



Baroque crucifix venerated at TFP National Council headquarters in São Paulo (the actual corpus of Our Lord is 32 cm high). From a 32-picture study by Studio F. Albuquerque, São Paulo.

## ***HIDDEN GROUPS PLOT SUBVERSION IN THE CHURCH***

***On the Cross Our Lord Jesus Christ suffered not only because of the moral and physical abuse inflicted by His executioners. He also suffered anticipating all the sins that would be committed until the end of time.***

***Among them, the secret plot hatched in powerful Catholic circles to 'reform' the Church and turn her into a pantheist, demythified, desacralized and disalienated New Church at the service of communism undoubtedly was one of the most atrocious torments of our Divine Redeemer Who, with His Life, Passion and Death taught precisely the opposite of these clamorous errors.***



Next to the Paris-Lyon railway, an employee controls the level crossing. Is she married or single? What are her beliefs, thoughts and way of life? Nothing transpires. She is just like any other employee. This is the "new look" of women religious in the New Church according to the aspirations of the so-called "prophetic groups." This is the "ideal" of desacralization: Nuns should display nothing sacred or with an appearance of sacred. This employee is Sister Germaine, of the Dominican Order (this picture and the first two on the last page are from a report by Robert Serrou quoted in footnote 34 of the text).




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## Nuns like the 'New Church' wants them – and doesn't

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There is no possible misunderstanding. This is an authentic nun that dedicates her whole life to specifically religious works and is fully immersed in a sacral environment. She is guiding children in a parish procession in Paris. The "prophetic groups" fermenting the New Church detest not only the appearance but also the spiritual content of such scenes.



*In triumphal ascension:*

## *The Modernist Heresy*

*Most Rev. Antônio de Castro Mayer, Bishop of Campos*

Easily one of the most expressive figures of Vatican II by his solid arguments and elegant language, in a hallway conversation Cardinal Ruffini said that modernism is now enthroned in the Church.

The eminent prelate closely knew the person and work of the greatest Pontiff of this century, so he knew very well what he was talking about.

Indeed, after being crushed by the apostolic vigor of St. Pius X, modernists never relented on their nefarious enterprise. According to the testimony of St. Pius X himself (*Motu Proprio Sacrorum Antistitum*, September 1, 1910), after being condemned the modernists took refuge in secret societies and from their dens cautiously but relentlessly continued to disseminate the poison of their destructive spirit in Catholic circles.

All the successors of St. Pius X felt obliged to renew his warnings to the faithful against Modernism. That lasted until Paul VI, who did so in his first encyclical, *Ecclesiam Suam*.

For this reason, echoing the teachings of the Magisterium, resistance arose among the faithful

to the modernist spirit of innovation infecting souls here, there and everywhere. That resistance includes the invaluable work by Prof. Plinio Corrêa de Oliveira, *In Defense of Catholic Action*, which did nothing but warn official groups of the lay apostolate against a modernization which, in essence, established a New Church.

We, in the government of Our diocese, have also felt an obligation to alert Our flock against a series of theses which, in the words of the Sacred Congregation for Seminaries, stealthily spread among the faithful like serpents and contain the whole modernist mentality.

Currently, abusing the patience of the Holy Father, the enterprise to reconcile the Church with the evolutionary and sensual modern world has left the hiding places of secret sects and come out in broad daylight, embodied in the so-called “post-conciliar” Church.

The two documents *Catolicismo* offers its readers in this double issue attest to what we have just said. They show in what sense the innovators understand the



At a family home in Houilles, in the outskirts of Paris, a priest in civil attire consecrates common bread and wine on a table where a meal will be served shortly afterward. This is the desacralized way to celebrate Mass advocated by “prophetic groups” in the New Church.

prophetic role of the people of God mentioned by the Council. In fact, like the Modernists, the prophetic groups swarming throughout the Church seek to establish a new religion: the religion of self-deified man who dispenses with the Creator. For its part, IDO-C, an infrastructure setup to support and spread the ideas of the “prophetic groups” throughout the world, extends its tentacles over the five continents like a huge octopus.

Since in war it is of paramount importance to know the enemy's plans, *Catolicismo* renders an immense service to the salvation of souls by publishing the

intentions and pointing out the propaganda organs of those who have set out on this foolhardy enterprise (fortunately doomed to failure) to build a new religion on the ruins of the traditional Church, the One Church that Jesus Christ bequeathed to men as a means to honor God and save their souls.

We deem it a meritorious work of the apostolate to spread as widely as possible the studies that *Catolicismo* now presents to the Brazilian public. And We warmly recommend their reading.

*The reason for this double issue*

## ***Catholic Church Infiltrated by Veiled Adversaries***

***Plinio Corrêa de Oliveira***

*Catolicismo* publishes today a double issue corresponding to the months of April and May to present to its readers a couple of genuine bombshell documents on the present crisis in Holy Church. The first, titled



The "bread" in the basket and the "wine" the groom sips are no less than the Holy Eucharist. In France, this is a new way to receive communion at a wedding Mass. Another photo shows that the bride is wearing a miniskirt. The "prophetic groups" deem all this a still timid step toward desacralization and the new morals they want to implant.

"**Dossier on IDO-C,**" was published in the Catholic bulletin *Approaches*, of London (no. 10-11, January 1968) and can be found on **page 10** of this issue. The second came to light under the title, "**Small Groups and the Prophetic Current**" in the Madrid-based magazine *Ecclesia*, no. 1423, January 11, 1969; a translation is found on **page 14**. To facilitate our readers' understanding, each document is preceded by an introduction (with a substantial summary of its text) by the staff of this journal.

IDO-C and the "International Catholic Establishment"

The *Approaches* document reveals the existence of a somewhat enigmatic organization called "**International Catholic Establishment.**" It is officially independent from any religious or state institution and commands a gigantic propaganda machine, the IDO-C, that is, **Center for International Documentation on the Contemporary Church**. This machine has been set up to inoculate in Catholic circles, in a more or less veiled fashion through the press, radio, television and public lectures a doctrine that is the opposite of the Catholic Religion. The document shows that this machine is like an immense octopus whose tentacles spread throughout Europe and the United States, in addition to its ramifications in South America and other regions of the earth. It commands the bulk of Catholic publications in Europe and North America, which makes its power

inside the Church appear to be – humanly speaking, of course – indisputable.

This fact creates for the Church a situation very similar to a country at war in which the vast majority of television and radio stations and the press have sold out to the enemy. And this is not just any enemy but, as the readers will see, it is a radical and implacably destructive adversary extremely adept in employing highly subtle and effective means of action and endowed with practically inexhaustible material resources.

### “Prophetic groups”

The *Ecclesia* article strongly reinforces the tragic impression that today the Church is like a country undermined by the enemy. It tells us about the systematic efforts of a movement that is becoming increasingly widespread in Catholic circles in many countries: the “**prophetic groups.**”

Very similar in its quasi-clandestine structure and methods of initiation to some organizations of Masonic agitation in the eighteenth and nineteenth centuries such as the Carbonari, this movement is made up of myriads of small, scattered groups. Their unity stands out, from the outset, by their common ideology, goals and methods of action, as well as by the remarkable mutual collaboration among these small groups seemingly without a central direction. They are living cells of activists that infiltrate various Catholic organizations - seminaries, universities, high schools, social works etc. There they promote, in a more or less veiled fashion, an ideological system, which as is the case with IDO-C, represents the opposite of the Catholic Religion. The “prophetic groups” are really powerful not only because of their large numbers but on account of the highly subtle techniques to initiate their members, put pressure on public opinion and promote agitation. They form within the Church an immense network of semi-secret anti-Catholic propaganda spread mainly verbally from person to person..

### Fingers of the same hand

With these two appalling documents before his eyes, it is only natural for the

reader to wonder what points of similarity and contrast actually exist between IDO-C and the “prophetic groups.” To this, we answer:

1. The points of similarity are primarily doctrinal. What the *Approaches* article says about the doctrines propagated by IDO-C are so to speak genuine fragments of the doctrine that *Ecclesia* shows to be the one held by the “prophetic groups;”
2. IDO-C and the “prophetic groups” also share the same concrete attitude and agenda regarding the Church: a) destroy her through a quasi-clandestine infiltration; b) employ ecclesiastics, militant Catholics, Catholic works and institutions to accomplish this work of destruction;
3. The least one can say is that both the “prophetic groups” and IDO-C have the same friendly attitude toward communism. In fact,



I.C.I. reports that this Spanish bishop, Most. Rev. Horlando Arce Moya directs a jazz ensemble in “nightclubs”: a barely sacral function which the “prophetic groups” rejoice to see a prelate exercise.

the Marxist camp returns the favor. This clearly shows that Communists regard the action of IDO-C and the “prophetic groups” as useful to help them win. And that usefulness is all the more important given the immense power of both organizations;

4. From the standpoint of their instruments of action, IDO-C and the “prophetic groups” are profoundly different and complete each other. IDO-C works on the Catholic masses, acting on them with the most adequate means, that is, as we have said, books, magazines, newspapers, television, radio, lectures, etc. In contrast, the “prophetic groups” aim at the thousands of key circles that run the Catholic movement. And both groups employ mainly discrete oral propaganda obviously spread by crafty and well-placed agitators.

