersonalize and dehumanize, and produce the religious type that is closed to temporal realities. Nuns, in particular, are an anachronism in the secularized society of the 20th Century.<sup>33</sup>

Celibacy creates the type of slothful man, asexual and truly repulsive. It should be abolished, and priests should get married in order to exclude, in this manner, the idea that sexuality and marriage are something imperfect. We are witnesses nowadays, of a mass desertion of the priesthood. The causes are:

- a) Disappointment over the slowness, on the part of the Church, in the introduction of social and ecclesiastical reforms;
- b) The asphyxiating mold which the Council has ratified for Priests. "To recruit young and generous men in order to squeeze them into the priestly mold, in the manner outlined by Vatican II, will end up by being an offense against public morality."

The term "consecration" is already stale. It must be replaced by "ordination" and by the consideration of the priest as an Official in the service of the People of God, and of all men. The distinctions between priests and laymen must be abolished. The figure of the priest should be desacralized by viewing him as an "ordained layman".

Priests should devote only half of their working day to the ministry, and dedicate the rest to some manual task or professional

<sup>32</sup> I.C.I., n. 305, n. 32 fol. Federal Germany.

"As it is impossible for us to dialogue with our Bishop, only one way is open to us; provoke the Institution. How? Either declaring ourselves in favor of Vietnam, or dragging politics into the Mass."

<sup>33</sup> Fetes et Saisons, n. 217, p. 35:

"The Church has spoken to the woman too much about resignation and sacrifice, which, at times, imply shying away from effort... Other teachers advise her, nowadays, to renounce the Christian Faith, which is tied up to values that are, more or less, deformed."

"The Church has to allow a solution to the problem of estranged spouses, by making it possible for women, abandoned by their husbands to remarry."

<sup>34</sup> Sisters are a special target of attack, owing to their massive influence in the Christian education of youth through their numerous schools, and owing to their socio-beneficial undertakings in hospitals, orphanages, etc.

activity. This should be done, not only for economic reasons, but also for purposes of pastoral efficiency.<sup>34</sup>

The aspirant for the priesthood must be formed in the "prophetic circles". He should start as a member, later on practise the diaconate for a time, and finally attain priesthood after having taken a theological course of studies in a regime of externship. This means that seminaries should be dissolved.<sup>35</sup>

#### PARISH AND LITURGY<sup>36</sup> —

The Parish should lay aside all activities organized under its supervision, like schools, confraternities, works of charity, study and athletic clubs, etc. This does not mean that Christians should lose interest in these kinds of activities and undertakings. What they were doing as members of a parish, they should hereafter do, as members of secular institutions in collaboration with non-believers.

The Parish should break up into small groups, whose members should freely join hands according to their affinities and temporal commitments. "I do not experience the feeling that I am the Church, except when I take part in a small group with friends, in which we pray and work together, united together by a minimum of common desires."

These groups assemble in private houses, where they celebrate the Eucharist seated together at table, after a modest supper. These Masses are celebrated in an atmosphere of marked "desacralization". The priest does away with his paraphernalia, consecrates portions of common bread, from which everyone partakes, and ordinary wine in a large container from which everyone drinks. The development of the liturgy is left to a free course, according to the particular inspiration of each one.

The church building is not necessary. God is found in men, not in the church building. The church should be considered, not as a "house of God" but a "house of the People of God". By being so, the Church building must be placed at the service of the people, for other secular uses like lectures, conferences, conventions, etc., and must be open to all men without ideological discriminations.

## VI. ORGANIZATION AND TECHNIQUES

### THEIR ALLEGED HISTORICAL MISSION

"Organized Lay Apostolate, it is alleged, has reached nowadays the moment for liberation from excessively heavy structures, it has reached the moment of temporal disembodiment, in order to attain the prophetic form, aiming at new commitments."

<sup>34</sup> Roger Serrau: *Paris-Match*, n. 902, April 12, 1968, p. 88 fol.; "The Priest of Tomorrow is already with us," *I.C.L.*, n. 315, p. 11.

<sup>35</sup> *Fetes et Saisons*, August-September, 1967, n. 217, pp. 24-25.

<sup>36</sup> *Fetes et Saisons*, August-September, 1967, n. 217, p. 8 and p. 19.