**In short, like fingers of the same hand or tentacles of the same octopus, the “prophetic groups” and IDO-C help and complement each other both with their similarities and differences.**

Facing progressivist agitation in Latin America

Naturally, having reached this conclusion, the reader will ask himself what relationship is there between, on the one hand, IDO-C and the “prophetic groups” and on the other, the communism-soaked progressivism that impregnates our ambience to such a point that, on the initiative of the TFPs in Brazil, Argentina, Chile and Uruguay, an impressive two million people signed a petition asking Paul VI to take measures against that scourge.

There is no room in this issue of *Catolicismo*, already so crowded, to delve deeper into this burning issue.

**In order to clarify this matter – at least to some extent – it is interesting to compare the revelations in *Approaches* and *Ecclesia* about the goals of IDO-C and the “prophetic groups” on the one hand and on the other hand the goals advocated by progressivist agitators.** Every single goal of progressivists favors disalienation (a term whose meaning is explained below in the first few topics of the article on page X). **Disalienation is, in fact, the profound**

**meaning of the transformation that the octopus installed in the Church wants to impose.**

A palpable and easy to grasp example of this can be found in the famous document by **Fr. Joseph Comblin**, critiqued by the author of this note as President of the National Council of the Brazilian TFP in an open letter to Archbishop Helder Câmara (*Catolicismo*, no. 211, July 1968). Let the reader revisit that monument to progressivism and he will see how the analogies between the doctrines of the quasi-secret octopus and those of Fr. Comblin stand out like a sore thumb.<sup>1</sup>

Without further extending the picture concerning Brazil by recalling well known events that happened here over the past few years, we propose that the reader relate what we publish today on IDO-C and the “prophetic groups” with that which newspapers tell us everyday about the wave of progressivist unrest shaking Latin America from north to south, from scandals in

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<sup>1</sup> If the reader wants to delve deeper into the Brazilian aspects of this issue, he can read about the remote origins of infiltration by groups like the “prophetic groups” in the book, *In Defense of Catholic Action*, published by the then President of the Archdiocesan Board of Catholic Action in Sao Paulo, who writes this article. That work, published in 1943 (Editora Ave Maria, Sao Paulo), and prefaced by the then Apostolic Nuncio to Brazil, now Cardinal Aloisi Masella, reveals the existence of large-scale progressivist infiltration in Catholic Action. It describes the latter in terms strikingly similar to the information published by *Ecclesia* on the “prophetic groups.” That book was the object of a warm letter of praise written to the author on behalf of Pius XII by the Deputy Secretary of State of the Holy See, Msgr. Giovanni Battista Montini, now Pope Paul VI.

Of great value in this sense is a letter of March 7, 1950, still under Pius XII, in which the Sacred Congregation of Seminaries and Universities warns Brazilian bishops against erroneous opinions covertly spreading in our country’s seminaries (*Acta Apostolicae Sedis*, vol. 42, p. 836 ff.).

Also relevant to mention is the *Pastoral Letter on Problems of Modern Apostolate* (Boa Imprensa Ltda., Campos, 1953), in which Bishop Antonio de Castro Mayer describes and analyzes multiple errors infiltrated in Catholic circles, errors which reek at the same time with both progressivism and the doctrines of IDO-C and the “prophetic groups.” From the impact it has had abroad, with editions in France (La Cité Catholique, Paris, 1953), Italy (Istituto Editoriale Bartolo Longo, Pompei, 1954 and Edizioni dell’Albero, Torino, 1964), Spain (*Colección Fe Integra* of the CPCR Fathers, Madrid, 1955), Argentina (Libreria Acción Católica, Buenos Aires, 1959) and Canada (La Cité Catholique, Quebec, 1962) it is clear that the document by Bishop Mayer presented a concrete interest to those countries.

The reader may also consult the collections of *Legionario* and *Catolicismo*.

Cuernavaca, Mexico to the episode with Fr. Zaffaroni in Uruguay or the occupation of the Cathedral in Santiago, Chile.

### Three dramatic questions

Since an ideological blaze set by IDO-C and the "prophetic groups" is raging in Europe and North America, and a similar fire is spreading across Latin America where the tentacles of IDO-C and presumably the "prophetic movement" are also present, we cannot not fail to raise three questions of absolutely fundamental importance for the nations of Latin America:

**1. Do IDO-C and the "prophetic groups" have any responsibility for this religious blaze, which is taking on apocalyptic proportions?**

**2. Are there any organizations committed to the same task other than IDO-C and the "prophetic groups"?**

**3. Since communism obviously obtains huge gains with this religious fire and the action of IDO-C and the "prophetic groups," and since some of the actions favoring communism are directly initiated, guided and financed by communists while they help, coach and direct other actions for the same end we ask: to what point the religious fire in Latin America (and the whole Catholic world, we could add) is commanded by Moscow and Peking?**

Anyone who was to deny the relevance, timeliness and obvious seriousness of these questions (studied in more detail in our article page Y) would inevitably trigger another question: Is he not trying to prevent the problem from arousing public attention and becoming the object of annoying investigations? In that case, is he not an accomplice in this subversive scheme?

### Chinese wall

In Brazil's present conditions, these three questions amount to a call for vigilance addressed to the entire nation. The progressivist uprising is in full swing right before our eyes. Our people are intelligent and insightful. To alert them is to give them

one of the best means to defend themselves. And that is why *Catolicismo* is publishing this double issue.

But, someone in certain Catholic circles of churchmen or laity may ask, will your new publication about this issue be useful to Brazil? The ongoing repression of leftist causes allows us to enjoy a relative peace. Progressivists are quiet, at least within our borders. The moderation of most of our bishops leads us expect that if we treat progressivists with great kindness they will mellow somewhat. Why then raise once again the thorny problems we have just enunciated?

Repression has had the real merit of reducing both Catholic and non-Catholic leftists to silence on radio, television and the press. But this does not mean they have been reduced to inaction. Progressivists are right here and often find themselves in precious, key situations. Who can sleep soundly in the assurance they are not acting on the sly and continuing their work of intoxicating young students, religious ambiances and the working class? Furthermore, those who were to see progressivism and the plots of IDO-C and the "prophetic groups" only as a fight between communism and anticommunism would be fooling themselves. This is an essentially religious question. And while in this journal we deal only collaterally with its implications with communism, our position on this issue is fundamentally grounded on religion.

At any rate, the fact is that if moderation can bring valuable advantages in certain circumstances, the condition for these benefits to be effective is that it not be interpreted as an invitation to optimistic improvidence, inaction, and sitting on one's hands before the adversary. Thus, we do not believe that the so-called restraint in many of our bishops is a reason to upbraid those who strive to keep public opinion lucid and vigilant.

Finally, let us not yield to the illusion that the repression-moderation formula can work like a Chinese wall around our country, closing off access to bad examples, bad incentives and unsound doctrines from the outside. They have entered and inexorably continue to cross our borders. And if the bad



seed has found enthusiasts worldwide, there is no reason to think it will not find them in Brazil. Ideas cannot be fought without having recourse to ideas. Ideological silence is a condition for the triumph of those who disseminate error in the cover of shadows. It would be extraordinarily anachronistic to imagine that in the age of radio and television we can isolate Brazil within an ideological Great Wall of China made of repression, moderation and silence.

### Encouragement

It is not sufficient, in combat, to raise legitimate apprehensions and invite our fellow compatriots to exercise a shrewd vigilance. They also need to be encouraged.

Thus, along with this double issue *Catholicismo* is pleased to make available an exciting document telling us about the reaction which progressivism has been meeting in France. Titled *Vademecum of the Faithful Catholic*, it contains most precious recommendations by 350 priests from various

countries – though mostly from France – on how Catholics should behave facing acute manifestations of progressivism. The document, supported by the illustrious French Archbishop, Most Rev. Marcel Lefèbvre is published in Brazil under the auspices of the illustrious Bishop of Campos, Most Rev. Antonio de Castro Mayer.

His Excellency opportunely wanted this *Vademecum* translated into Portuguese to be published simultaneously with this issue.

### Enthusiasm of TFP young men

Finally, it should be noted once again that if this crisis is ecclesiastical, it affects Christian civilization and the temporal order in their very roots. That is why we understand the enthusiastic participation of TFP members and young volunteers of Tradition, Family and Property in the campaign to spread this double issue. They are committed to defending the basic principles of the Christian natural order in the temporal sphere.

*Analytical Summary of the Approaches Article*

## *The Media Superpower of Progressivist Illuminati*

The average Catholic, who sees most diverse newspapers, magazines, books, radio and TV stations worldwide noisily serve as vehicles for progressive propaganda, is naturally inclined to believe that this portentous advertising is an exclusive and spontaneous result of ideological tendencies gaining ground in many men of thought and action of our time.

A more attentive observer, however, would know how to make out, behind what looks like sniper crossfire, a clever manipulation that would explain the **result** of this undeniably successful propaganda bombardment.

Up until now, however, neither incautious readers nor sagacious observers had been able to grasp the scope of this mysterious organization that manipulates the loudspeaker s of progressivist propaganda.

Thus , a report contained in last year's January issue of the renowned English Catholic newsletter, *Approaches*, should be

considered a sensational revelation. With rich documentation, the report denounces the existence of a very discreet central organization whose goal is to direct Catholic opinion throughout the world, particularly in religious matters. Strongly supported by communist higher ups, with agents in over thirty countries and assisted by 120 experts including theologians, members of research institutes and religious correspondents, the **IDO-C (International Center for Information and Documentation on the Conciliar Church)** is an organization that does a lot more than its seemingly innocuous name would have us believe.

In fact, it is a Moloch-sized organization that comprises and has at its service major publishers and leading newspapers and magazines in the main

countries of free Europe and North America and even in some nations beyond the Iron Curtain, and thus controls the propaganda of so-called Catholic progressivism in various parts of the world.

The *Approaches* article is all



A highly sacral scene: following ancient customs, Dominicans at the Convent of Avila, Spain, enter through the cloister door

the more important as it shows with sufficient clarity the existence behind IDO-C of a true “progressivist Freemasonry” that dominates Catholic life in many countries and tends to extend its influence to others. A member of the sect admits its existence in the United States. The article designates the organization as the “**Catholic Establishment**”.

It is clear, therefore, that in its most potent and dynamic aspects, progressivist propaganda is entirely artificial. *Approaches* shows how it is pervasive, skilled at creating demagogic popularity ratings, seducing and defaming. It has thus become a powerful lever for the progressivist revolution that aims to destroy the Holy Roman Catholic Church from the inside and replace it with a New Church - the Church of “small prophetic groups” described in the *Ecclesia* article featured in this issue (p. Z).

The fact that the *Approaches* study has been reproduced in other respected Catholic publications such as *Permanences* in France, *Nunc et Semper* in Germany and *Rome* in Buenos Aires, in addition to its publication in booklet form by CIO publishing house in Madrid underscores its importance and seriousness.

**Since this is a rather extensive work (see p. Zz), we deem it appropriate to present first an analytical summary of it, highlighting its most important parts.**

#### IDOC-C in its own words

IDO-C presents itself as “an international group with headquarters in Rome and a growing network of branches covering the whole world.” Its specific function, as it defines it, is “to collect and distribute” to interested specialists “documentation on the structural and theological effects of the continued implementation of the decrees and spirit of Vatican Council II.”

IDO-C says it was founded in December 1965 from a merger of the **DO-C** information center, which served the Dutch Episcopate during the Council, with the Center for Coordination of Conciliar Communications (**CCCC**), which promoted

news exchanges among progressivist journalists at the time.

IDO-C, which proclaims itself “independent of any religious or state institution” is therefore a non-Catholic organization that intends very suspiciously, as we said, to orient Catholic opinion around the world in strictly religious matters.

In this regard, IDO-C itself clarifies: “While the content [of the documentation distributed] refers primarily to updating the Catholic Church, it is more and more oriented in an ecumenical line; since today’s problems are no longer confined to one church or another, our service is not destined exclusively for Catholics.”

“Its subscribers include bishops... theology teachers, advanced students in Catholic, Protestant and Jewish seminaries, directors of Catholic, Protestant and Jewish publications, and persons in charge of the religious sections of major newspapers and magazines of general information,” states an IDO-C circular.

#### Who directs it

The President of IDO-C’s International Executive Committee is Dominican Father **Rafael Van Kets**, a professor at the Angelicum in Rome; its secretary general is a Dutch priest, Fr. **Leo Alting von Geusau**. Also participate in the Committee, among others, an American priest of Vatican Radio, a leader of the **Christian Family Movement** in Mexico, a writer for the very well known French magazine, *Informations Catholiques Internationales*, and a member of “**Znak**,” a Catholic-Communist group in Poland. Also part of IDO-C’s International Executive Committee is the director of *Slant* magazine in Britain, which maintains good relations with “**Pax**,” another well known “Catholic”-communist Polish group. England’s IDO-C did not find it repugnant to include on its board of directors the Communist leader Jack Dunman, several times candidate for MP on the slate of the British Communist Party, a director of the latter’s agrarian magazine, and a specialist in dialogue between Catholics and Communists.

## A propaganda dinosaur

Commenting in the daily press of São Paulo about the *Approaches* study, Prof. Plinio Corrêa de Oliveira quite suggestively called IDO-C a “propaganda dinosaur.” Indeed, this strange organization has at its disposal the world’s largest Catholic publishers such as the very well known **Herder International**, the **Paulist Press**, which is the largest Catholic publisher in the United States, and **Burns and Oates** in England, which boasts the title “Publishers to the Holy See,” etc.

As for the main newspapers and magazines directly represented in IDO-C, they include, in England, *The Guardian*, *Slant*, *The Tablet*; in France, *Informations Catholiques Internationales* (whose ideological identification with the French IDO-C is such that the latter can be called the international expression of ICI’s viewpoints) in the United States, the *St. Louis Review*; in Argentina, *Criterio*, of Buenos Aires, etc.

Among newspapers not directly represented in IDO-C but influenced by it stand out, in the United States, the *National Catholic Reporter* and *The Long Island Catholic* (so-called Catholic dailies), *Time* magazine, *The New York Times* and the *Chicago Sunday Times* (secular papers with international repercussion); in France and Canada, *La Croix*, *Témoignage Chrétien* etc.

It is well to point out that IDO-C controls the religious sections of newspapers with worldwide repercussions such as *Le Monde* and *Le Figaro* in Paris and *The New York Times* in the USA, not to speak of its influence in important Catholic formation centers such as the **Catholic Press Union**, the **NCWC**, the **National Catholic Communications Center**, the **Religious Newswriters Association**, etc. Finally, *Approaches* adds that IDO-C-released news is spread by key persons in **Vatican Radio** and in **Radio Canada** as well.

Thus, while proclaiming itself a non-Catholic entity, IDO-C in fact has huge means at its disposal to carry out its declared goal to direct Catholic opinion worldwide in specifically religious matters.

## Liaisons with communism in England and beyond the Iron Curtain

It is telltale that countries dominated by Communist governments such as Hungary, Poland, Czechoslovakia and Yugoslavia accept IDO-C’s functioning unflinchingly.

Furthermore, even without considering the service that IDO-C renders to the Communist cause or the advantages which communism draws from IDO-C – as noted in the introductory article to this issue (**p. T**) – it is terrifying to realize, as *Approaches* observes, that IDO-C’s England chapter, totally composed of progressivists, is internally controlled by a Marxist nucleus under the direction of the already mentioned Jack Dunman, one of the most experienced Communist leaders in Great Britain.

## “International Catholic Establishment”

In English, the term “establishment” is often used in a pejorative sense to designate an influential clique that imposes its ideology, ways of being and above all its will on a given society. In its Spanish version of the *Approaches* article, CIO Publishing House translates “establishment” as “pressure or influence group.”

The “establishment” designation is usual for secular cliques all around the world. In the Catholic camp, however, only recently, in the United States, did the progressivist conspiracy unabashedly call itself “**Catholic Establishment**.” *Approaches* clarifies that the expression “Catholic Establishment” was first employed by John Leo in an article published in the December-1966-January-1967 issue of *The Critic*. Both the writer and paper avowedly belong to the self-entitled pressure group.

Using the progressive conspirators’ own words, *Approaches* shows how one can speak of a real **International Catholic Establishment** made up of initiates, the Illuminati of progressivism, who constitute the nucleus that orients progressivism both inside the Church and in its relations with the outside world. *Approaches* calls it a “parallel hierarchy” installed in the bosom of the Church.

While the brains of this powerful international Catholic group appear to be in France, one can have a better idea of how it functions in the whole world by focusing on its U.S. branch.

Further on we will delve into relationships between the “Catholic Establishment” and IDO-C.

### The “American Catholic Establishment”

The said article by John Leo in *The Critic* is a significant testimony on how the American Catholic pressure group carries out its action.

‘It is the Establishment that decides what Catholics will discuss, not just in Establishment journals, but after a time lag - in nearly all Catholic journals and discussion groups from coast to coast’. He adds, significantly: ‘The birth control discussion in the United States, for instance, was entirely an Establishment production’. The article brags about governing the thought of American Catholics today.

### A transmission belt of ideas

This is attained through a highly efficient and well-defined technique of ideological dissemination. For starters, large publications linked with the Catholic Establishment launch a word of order that is faithfully spread by the largest Catholic publications. That word of order is then echoed by medium-size newspapers and magazines until it finally reaches the lowest level publications. Thus, through a real “transmission belt of ideas,” the Catholic Establishment dominates the whole press that shapes American Catholic opinion.