R. Serrau: *Blanc y Negro*, n. 2, 946, Oct. 19, 1968, pp. 36-38.

The evolution of the Lay Apostolate, towards the creation of prophetic groups, is a phenomenon that fits squarely in the process of the unstoppable progress of history. Hence, it would be vain to attempt to put a stop to it.

The first stage in this evolution, (that is, before World War II), was the stage of the "Catholic Works", which purported to preserve the Christian World from the process of secularization. This was the stage of unitary Catholic Action.

In the second stage the Church intended to take the offensive and to conquer the milieu from the inside. Specialized movements came into being. They attained their dynamic peak sometime before World War II. After the War they took the downward plunge so that we hear talks about the "crisis of Catholic Action."

The postwar period is the period of the prophetic movements. They no longer aim at conquering the milieu, but accept the secularized society and endeavour to adapt to it.<sup>37</sup> Natural evolution explains, sociologically, the remarkable proliferation of the prophetic groups, not only in Europe (West and East Germany, Belgium, France, Italy, Spain, Holland, etc.,) but also in both North and South America, and in the Countries of the third world.

In these countries the prophetic movement is well developed, owing to the impulse imparted to the "Ad Lucem" groups by Louis Evely, their international director residing in France. These groups focus their action on Asian and African countries. After an existence of twenty years they have members in more than twenty countries.<sup>38</sup>

In the actuality, many Catholic Action movements have evolved towards prophetism. It is expected that others will soon follow suit.<sup>39</sup>

#### NATURE AND STRUCTURE —

The prophetic groups are very flexible. They are put into orbit under the influence of a layman, a "prophetic" priest, or a publication. They are strongly backed, on the international level, by powerful organizations like the IDO-C.

In May 1967, the IDO-C Review published a special issue devoted to a conference of its co-founder Jean Grotaers, in which the latter pointed to the partakers of the III World Congress for the Lay Apostolate, that their primary task was: "the liberation of the Lay Apostolate from the overlay of too cumbersome structures, and the severance from the hierarchy, in order to constitute prophetic groups."

The prophetic groups are composed, in an indiscriminate manner, of Catholics, Protestants, and Marxists, who are bound together by a personalized temporal commitment that interests them in common. The members are men and women married or single, from all ages and walks of life. But the majority is comprised of competent pro-

<sup>37</sup> J. Grotaers: Conf. cit., p. 14.

<sup>38</sup> L. Evely: Op. cit., pages 11 and 14.

<sup>39</sup> J. Grotaers: Conf. cit., pages 8 and 16.



professionals working along different occupations. There are also priests among them. The latter work on the same plane as laymen, and call themselves "ordained laymen".

The relations distinguishing the members of the prophetic groups are not those of paternalism, but of brotherhood. Within the prophetic structure, the distinction between clergy and laity has been overruled. The groups are not isolated. In the conference mentioned above, Grotaers made reference to a week-end convention held in the Flemish Belgium, in which he took part. In that convention, twenty partaking groups of intellectuals banded together.

We may not always find these groups at the margin of organized apostolate. They also emerge and consolidate within the bosom of apostolic organizations. In which case, their role is to venture on the directorate, in order to stamp the "prophetic seal" on the organization.

#### MEETING AND TECHNIQUES —

1. Each group is put up through the instrumentality of a "Prophet", whether simple layman or "ordained" one, working with three or four persons, preferably workmen and students. Married couples can also do.

2. In the first stage, the group is interested in "confessionalism", that is to say, in a real or apparent endorsement by a parish, or by an apostolic organization, or religious institute. Occasionally, it even invites the Bishop to a meeting, so that he may bless and endorse the "work", allowing its establishment in the diocese.

All this becomes necessary in order not to alarm sympathizers. "We still are weak, and have to avail of the Bishop, or the Parish Priest in order to take the initial steps. Later on, however, we ignore this." "Nobody is apprehensive, because this is born within the Church."

3. The first meetings aim at recruiting potential members. Use is made of a kind of "liturgy of the Word" done in an atmosphere of friendship, in which, on the basis of Scripture readings, songs and recitation of Psalms, attractive topics, like Charity, Peace, etc. are discussed. The affair ends with a "colloquium" and informal conversation.