As a consequence of this direct influence of the “Establishment” on papers which do not belong to it, today very few Catholic publications in the United States fail to echo the viewpoints of the “Establishment” and amplify them to a large extent. And since these publications still are reasonably orthodox, a constant and growing pressure is exerted on them to “update” and become progressivist. There are only two papers with nationwide readership that still fight against the “Establishment”: *The Wanderer*, a

national Catholic weekly published in Saint Paul, Minnesota, and *Triumph*, a monthly magazine recently founded and published by Brent Bozell.

The main newspapers of the “Catholic Establishment” include the *National Catholic Reporter*, *Cross Currents*, *Jubilee*, *Commonweal*, *Continuum*, and *The Critic*. It is well to note that the “Establishment” recently took control of the extremely important **Catholic Press Association**.

**Mutual advertising by “microphone seizers:”** In its quest to dominate Catholic opinion, the “Establishment” set up a veritable fraternity – loose but exclusive – with dozens of scholars, journalists, activists and editors. This fraternity has “seized all the microphones in a determination to speak for the Church...” The “microphone-seizers... write for and edit the most influential Catholic journals...publish one another's manuscripts, warmly review one another's books, cite one another in lectures, invite one another to give, then collect the lectures and articles into books for yet another round of favorable discussion.” All this is by John Leo.

Add to that the fact that the U.S. “Catholic Establishment” also controls “most of the big lecture series,” as John Leo states – above all through two lecture-organizing agencies, “**University Speakers**” and the “**National Lecture Service**” – and we will clearly understand the meaning of “microphone seizers.”

**Deception:** Also debates on secondary points are organized to avoid the impression that the intellectuals orchestrated by the discreet dinosaur have no autonomy and obey the same baton. They thus create the illusion of a free debate (cf. John Leo, art. cit.).

**Conspiracy:** By applying the “mutual praise method,” Establishment members artificially fabricate a reputation for their colleagues and even for members of the Bishops Conference aligned with their ideology, who are turned into popular figures overnight. Prelates who fail to toe the “Establishment” line become immediate targets for discredit – a most effective means

to dissuade their colleagues from acting like them.

We are thus clearly facing a real conspiracy, as John Leo recognizes referring to the U.S. “Catholic Establishment:” “Though hardly a conspiracy in the modern political sense of the word, it is one in John Courtney Murray’s sense of ‘a breathing together’. In the Establishment, everyone breathes together.”

### Catholic “Establishment” and secular “Establishment”

Predictably, in the U.S. a liaison was quickly established between the “American Catholic Establishment” and its secular counterpart pressure group. That liaison can be detected beginning with the **Center for the Study of Democratic Institutions**, which *Approaches* presents as the foremost pillar of the “**secular Establishment.**” Four important members of the “Catholic Establishment” actively participate in the works of that Center.

The Center for the Study of Democratic Institutions is composed of members of all hues – progressivist Catholics, Protestants, masons, Jews, Communists, bleeding-heart experts in demographics, firebrand family planners, ultra-humanitarian gentlemen, diehard pacifists, frantic co-existentialists, etc. Among the Center’s goals, *Approaches* points out the promotion of a merge between communism and capitalism under the auspices of “some system of world government.” As “practical” goals, the Center at this time advocates admitting Communist China into the U.N. and a U.S. withdrawal from Vietnam, in addition to a radical revision of the West’s foreign policy, which it deems far too anticommunist.

*Approaches* delves into the fundamental importance to the “Catholic Establishment” and its links with the “secular Establishment.” It was thanks to the latter that its Catholic counterpart managed to make its voice heard through the powerful secular mass media. Thus, it managed to convey the impression that, while the “pre-conciliar” Church was a closed “ghetto” completely removed from the affairs of human society,

the “Establishment”-led Church is capable of playing a decisive role in human councils and assemblies; and whoever hinders its forward march cannot be a friend of God.

In its particular case, the French “Catholic Establishment” owes to its links with the secular (Masonic and Communist) “Establishment” the fact that its viewpoints are faithfully mirrored in *Le Monde* (by Henri Fesquet), *Le Figaro* (by Fr. René Laurentin), and even in *L’Humanité* (the French Communist Party newspaper).

### Where IDO-C comes in

The link between IDO-C and the “Catholic Establishment” becomes sufficiently visible when one considers that five out of the twenty-one people who make up IDO-C’s **International Committee for the Development of Religious Documentation and Information** are key figures in the “Establishment.” In England, this link is manifested above all through **Neil Middleton**, a pro-communist writer of *Slant* who is at the same time a member of the English “Establishment” and of IDO-C’s International Executive Committee. *Approaches* mentions other examples of such links as well.

Headquartered in Rome and extending its ramifications throughout the world, IDO-C is a priceless trump card to reinforce the design of the “Catholic Establishment” to replace the Magisterium of the Church. On the other hand, IDO-C is able to “show its face” while the international pressure group remains in the shadows.

It was thanks to IDO-C that the “Catholic Establishment” managed to infiltrate its ideology in certain areas of the Catholic community that had hitherto shown themselves impermeable to its influence.

In the United States, it was also through IDO-C that the “Catholic Establishment” managed to establish direct and quasi-institutional relations with the powerful secular “Establishment,” whose leftist tendencies we have already pointed out.

### IDO-C's worldwide ramifications

*Approaches* closes its dossier on IDO-C by presenting a list of members of the **International Committee for the Development of Religious Documentation and Information**, which belongs to IDO-C. That list – issued by IDO-C itself – contains names from Argentina, Brazil, Chile, Colombia, Mexico, Peru, Uruguay and countries on other continents. The list is interesting to look at as it gives an idea of the scope of the IDO-C-led progressivist conspiracy throughout the world.

### Reservation

Obviously, given the surreptitious nature of IDO-C's action, one cannot affirm that every person affiliated with it serves its

cause consciously and intentionally. Given the very nature of IDO-C, this reservation by *Approaches* appears almost unnecessary.

### Complete doctrine

What could be the "full creed" that IDO-C thus manages to infiltrate into Catholic circles?

The *Approaches* report does not provide further data in this regard. In order to have a full answer we also need to read the *Ecclesia* article, which *Catolicismo* reproduces in this issue.

At any rate, the enormous importance of the *Approaches* revelations, published here for all interested readers, is undeniable.

*Analytical Summary of the Ecclesia Article*

## ***Insubordination and “Disalienation,” Telltale Insights into “Prophetic Mysteries”***

The Introduction to this issue (p. X) describes IDO-C’s relationships with the “prophetic groups.” It is easy to see that both organizations as a whole constitute a huge semi-secret network encysted in the Church to carry out the evil design of transforming her into the opposite of what she has been for over two thousand years.

**We will now attempt to help the reader study the *Ecclesia* article on “prophetic groups” (“Small Groups and the Prophetic Current,” reproduced on p. Y of this issue) by emphasizing particularly what we see as the most profound and clarifying aspects of these ‘initiatory’-type societies.**

In this commentary we do not intend to delve deeper into the doctrine of the “prophetic groups” properly speaking, the internal coherence of the several theses that comprise it, its teachers, forerunners and affinities or discrepancies with other systems of thought.

Nor do we intend to analyze the cultural, political, social, economic or other conditions that favor or hinder the genesis and development of these groups.

Our goal is more limited and with a more immediate practical purpose. Facing the palpable growth of the

“prophetic groups,” their obvious harmfulness and the need to stop them we ask what their program is, whether it is supported by a defined structure for guidance and propaganda, how that structure is organized, how it acts, how do they see the transformations the Church has undergone and continues to go through, what techniques they use for recruitment, formation and subversion, and finally, what are their relationships with communism.

It is in the *Ecclesia* article that we find answers to these questions.



Cassock-clad Dominicans stage a protest before DOPS headquarters in São Paulo. Church garb protects them from imprisonment. That is when the notion of sacrality is remembered...



## I. Disalienation: revolt against all superiority and inequality

In our view, the key concept in the doctrine of the “prophetic groups” is **alienation**. Hence, we will take it as the starting point and leading thread of this exposition. In this way, the reader will be able to see how the issue becomes clear and accessible.

**Alienus** is a Latin word from which the English word, “alien,” originates. An **alienated** person does not belong to himself but is subject to someone else.

From the Communist standpoint, all authority and social, economic or religious superiority of one class over another entails alienation. The **alienating** social class is the one exercising authority or having superiority over another through a king, head of State, pope, bishop, priest, general, professor, or company head. **Alienated** is the class that obeys the alienating class. By the very fact of being subject to another class to a greater or lesser degree, and to the full extent of that subjection, the alienated class does not belong to itself but is alienated to the other.

Transposing the concept of person-to-person alienation to the religious sphere one can say that as a participant in the ruling class a pope, bishop or priest is **alienating** in relation to a simple individual faithful who is a member of the governed class, that is, the laity.

All alienation is exploitation of the alienated by the alienating. And since all exploitation is hateful, the evolution of mankind must lead to the suppression of all alienations and therefore of all authorities and inequalities; for every inequality somehow creates an authority. The motto of the French Revolution, “Liberty, Equality, Fraternity,” is the most popular and well-known formula of complete non-alienation. An absolute, radical application of this motto entails the implantation of “anarchy” without chaos. The dictatorship of the proletariat is but one stage in the attainment of anarchy.

**Radical egalitarianism** is a condition for the existence of **liberty** so that, once exploitation and the consequent class struggle

have ended, **fraternity** may reign among men.

This is the famous Communist chimera.

## II. The supreme “prophetic” goal: a Church neither alienating nor alienated

From what the *Ecclesia* article expounds, we deduce that the “prophetic groups” want to transform the Catholic Church from an **alienating** and **alienated** Church, which it is, into a New Church without any form of **alienation**.

### First disalienation of the Church: in relation to God

a. The “Constantinian” Church (according to the “prophetic groups,” the Constantinian era began with Constantine, the 4<sup>th</sup> century Roman Emperor who freed the Church from persecution and took her out of the catacombs; an era that supposedly continues to this day) believes in a transcendental and personal God endowed with intelligence and will; a perfect and eternal God Who created, governs, and judges all men. These are infinitely inferior to God and owe Him complete subjection. By believing in such a God, men accept an alienating God. Religion is sheer alienation.

The New Church does not believe in an alienating God. The God of the “Constantinian” Church corresponds to an already obsolete stage in man’s evolution, a stage in which man was infantile and alienated. Today’s man, rendered adult by evolution, no longer accepts a God of Whom in the final analysis he is a servant, a God Who keeps him dependent on His paternal or paternalistic power, as the “prophetic groups” pejoratively put it. Adult man rejects all alienation and wants another image of God: a God that does not transcend him but is immanent in him. A God that is impersonal like an element diffusely spread throughout nature and therefore in every man as well; in a word, a God that **does not alienate**.

b. The “Constantinian” Church generates atheism because she does not accept this new image of God and obstinately insists on maintaining the old figure of a personal,

transcendental and alienating God. Today's 'adult' man, unable to accept this infantile image of divinity, proclaims himself an atheist. If the Church presented to him an updated, immanent and **non-alienating** God, he would accept it and cease being an atheist.

c. It is quite true that the affirmation of a transcendent and **alienating** God is founded on numerous narrations of the Sacred Scriptures. However, these narrations are not precise historic realities. They are myths concocted by non-adult, alienated men thirsty for more alienation. Today they should be reinterpreted according to an adult conception rather than alienating one or even refused outright. With that, Religion is purified of its myths. This is called **demythification**.

d. This must be done, for example, on explaining the unfortunate situation of man, subject to error, pain and death. For an adult man, the remedy for this situation cannot come from a Redemption operated by the sacrifice of the incarnate transcendent God and completed with the sufferings of the individual faithful. That remedy comes from evolution, technology and progress. In the view of disalienated man, there is no longer a reason for the somewhat masochistic mortification that the "Constantinian" Church used to promote. The New Church invites to a new life wholly turned to earthly happiness. The goal of **redemptive progress** is not to take men to an extraterrestrial heaven but to turn earth into a heaven.

### **Second disalienation of the Church: in relation to the sacred and supernatural**

Consistent with its doctrine on the transcendence of God, the "Constantinian" Catholic Religion admits the supernatural and with it the sacral. Now then, the concept of a supernatural order superior to the natural order, of a religious and sacred sphere superior to the temporal sphere entails obvious inequalities. It gives rise, **ipso facto**, to multiple alienations. The disalienating and disalienated New Church only admits as reality that which is natural, temporal, profane. It is a **desacralized** church. The consequences are many:

a. First of all, it is obvious that the New Church is entirely placed in the natural order. She fulfills her salvific mission by inducing the faithful to **become engaged in and committed** to promoting earthly well-being.

b. Thus, the notion of Church as a society distinct from the State and sovereign in the spiritual sphere loses its whole *raison d'être*. In temporal society, the desacralized Church is a private group like any other whose mission is to be on the vanguard of the forces promoting the evolution of humanity.

c. The meaning of sacramental life changes as well. Sacraments have a merely natural symbolic meaning. The Eucharist, for example, is an agape in which brethren fraternize around the same table. Hence, it must be received as any other food in a common meal.

d. The priestly condition should no longer be considered **sacred**, as sacrality dies with the death of all alienations.

In the way they present themselves, dress and live, priests should be just like any laymen, because the sphere of the sacred, to which they belonged, has disappeared; and they must become part and parcel of the temporal sphere without reservation. Men and women religious should behave likewise if the three vows of obedience, poverty and chastity still exist in the disalienating and disalienated Church.

e. There is no reason for buildings destined exclusively for worship, since the supernatural and the sacred are dead. In this highly evolved and adult world averse to alienation, the immanent God diffused in nature can be worshiped in any profane place. If there are buildings destined for worship, let them also be used for profane ends so as to avoid the alienating distinction between spiritual and temporal.

### **Third disalienation of the Church: in relation to Faith, Morals, the Magisterium, and evangelization**

a. The New Church is a **poor Church**, above all in the spiritual sense of the word. One of the riches of the "Constantinian"

Church was to call herself infallible Mistress. The New Church neither sees herself as Mistress nor treats the faithful as disciples, since that would be alienating.

Each person receives charismas from the Holy Spirit that speak directly to his soul. And it is in this interior voice, of which we can **become conscious**, that every man must believe.

This is true regarding matters of faith and morals as well. Each man has his own morals, suggested by his conscience.

In short, man lives from the interior **testimony** of the charismas of which he becomes conscious. Thus, the New Church does not possess a privileged patrimony of truths. And in this is found the principal aspect of her **poverty**.

b. From this arises yet another form of poverty. The New Church has no borders. She welcomes men of any belief as long as they actively work to bring about the true Redemption, which is earthly progress. Thus, she is not like a spiritual kingdom with doctrinally defined borders but like something ethereal and fluid which is more or less confused with any church. In other words, the New Church is **super ecumenical**.

c. Another title of poverty of the New Church is that, being no longer the Mistress but rather super-**ecumenical**, she no longer needs works of the apostolate. Thus, Catholic universities, Catholic schools and Catholic works of charity only keep their reason to exist on the condition they not seek to do any apostolate or have any alienating and unecumenical subjection to the Church; in other words, they must renounce their Catholic tone and take on a wholly profane, secular and lay character.

d. The New Church is poor also in that, since culture and civilization are values of the temporal and earthly order and the Church is no longer willing to exert any magisterium or mold temporal society after herself, one can no longer speak of Christian culture and civilization. The culture and civilization of adult and evolved man have received their title of emancipation: they are

now desacralized and disalienated from Religion.

e. Furthermore, the New Church is **poor in the material sense of the word**. She not only refuses cathedrals and basilicas in which sacrality **triumphalistically** displayed her superiority; existing in the era of the poor, she rejects any riches for any reason whatsoever.

f. Finally, the New Church is poor because she is the **Church of the poor**. A foe of all alienations, she feels inimical toward all alienating factors of any kind and connatural with the cause of all alienated ones. For this reason, those exploited and alienated in today's society have their proper place in the New Church. And she is essentially their defender against all those who hold earthly authority or superiority. Conversely, for analogous reasons, by her very nature the "Constantinian" Church is complicit with all alienating and exploitative oligarchies.

#### **Fourth disalienation of the Church: in relation to the Ecclesiastical Hierarchy**

Since authority is always alienating, it must no longer exist. And if it does exist, let it be only to the degree that it fulfills the wishes of the alienated ones, who thus escape – at least to a great extent – the yoke of alienation.

In the "Constantinian" Church, the hierarchy is vested with the triple power of order, magisterium and jurisdiction. Now then, by emptying of supernatural content the sacraments, which are under the power of the hierarchy of order, and by denying the Magisterium, it stands to reason that the New Church would also rise up against the hierarchy of jurisdiction.

Thus, the existence of a Pope, a spiritual Monarch surrounded with the College of Church Princes – the Bishops – each of whom is in his own diocese like a monarch subject to the Pope – is not compatible with the New Church. Nor should parish priests, who govern portions of the diocesan flock under the power of the bishop, subsist.

For the Church to become entirely disalienated from the hierarchy, she must be

**democratized.** A representative body must be set up in it where the faithful may express what the charismas say in the depths of their consciences. Naturally, that should be an elective body that represents the crowd; an organ that may decisively make its will bear down on Church hierarchs who, incidentally, should be elected from now on. In our view, the reform of Church structures advocated by the “prophetic movement” logically can be seen only as a stage toward the final realization of its objectives; for on a higher stage, complete disalienation would involve the abolition of the whole hierarchy.

However, considering only the reform the “prophetic groups” are explicitly calling for we can say it would transform the Church into a monarchy like England’s, that is, an effectively democratic regime basically directed by an elective popular chamber which holds all powers while keeping a pro-forma, decorative king (in the case of the New Church, the Pope), lords without effective power (bishops and pastors), and a decorative high chamber (the College of Bishops). Still, in order for the analogy between the regime in England and in the New Church to be complete we would need to imagine an elective king and lords (pope and bishops elected by the people).