4. A program for a living together is later prepared, to which the more impressed and restive individuals are invited. The aim of this "live-in" is "conversion", which includes the following:

- a) The acknowledgment of oneself as a sinner, for not having lived in charity and for having followed a false religion;
- b) An individual acknowledgment is not enough. It is also necessary to make acknowledgment of the sins of the Church.
- c) Self-humiliation and assumption of the bearing of poverty. One has to acquire the awareness of being poor in the Church of the Poor

d) The request for pardon. All delinquencies are pardoned, upon being admitted to the community by the brethren, and upon starting to "love".

5. There is a Catechumenate. In order to partake in it, one has to dress up in "white". One has to forget every trace of the false superated religion. This is necessary in order to open oneself to others, and to love them in the New Church. If the latter adaptability is lacking, the new member is invited, in one way or another, to leave the group.

6. With regards to the Magisterium and the hierarchy, the attitude is "evolutionary", according to a process of "progressive radicalism".

a) In the early stages no mention is made of them. "Charity", "Peace", etc., take all the time and subject matter.

b) Later, starting with ridicule, progressive headway is made through puns and jokes carried, in a more or less spaced manner, until destructive criticism is reached.

c) The terminus is the atmosphere of confrontation, severance and opposition.

7. During the first contacts of the groups, insistence is made on the allegation that the meetings are something spontaneous that follow no preparation, and that there are hardly any techniques for action. "Everything is spontaneous, resulting merely from the actualization of the charisms of the Holy Spirit."

Nevertheless, the liturgical meetings are prepared beforehand, in such a manner, that if anyone of the group raises a question, or presents for discussion an unforeseen topic, it is merely by-passed without a comment.

8. The ties with other groups are kept in secrecy. They deny the existence of brains behind the movement. They ascribe it merely to the Holy Spirit, Who is said to be the cause of its wide extension in the Church.

9. Only the masterleaders of the groups know all the contents of the prophetic ideology, which they are careful to dole away, gently and with great caution, particularly in the initial stages.

They, themselves, admit that their views on the "New Church", baptism, confession, relation with the Magisterium, the Pope, etc., are not known, except by only a few members of the groups.

#### EPILOGUE: THE SHADOWS OF THE DARK HAND.—

These may be observed in the following moves:

1) "The Church is the Church of the Poor!", so it is now loudly said, under the guise of "concern" for the poor. But the aim is to discredit the Church. "Therefore, the Church has betrayed her mission, she is not the true Church of Christ because She has done little for the poor. She must be changed through 'reforms!'"

2) "The call of the hour is for priests to be socially committed and involved, to engage in the social apostolate of the pre-evangelical tasks of social reforms!" So it is clamored under the guise of post-conciliar enlightenment and concern for the downtrodden. But the aim is to destroy the clerical state. "If that is the work to be done, which is not sacred ministry, then priesthood is senseless; it is encumbrance."

This kind of social apostolate is not the same as that of the apostles who said, "It is not reasonable that we should leave the word and serve tables." (Acts, 6, 2.) What would you say if carpenters and soldiers engaged in farming? They should not be carpenters or soldiers. So, St. Paul says: "the soldiers of God should not engage in secular affairs." (2 Tim. 2, 4.)<sup>40</sup>

3) "In order to be able to dialogue with modern men, the religious must adapt themselves to secular culture, pull down distinctions, and liken themselves to the man of the world." So the religious are told to do under the guise of *aggiornamento* and modernization. But the aim is the destruction of the religious state. "If religious are to be like seculars, there is no sense at all in being a religious." It is the final and sad discovery that many religious have made. They have lost their own self-identity. They are neither secular nor religious... they are false seculars and stunted religious. All religious attraction has been wiped away.

4) "We have to re-examine and to rethink our dogmas and our morals in order to adapt them to modern men." So, it is alleged, under the guise of *aggiornamento*. But the aim is to destroy our supernatural dogmas and traditional morals. "Supernaturalism" it is said, "is not acceptable to modern scientific men, and the old moral rules are an encroachment on the right to follow one's conscience. We must demythify our beliefs; demythification is just desupernaturalization, that is, getting rid of irrelevant trappings".

But without the supernatural element, what is the Christian religion? Nothing, but an empty shell.<sup>41</sup>

"Theology, according to the latest clamor, must be oriented towards man, anthropocentric, anthropological, horizontal; not vertical, God oriented." In this manner, we can have a Godless Theology, atheistic. Atheism can pass for Theology. It is the destruction of Theology.