To complete the picture of democratization we should add that parishes in the New Church would be fluid and unstable groups rather than defined territorial circumscriptions as they are today. Logically, that fluidity would also extend to dioceses. Hierarchy in the Church would become only an empty name.

#### **Fifth disalienation of the Church: in relation to the public authority**

This form of disalienation is already included in different ways in the previous items. A sovereign government in its own sphere, the “Constantinian” Church welcomes union and collaboration with the temporal power. But with that she somehow alienates herself to it, and in some way it alienates itself to her.

For all the reasons expounded, the New Church declares she neither needs the

temporal power nor wants to maintain power-to-power relations with it. In this way, their mutual alienation will have ceased.

#### **Conclusion**

Consequently, the New Church will be entirely disalienated and will completely cease to be alienating.

#### **III – Only class struggle will achieve disalienation inside the Church**

##### **1. The hierarchy has helped execute the “prophetic” program for disalienation; however, it cannot take the final step**

Can the “prophetic groups” expect the hierarchy to achieve the total disalienation whereby the “Constantinian” Church should metamorphose into the New Church?

Since many members of the hierarchy have supported disalienating measures, one would answer yes. All the more since **the “prophetic groups” affirm that the work of Vatican Council II had a disalienating (read desacralizing and egalitarian) character** that represents a first step – though timid – toward more radical transformations.

However, without scorning the advantages they claim to gain by exploiting the attitudes of some hierarchs and decisions of Vatican Council II, the “prophetic groups” figure that complete disalienation can come only from class struggle between the bishops and clergy on the one hand and the laity on the other.

The reason, they say, is that however willing a disalienation-friendly hierarch may be to make concessions that reduce his powers he cannot be expected to make a complete renunciation, which would be tantamount to suicide.

##### **2. An insurrection of the laity is the means to attain the victory of the disalienating revolution in the Church**

Thus, lay people must be **conscientized** to fight the hierarchs and demand **structural reforms** that will **democratize** the Church. In short, the solution is **class struggle** inside the Church.

That struggle must take place in stages:

a – Campaign to discredit the “Constantinian” Church;

b – Instill a desire to reform Church structures;

c – Promote agitation, strikes;

d – Capitulation of the hierarchy and implantation of reforms.

IV – “Prophetic groups” stir up class struggle to bring about disalienation in the Church

The New Church receives no longer from the hierarchy but from the faithful people the new charismas from which she will live. Thus, as we have seen, the hierarchy must obey the people.

Obey the entire people? If not governed, the latter must at least be enlightened and led by charismatic and prophetic groups, which the Spirit raises up in the Church to **bear witness**.

As a whole, inside the invertebrate Church they dream of, these groups will thus form a network of influences that will actually hold real power.

This adds interest to studying the structure and methods of the “prophetic groups,” which we will do below.

Incidentally, the People’s Chamber inside the New Church will be filled with persons recruited from these groups, natural representatives of the laity.

What means does the “prophetic movement” have to promote reformist subversion in the Church?

### 1. The extension of the “prophetic movement”

The “prophetic groups” exist in large numbers in many countries. The ambience of close conviviality they provide fulfills profound longings for sociability in contemporary man, who feels lost and isolated in the anonymity of large crowds. For this and other reasons, these groups tend to multiply indefinitely.

### 2. The secret structure of the “prophetic movement”

The movement’s structure is very flexible and apt to promote subversion in the Church.

The “prophetic groups” are cells with variable numbers of people, though never a large number. Not all participants are aware to the same degree of the group’s ends, methods and connections. Each cell is, thus, a mini secret society.

Each cell is habitually in touch with others of the same kind, turning the movement into a huge machine with myriads of small parts.

To this functional unity is added another, even more valuable: the fact that they all pursue the same goal, class struggle, to impose a disalienating reform on the Church.

We should also mention the uniformity with which they employ the same complicated and subtle methods to carry out recruitment and subversion. We will speak about the latter further on.

All these factors make the “prophetic groups,” seen as a whole, an impressively united movement.

Given this unity, one could ask whether they are under a supreme leadership. While the *Ecclesia* study does not say it explicitly, the data it provides make a negative answer impossible. For one does not see how anyone could keep such a large constellation of corpuscles in various and distant countries faithful to a complex doctrine and uniform in their delicate internal structures and sophisticated and specialized methods. The more an ensemble is multiple and varied, the more it needs a strong structural bond to keep united. So we conclude, the “prophetic groups” are a clandestine organization also from the standpoint of their central command.

How does that central command maintain its effective yet anonymous power over the cells? The appearances, we answer, lead us to believe that some of the movement’s higher ups are made aware of the

existence of the central command but agree not to disclose it.

Why keep it a mystery? For a simple reason: The “prophetic groups” are presented as the spontaneous fruit of a rain of charismas that animate a laity that has matured and became adult through a profoundly natural and spontaneous evolution. So they cannot take on the airs of a movement organized by a small, astute and efficient leadership.

### 3. **Methods for recruiting and formation: “prophetic” initiation**

A “prophetic group” penetrates a Catholic ambience or institution, and lives and multiplies in it just as bacteria penetrate and live in a body. In general it is put together by a few discreet agitators who hold meetings about very broad and nice-sounding topics like peace, for example. They recruit their first handful of adepts among the participants of those meetings.

So as not to raise suspicions the agitators invite some priest or bishop – naive or complicit, we suppose – to one meeting or another to approve and bless it.

Gradually, when a larger number of members has been recruited the subversive inoculation begins.

This inoculation has two phases. In the first, the “Constantinian” Church is gradually defamed. In the second, inflammatory rhetoric invites members to desire reforms to turn the “Constantinian” Church into a New Church.

This work begins slowly, with small sarcastic comments here and there, loose phrases and carefully chosen slogans. Members who respond favorably to these subversive stimuli are gradually promoted to the knowledge of broader revolutionary horizons. The others are left to stagnate and are muted or jettisoned.

### V. How the “prophetic groups” carry on class struggle in the Church

A sufficiently wide network of “prophetic groups” having thus been formed, the movement is apt to leave the shadows and noisily go into action. Nowadays, everyone is able to see how agitation is being done in the

Church. We will merely summarize what everyone sees.

Usually helped by strong media support (very likely IDO-C-related), some activists begin to promote parishioner strikes against some bishop or priest who does not immediately accept their wild demands. If not strikes, they promote demonstrations, occupation of church premises, manifestos in the press etc. It is always a class struggle to lead the laity to destroy the alienations purported to benefit an alienating and exploitative clergy.

Obviously, the publicity surrounding those events is destined to attract to the ranks of agitators new recruits who are impressionable or eager to show off. The movement thus grows in size and ability to carry out more daring acts of subversion.

In their ensemble, these events create a climate of **media terrorism** against recalcitrants, isolating them from friends and even family and reducing to silence nearly all those who otherwise would be willing to react.

In places with “prophetic groups,” this terror is prepared long in advance through tendentious statistics and surveys put together and released by those groups. They thus manage to make believe that the bulk of the Catholic faithful wants reforms in the Church; that such is the unstoppable ‘spirit of the times’; and that to oppose such reforms is the same as trying to stop a rising sea tide with one’s bare hands. The real (or forged) symptoms of revolutionary tendencies in the multitudes are ‘signs of the times.’ They are discerned with special perspicacity by those possessing “prophetic charismas.” Thus, thanks to the din of the “prophetic groups” subversion in the Church – the work of a minority – appears to correspond to the hardly repressible longings of huge crowds furious at judging themselves alienated.

According to the “prophetic groups,” the spirit of the times “prophetically” discerned in the ‘signs of the times’ is the supreme norm. Nothing is crazier than trying to resist: to do so would be anachronistic, ridiculous and despicable. The

“Constantinian” Church proudly thought she should shape the times; the New Church, on the contrary, must allow herself to be modeled by them.

Thus, either the Church accepts the reforms imposed by evolution and transforms herself into the New Church, or she dies.

It is extremely difficult to resist this pressure, brought to bear inside the very Church in so many countries by all members of the “prophetic groups” and by the great publicity machinery of IDO-C.

Only very select souls with unshakably solid principles and readiness to bear the most bitter and unexpected setbacks are able to resist.

#### VI – Relations between the “prophetic movement” and progressivism

The Brazilian public is already very familiar with the set of aspirations, doctrines, transformations and tumults that characterize the thinking and action of so-called **Catholic progressivism**. And the affinity of the “prophetic groups” and IDO-C with progressivism is such that our readers probably have been asking themselves what the relationship is between the two and progressivism.

The question is absolutely pertinent, since not even one characteristic trait of progressivism fails to relate with the “prophetic groups” whether explicitly or implicitly, closely or remotely.

The action of progressivists is so ample and varied in its multiple hues – from “moderate” and “conservative” all the way to Communist revolutionary – that we believe it would be an exaggeration to point the “prophetic movement” and IDO-C as the causes of the progressivist current all over the world. However, it is beyond doubt that the “prophetic minorities” can be called progressive.

This observation brings up yet another problem. If, contrary to what one could suppose at first sight, the “prophetic movement” stems from a clearly structured semi clandestine organization, could there not

be also a vaster entity producing progressivism throughout the Church? Answering this important question goes beyond the limits of this article.

#### VII – The “prophetic groups” are at the service of communism

From what has been expounded we believe there is a serious suspicion that the “prophetic groups” are at the service of communism. To wit:

a – The “prophetic groups” have an affinity with communism;

b – They are useful to communism;

c – Since the adepts of the latter usually set up and direct kindred movements to help the Communist cause, it is highly likely that the “prophetic groups” were created and are directed by Communists;

d – It is an usual Marxist tactic to infiltrate friendly groups to place them at the service of the Communist cause; thus, even if the “prophetic groups” were not created by Communists it is at least highly probable that they are directed by the latter to infiltrate the Church;

e – Meaningful events pointed out below strongly corroborate these suspicions.

Let us delve into this matter a bit.

Affinities between the objectives of the “prophetic groups” and those of communism are obvious: the former seek to disalienate and desacralize the spiritual Society – the Church – and turn her into a strictly egalitarian church; and they incite Catholics to work for disalienation in temporal society. For their part, the Communists seek to disalienate temporal society and make it strictly egalitarian. So, one can say that the “prophetic groups” carry out Communist revolution inside the Church.

What advantage does Communism gain from that? The New Church resulting from the action of the “prophetic movement” does not believe in a personal God but in a diffuse and impersonal God, immanent to and omnipresent in nature. She believes in evolution, progress and technology as the great unavoidable forces that animate the

universal movement, remedy man's misfortune and set the course of history. It is easy to see how this doctrine is tantamount to divinizing evolution, progress and technology. This is extraordinarily similar, if not identical, to Marx's evolutionist and materialistic conception. To oppose communism, the New Church lacks the insurmountable religious motives that led the "Constantinian" Church to oppose it as her worst adversary. Instead, the theology of the New Church prepares people's minds to adhere to communism.

**In other words, to the degree it gains new adepts, the New Church forms Communist sympathizers or even activists.**

The attitude of the New Church also differs from the traditional position of the "Constantinian" Church regarding the social and economic aspects of Marxism. Indeed, based on the 7<sup>th</sup> and 9<sup>th</sup> Commandments, the latter condemns the Communist socioeconomic regime as immoral and affirms the legitimacy of individual property, capitalism and the salary regime. She would thus remain irreducibly anticommunist even if a Communist regime were to recognize her legal existence and allow freedom of worship. On the contrary, the New Church, averse to all alienation, can only look favorably on the suppression of patrimonial and labor-related situations that Communists brand as alienating.

**Thus – even in social matters – a victory of the New Church would entail a fatal transformation of the Catholic Religion from a force irreducibly opposed to communism into one of its auxiliary or driving forces.**

What is the concrete meaning of that eventual transformation?

There are about 500 million Catholics in the world [NT: 1,166 billion at the end of 2010]; what a victory it would be for communism to turn them from inflexible enemies into auxiliaries or activists!

What the Communists have been unable to achieve to this day – and would never attain through the most atrocious persecutions – they would achieve without

violence or risk of causing reactions through an unbloody metamorphosis of the Catholic Church into the New Church.

**Facing this possibility, the grave suspicions we initially raised based on the *Ecclesia* study on the position of the Communist movement regarding the "prophetic movement" gain a new color: they become a moral certainty.** Anyone who knows the ability of international communism to infiltrate and neutralize the adversary and support all favorable subversive movements cannot admit that Communist leaders would remain indifferent and inert facing the invaluable tactical success they could obtain by infiltrating "prophetic groups" among the world's 1.2 billion Catholics, neutralizing that huge force and using it to favor the Marxist cause.

In turn, no one with common sense can admit that Communists, favored by the New Church in such a large scale, do not help it. Given their brazen proselytism and countless resources, on this topic we can concretely apply the reasoning: they were able to do it, wanted to do it, and therefore did it (*potuit plane; si igitur voluit, fecit*). Let us apply this to the facts:

- The Communists are able to help bring about the victory of the New Church in a thousand ways; and they find her only ready to accept their help;
- Now then, it is obvious that the Communists ardently want that victory;
- Therefore, they strongly favor the "prophetic movement" building the New Church. And if they favor it so largely, they obviously have all the necessary means to infiltrate and direct it.

More than one datum in the *Ecclesia* study speaks in favor of this conclusion.

One is that the "prophetic groups" advise their members to refuse any cooperation with non-communist regimes, seen as alienating. However, they recommend their members to collaborate with Communist regimes, which they see as disalienating.



Another news item, reported on the final topic of *Ecclesia* that we have saved to publish in our next issue, informs that the “prophetic groups” have had considerable growth in East Germany, something that would be impossible without an acquiescence of the Communist authorities.

It would not be too much to recall IDO-C’s affinities with the Communist movement. Since IDO-C is also kindred with the “prophetic groups,” there is likewise an affinity between the latter and the Communist movement; for two movements that have affinity with a third from the same standpoint have an affinity with each other.

## VIII – Viability of the Communist plan for the New Church

One last question, of a strategic nature, should be asked: Do the “prophetic groups” and their Marxist accomplices seriously expect to obtain a metamorphosis of the whole “Constantinian” Church into the New Church? On this point, the *Ecclesia* study provides some data that can be used for conjectures.

While selling their reform program as an imperative of the times which huge crowds of revolted people demand with indignant clamor, the leaders of the “prophetic movement” admit that once their reforms are imposed on the Church they will cause so many apostasies and dispersion that the New Church probably will be reduced to a small group of faithful.

That said, the question is, how would communism profit in that case?

Let us imagine the reformers’ hopes come true. With the complicity of some bishops and priests, many of their peers, weak and fearful, would gradually cave in to ever more violent pressure from the “prophetic groups.” The reformist wave would grow more and more threatening. Heresy would become more patent. A legitimate reaction by the faithful would also begin to grow. And to the degree that it grew, bad shepherds would start persecuting their sheep: censorship here, excommunication and interdicts there. A chasm would open up between the two sides.

In that case, no one knows what alarming proportions the crisis might assume. Just think of the Arian heresy in the 4<sup>th</sup> century, which conquered almost all of Christendom. What terrible trials Providence allowed, at that juncture, for the punishment of men!

A horrifying confusion also took place in the pontificate of Honorius I. Theologians affirm that because of his omissions and ambiguity, that Pope favored the Monothelite heresy. As is known, he wrote a letter to Patriarch Sergius of Constantinople in such terms that it was condemned by the 6<sup>th</sup> Ecumenical Council approved by Pope Saint Leo II. That letter created such confusion that to this day a large number of theologians still regard that issue as obscure.

All the Communists need to do is to open any compendium of Church history to see that such calamities are possible. Therefore, it is in the nature of the beast that they will try everything to bring them about in our days.

That is certainly what they are aiming at with the “prophetic groups” even if the latter are able to recruit only a few Catholics, or rather “former Catholics.” What a huge advantage communism would gain if that hypothetical revival of the past were to become reality.

Obviously, in that case the Holy Ghost would watch over the integrity of the Faith. Papal infallibility would never cease to exist. The immortal Church would never die, and in her divine constitution would be found a remedy for that calamitous situation.<sup>2</sup>

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<sup>2</sup> On these complex matters, it is interesting to study, for example: **Pope Adrian II** (All. 3 Conc. VIII act. 7); **Pope Innocence III** (sermo IV in cons. Pont.); **St. Antoninus** (S. Th., III, 23-24); **St. Robert Bellarmine** (De R. Pont. 2,30; 4,6 ff.); **Suárez** (De Fide, X, 6; De Leg., IV, 7); **St. Alphonsus** (Th. Mor., I, nn. 121-135); **Bouix** (Tr. De Papa, II, p. 635-673); **Wernz-Vidal** (I. Can., II, pp. 517 ff.); **Card. Billot** (De Eccl. Chr. Pp. 609 ff.); **Vermeersh-Creusen** (Ep. J. Can., I, n. 340); **Card. Journet** (L’Egl. Du Verbe Inc., I, pp. 625 ff.; II, pp. 821, 1063 ff.). See also **Arnaldo Vidigal Xavier da Silveira**, articles “What is the Doctrinal Authority of the Popes and Councils?” , “Not Only Heresy Can be Condemned by the Ecclesiastical Auth..”, “Acts,

Let us ask Divine Providence to spare the Spouse of Christ from it. But even if that trial were allowed, the Church would end up by triumphing. She is assisted by the Divine promise and comforted by the words of Our Lady at Fatima: “Finally, my Immaculate Heart will triumph.”

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Gestures, Attitudes and Omissions Can Characterize a Heretic,” “Answering Objections from an Imaginary Progressivist Reader,” in *Catolicismo* , nos. 202, 203, 204 and 206, Oct., Nov. and Dec. 1967 and Feb. 1968.