<sup>40</sup> The "heaven action" can do only when the heaven is ripe. We do not make use of newly-harvested paddy or immature corn for seeding purposes. Young seminarians sent to do heaven action are not yet ripe. Their likely failure will not rebound to the credit of the Church. The master-brains know that thereby they can destroy vocations and sow disciples.

<sup>41</sup> Under the excuse of changing the obsolete expressions and presentation, they are changing the contents of our Christian dogmas. Are we to change the "old" formulas of Physics because they do not make sense to the masses? Or should we not rather change men by education, and not the science of Physics? Are we to change the centuries-old manner of preparing our "lechon", simply because it is old? No, because according to the old-manner, it tastes better.

5) "Dialogue". It is the modern and "conciliar" formula. It is used to promote confrontation with the hierarchy and to discredit the Magisterium. "The hierarchy and the Pope must listen to us, accept our ideas, do what we demand; otherwise, they do not want dialogue! It is the duty of the bishops to entertain us, otherwise they do not want dialogue!"

6) "Love all men as they are! All believers belong to the People of God!" These are the new slogans circulated under the alleged "spirit" of ecumenism. But the aim is to promote acceptance of secularism and to choke out the missionary zeal for the propagation of the Kingdom of Christ.

7) Finally, there is the profanation of the liturgy under the guise of popularization, and of making church worship "relevant and meaningful". The aim is to destroy the sacred nature of liturgical worship and its concept, through the elimination of the basic distinction between the sacred and the profane, by the uninhibited replacement of the sacred with profane elements. "For greater participation of the people, we should have jazz Mass, pop Mass. People, specially the young, like them!" And what do we have? Something less of divine worship and more of social entertainment.

The more advanced ones have come out with this idea: "Why not eliminate the whole liturgy in favor of a discotheque affair? Anyway, the church is the house of the people of God." Can you engage greater participation of the community than through a discotheque affair? The idea has already been implemented.

"By their fruits you shall know them." These are not the fruits of the Holy Spirit. They are making use of the Council, not for renewal but for upheaval in the Church. "Renewal" the Pope has said, "involves return to the sources". It stands to sense if we do not return to the sources the changes will not be renewal, but upheaval, the elimination of the Christianity that draws from Christ and its substitution for something that does not draw from Christ.<sup>41</sup>

The *aggiornamento* we have outlined above is off-beat in nature and in style. The danger lies in the ready appeal it plays on the present generation, because it is attuned to its off-beat ideology and ways. This is well known to the master-brains, and they are

<sup>41</sup> "Believe not every spirit", says St. John (1 John 4, 1 fol.) "but try the spirits if they be of God, because many false prophets are gone out into the world".

"Every spirit that dissolveth Jesus is not of God. And this is Antichrist, of whom you have heard that he cometh; and he is now already in the world.

"They are of the world. Therefore of the world they speak; and the world heareth them. We are of God. He that knoweth God heareth us. He that is not of God heareth us not. By this we know the spirit of truth and the spirit of error."

In our confrontation with the "prophets" these words are significant. Are these "signs of the times" indicative of the reign of the Antichrist? Christ made mention of the "abomination of desolation... standing in the holy place". (Matt. 24, 15.) Can it not be possible that the abomination of desolation might also start from a holy place?

Yesterday, they made use of the theme of "renewal" in order to effect change. Today, they play the tune of "change" in order to stir rebellion and revolution in the Church.

quick to strike capital from a rich gold mine. In fact, they have nothing solid and concrete to propose in lieu of the present set-up of the Church, aside from their abstract slogans and loud-mouthed protests.

#### PRE-EVANGELICAL SOCIAL REFORMS. —

The pre-evangelical task of social reforms, assigned by the local prophetic groups as the post-conciliar apostolate to be engaged in by the Church, is not an apostolate but a secular role. It is essentially a role of the State. It calls for special technical preparation and logistical machinery, which the Church cannot command.

We can observe here a clever denunciation and imputation on the Church of a grave omission of a task that does not belong to her for purposes of downgrading. The likely failure to follow from such kind of commitment by Church leaders, stemming from lack of necessary instrumentalities, can only serve to heap up more discredit for the Church. The correct apostolic stand in this matter is: "It is not reasonable for us to leave the word and serve tables." (Conf. Acts 6, 2.)

Reform through violence is not reform, but revolution. In this case, the ones who will take over will not be priests, but the original apostles of revolution.

What shall priests get from dramatic and public denunciations of the rich, but to stir the have-nots and antagonize the rich, that is, push the class, struggle to the critical or breaking point? Is this not the dream-end of Marxists?<sup>42</sup>

<sup>42</sup> Let us not engage in demagoguery. The rich have no rights just because they are rich; but then, neither the poor have rights, just because they are poor. Neither wealth nor poverty are bases of rights.

## GENERAL REFERENCES

- El Debate, "Conspiracion Contra La Iglesia", (3 de Agosto, 1969), pp. 1 — 2.
- POPE PAUL VI, "Renewal But Not Betrayal", L'Oss. Rom. (May 2, 1968), pp. 1 — 2.
- , "Love the Church. Time for Renewal, Not Revolution", L'Oss. Rom. (Sept. 26, 1968), pp. 1 and 8.
- , "Liturgical Worship Must Retain Its Sacred Character, Innovations in Keeping With Sound Traditions", L'Oss. Rom. (Oct. 24, 1968, pp. 2 — 3.
- , "Be In The World, But Not Of It", L'Oss. Rom. (Feb 27, 1969), pp. 1 and 12.
- , "Divine 'Structures' Inviolable", L'Oss. Rom. (May 15, 1969), pp. 1 and 12.
- , "Renewal Involves Return to the Sources", L'Oss. Rom (July 10, 1969), pp. 1 and 12.
- DANIELOU, JEAN, "Horizontalism — An Expression of the Crises of the Sense of God Within Christianity", L'Oss. Rom. (Aug. 15, 1968), p. 3.
- FOLLIET, JOSEPH, "The Priest In The World." L'Oss. Rom. (May 15, 1969), p. 4.
- GOBBI, ALDO, "Faith, Authority, Charisms in the Church", L'Oss. Rom. (Nov. 7, 1968), p. 5.
- JEDIN, HUBERT, "Crises In The History Of The Church", L'Oss. Rom. (Jan. 30, 1969), p. 4.
- PIETTRE, ANDRE of the Faculty of Law and Economic Sciences of Paris, "Betrayal by the Clerics," L'Oss. Rom. (Dec. 26, 1968), p. 8.
- SPIAZZI, RAIMONDO. "Authority. Reason and Charismatic Impulse", L'Oss. Rom. (Jan. 9, 1969), p.11.
- A Translation, "Trust In The Teaching Authority Of The Church — Appeal To The Prophetic Function". L'Oss. Rom. (Aug. 15, 1968), p. 3.
- ROBERTO MASI: "The Ministerial Priesthood as an Ecclesial and Social Function", L'Oss. Rom. (July 10, 1969) pages 9 and 12.
- PEDRO, GARCIA LORENTE: "Espionaje Sovietico en la Iglesia Catolica, El Affaire Pax" Texts and Documents compiled and translated. Ed. by Afrodisio Aguado, S.A., Madrid, 1965.

## TOPICAL REFERENCE

## I. Charismatics, Prophetic Groups.

Paul VI: Address to the General Audience on Sept. 11, 1968. L'Oss. Rom. Spte. 19, 1968, pp. 1 and 12.  
(Eecl., n. 1,408)

## II. Charismatic Church (Prophetic Church)

- a) Paul VI: World Day of Prayer for Vocations, Apr. 28, 1968.  
L'Oss. Rom., May 2, 1968, p. 3, col. 1  
(Eecl., n. 1387)
- b) Paul VI: Inauguration of II Conference of Latin-American Bishops, Aug., 1968.  
L'Oss. Rom., Sept. 5, 1968, p. 10, col. 1  
(Eecl., n. 1,405)
- c) Paul VI: 82nd Congress of German Catholics, Sept. 8, 1968.  
L'Oss. Rom., Sept. 19, 1968, p. 3, col. 2.  
(Eecl., n. 1,407)

## III. Anthropocentrism.

Paul VI: General Audience, July 10, 1968.  
L'Oss. Rom., Jul. 18, 1968, p. 1, col. 4, p. 8, col. 1f.  
(Eecl., n. 1,399)

## IV. Secularization, Laicism, Atheism.

- a) Paul VI: Address to Various Pilgrims, Apr 25, 1968.  
(Eecl., n. 1,389)
- b) Paul VI: General Audience, May 22, 1968  
(Eecl., n. 1,392)
- c) Paul VI: General Audience, June 12, 1968  
(Eecl., n. 1,395)
- d) Paul VI: Inauguration of II Conference of Latin-American Bishops, Aug., 1968  
L'Oss. Rom., Sept. 5, 1968, p. 3, col. 4; p. 10, col. 1,  
(Eecl., n. 1,405)
- e) Paul VI: General Audience, November 13, 1968  
L'Oss. Rom., Nov. 21, 1968, p. col. 3.  
(Eecl., n. 1,417)

## V. The True Humanism.

- a) Paul VI: World Day of the Media for Social Communication, May 26, 1968.  
(Eecl., n. 1,391)
- b) Paul VI: General Audience, July 24, 1968.  
L'Oss. Rom., Aug. 1, 1968, p. 1 col. 2.  
(Eecl., n. 1,402)
- c) Paul VI: General Audience, July 17, 1968.  
L'Oss. Rom., Jul. 25, 1968, p. 1 and 8.  
(Eecl., n. 1,402)
- d) Paul VI: General Audience, August 7, 1968  
L'Oss. Rom., Aug. 15, 1968, p. 1 col. 2.  
(Eecl., n. 1,405)

## VI. Relativism, Historicism.

- a) Paul VI: General Audience, April 3, 1968.  
L'Oss. Rom., Apr. 11, 1968, p. 1 col. 1, p. 8 col. 1.  
(Eecl., n., 1,388)
- b) Paul VI: II Congress (Int'l.) of Canonists, May 25, 1968.  
(Eecl., n. 1,392)
- c) Paul VI: Inauguration of II Conference General of Latin-American Bishops  
August, 1968.  
L'Oss. Rom., Sept. 5, 1968, p. 3 col. 3.  
(Eecl., n. 1,405)

- d) Paul VI: General Audience, October 30, 1968.  
L'Oss. Rom., Nov. 7, 1968, p. 1 col. 3.  
(Eecl., n. 1,415)

#### VII. Reforms of the Church

- a) Paul VI: Address of various Pilgrims, April 25, 1968.  
L'Oss. Rom., May 2, 1968, p. 1 col. 4, p. 8 col. 1  
(Eecl., n. 1,389)
- b) Paul VI: General Audience, August 7, 1968  
L'Oss. Rom., Aug. 15, 1968, p. 1 col. 3, p. 8 col. 1.  
(Eecl., n. 1,403)
- c) *Ecclesium Suum*, n 17.  
First Encyclical Letter of HH. Pope Paul VI, pp. 16—17.

#### VIII. Liturgy

- a) Paul VI: Inauguration of the II Conference of Latin-American Bishops, August 1968  
L'Oss. Rom., Sept. 5, 1968, p. 3, col. 3  
(Eecl., n. 1,405)
- b) Paul VI: Italian Association of St. Cecilia, Sept. 18, 1968.  
L'Oss. Rom., Sept. 26, 1968, p. 5 col. 1.  
(Eecl., n. 1,410)

#### IX. Morals without Sin.

- a) Paul VI: Allocution, Ash Wednesday, February 28, 1968.  
(Eecl., n. 1,381)
- b) Paul VI: General Audience, August 14, 1968.  
L'Oss. Rom., Aug. 22, 1968, p. 8 col. 1.  
(Eecl., n. 1,406)

#### X. Penance, Baptism.

- a) Paul VI, Allocution, Ash Wednesday, February 28, 1968.  
(Eecl., n. 1,381)
- b) Paul VI: The Faith of the People of God.

#### XI. Magisterium, Hierarchy.

- a) Paul VI: Address to the Synod, September 29, 1967.  
(Eecl., n. 1,360)
- b) *Lumen Gentium*, n. 25.  
The 16 Documents of Vat. II, St. Paul's Pub., 5th Ed., p. 133, n. 25.
- c) Paul VI: World Congress of the Lay Apostolate, October, 1967.  
(Eecl., n. 1,362)
-