## *Dossier on IDO-C*

This "**Dossier on IDO-C**" was published by the British bulletin **Approaches**, issue no. 10-11, January 1968, pp. 30-95 and reprinted in many Catholic publications in Europe and the Americas.

We have suppressed a few topics that do not refer directly to IDO-C and appear of lesser interest to the American public; this suppression is indicated by suspension marks ... For greater clarity, we have inserted one word or another into the text; such additions always appear between brackets []. We have emphasized in bold face some passages or expressions. Footnotes and subtitles are by *Approaches*.

### I. What Is IDO-C?

According to a circular, "What is IDO-C?," published by the U.K. Administrative Section of IDO-C,

IDO-C is an international group with headquarters in Rome and a growing network of branches around the world. It is independent of any religious or state institution, a non-profit organisation established under Italian law with open membership and democratically elected officers.

Its specific function is to assemble and distribute documentation on the structural and theological effects of the continuing implementation of the decrees and the spirit of the Second Vatican Council. This documentation is not presented at a popular level (as a newspaper or news agency would present it), but at a level meaningful to specialists in the sciences related to Church affairs and communications media.

"Among its subscribers are bishops, heads of diocesan commissions (liturgy, canon law reform, clerical-lay relations, etc.) professors of theology, scripture, canon law, sociology, psychology, Church history, etc. and advanced students in Catholic, Protestant and Jewish seminaries, editors of Catholic, Protestant and Jewish newspapers, editors of religious departments of big general newspapers. A somewhat similar bulletin

issued in French gives us the following information:

'IDO-C (International Centre of Information and Documentation concerning the Conciliar Church) seeks to continue the new "horizontal" communication sparked off by the Council between bishops and theologians, between different peoples and continents, between Catholics and other Christians, between the Institutional Church and public opinion, thus putting in contact the opinions and thoughts of all members of the People of God.

'To guarantee this communication, IDO-C has set up a committee composed of 120 theologians, members of research institutions and religious correspondents in something like 30 countries. It is also indebted to two of the most important centres set up during Vatican II: the C.C.C.C. (Centre for the Co-ordination of Conciliar Communications) which served the press, and Do-C (the Dutch Documentation centre which catered primarily for bishops and theologians) and continues their work.'

The French language bulletin also informs us that: 'The International Committee of IDO-C is represented by an Executive Committee whose members are as follows: Prof. R. Van Kets, O.P. (President) - Belgium/Rome; Dr. L.G.M. Alting von Geusau (General Secretary) - Holland/Rome; Dr. G. Bigazzi (Administrator) - Rome; Dr. B. Tonna (Counsellor) - Sedos/Feres/Malta/

Rome; Prof. Alberigo, Centro di Documentazione, Bologna, Italy; M. G. Alvarez Icaza, Movimiento Familiar, Mexico; M. J.P. Dubois Dumée, *Informations Catholiques Internationales*, France; Dr. R. Lynch, S.J., Radio Vaticana, U.S.A./Rome; Prof. J. Mojia, *Criterio*, Buenos Aires; M. N. Middleton, Sheed & Ward, London; Dr. A. Montero, *Ecclesia*, Spain; M. Donald Quin, *St. Louis Review*, St. Louis, U.S.A.; Mlle Ch. de Schryver, *Dia*, Africa/Belgium; Dr. J. Seeber, *Herder Korrespondenz*, Germany; Dr. J. Turowicz, *Znak*, Cracow, Poland.

## II. History of IDO-C

Though brief, the history of IDO-C is most interesting. In December 1963, there came into existence a centre of information for Dutch bishops, which published bulletins in Dutch. In due course, however, consequent on a demand from other groups, the centre began publishing information bulletins in French, English, German, Spanish and Italian. This information centre, which from its inception, bore the title DO-C, included non-Dutch specialists in religious information.

Around the same period, in order to promote an exchange of information concerning the Council among 'progressive' journalists, C.C.C.C. (Centro di Coordinazione delle Comunicazione sul Concilio) came into being.

At the end of the Council, the work of this press bureau came to an end, for it had been conceived as a temporary establishment. However, with a view to maintaining such relations as had been established during the Council, the religious correspondents who composed it joined forces with the Dutch agency and it was thus that IDO-C came into existence in December 1965.

Its principal animators were the Rev. Leo Alting von Geusau, a Dutch priest resident in Rome, and the Rev. Rafael van Kets, a professor at the Angelicum in Rome. The General Secretary of IDO-C is the Rev. Leo Alting von Geusau, and we are reliably informed that immediately prior to the foundation of IDO-C he paid a visit to the U.S.A., presumably in order to obtain sufficient resources with which to launch the

new project. The General Secretary would also seem to be IDO-C's chief 'missionary'. For according to the U.K. Administrative Section's publicity bulletin, he 'recently toured Latin America and organised centres in Mexico, Colombia, Chile, Uruguay and Brazil, from which we hope soon to start distribution on a large scale in Latin America. Similar centres already function in the U.S.A., France, Holland, Spain and Ireland. Documents are at present sent out in English, French, Italian, German and Spanish. We should like to add at least Portuguese, Arabic, Hindi, Chinese and Japanese, in order to reach the major world cultures. Although its content mainly concerns the updating of the Catholic Church, and it is moving more and more in an ecumenical direction, as the problems of today are no longer limited to one or another Church, our service is not only for Catholics.'

The U.K. Administrative Section of IDO-C came into existence only recently. This does not mean, however, that IDO-C has hitherto had no influence on the British press. The Tablet was already acknowledging IDO-C as a source of information as early as December 1966. How much unacknowledged material in British publications has been of IDO-C origin it is, of course, impossible to know. We do know, however, that IDO-C's International Committee for the Development of Religious Information and Documentation has from its inception included representatives of the (Manchester) Guardian, The Tablet, The Month and Slant as well as of the publishing houses of Burns & Oates and Sheed & Ward, whose then managing director, Neil Middleton (who is also actively associated with Slant) was an original member of IDO-C's International Executive Committee.

Although IDO-C was at its inception largely inspired by avant gardiste Dutch theologians and intellectuals, it has since then broadened out to become in effect the 'progressive' International Catholic Establishment's centre for Documentation and Information. As the publicity bulletin issued by IDO-C's U.K. Administrative Section puts it:

“Because of the historic circumstances of its foundation (fusing of the Dutch DO-C centre with CCCC), IDO-C was long thought of as primarily a Dutch centre. In practice there was first some justification for this because of the personnel and contacts carried over, and also because the Church in Holland was particularly active in responding to the initiatives of Vatican II. Now, however IDO-C can claim to be truly international in composition as well as outlook. Of the 36 members of the international editorial board only 5 today are Dutch. Of the 15 people currently working in the Rome Office, 7 are Italian, 2 Spanish, 1 Brazilian, 1 English, 2 Dutch, 1 Australian and 1 Belgian.”

IDO-C is certainly solidly implanted in the U.K., where its address is that of the prestigious publishing house of Burns & Oates who not only publish the official Catholic Directory but also boast of being 'Publishers to the Holy See'. These 'Publishers to the Holy See' were, however, taken over less than a year ago by the international 'progressive' publishing house of Herder & Herder, which is represented on IDO-C's international Executive Committee by Dr. J. Seeber of Germany and on IDO-C's International Committee for the Development of Religious Documentation and Information by Dr. Seeber and also by Professor N. Greiteman of Vienna (and now-also by Paul Burns of Burns & Oates), so that Herder & Herder have no less than four voices in these two key international committees of IDO-C.

### III – IDO-C in the United Kingdom

#### 1. Leading personnel

The leading personnel of IDO-C's U.K. Section are as follows: The Rev. Laurence Bright, O.P., President (Slant Editorial Board); Mr. Paul Burns (Burns & Oates, i.e. Herder & Herder); Mrs. Pauline Clough (Leader of Slant Group, Southampton); Mr. Adrian Cunningham (Slant Editorial Board); Mr. Jack Dunman (Communist Party of Great Britain, leading specialist in ecumenism); The Rev. John Foster; The Rev. Nicholas Lash; Dr. Monica Lawlor (Newman Association Hon. Secy.); The Rev. Paul Oestreicher (Church of

England); Mr. Martin Redfern (Executive Editor of Slant); Mr. Anthony Spencer (Newman Association); The Rev. John Weller (non-Catholic) Mr. Theo Westow; Mr. Hugh Wilcox; Mr. Austin Winckley.

#### 2. Slant's Influence

Before proceeding to look at further aspects of IDO-C's 'truly international' composition, let us note in passing that in addition to being represented on IDO-C's International Executive Committee by Neil Middleton (publisher and editor of Slant), Slant is also represented on IDO-C's U.K. Section by its Executive Editor (Martin Redfern), two members of its Editorial Board (The Rev. Laurence Bright and Adrian Cunningham) and by one of its leading activists (Mrs. Pauline Clough). Even more significant, as we shall see, however, is the fact that the President of IDO-C's U.K. Section is none other than Father Laurence Bright, O.P.

The significance of Slant's influence within IDO-C's U.K. Section (4 members out of 15) can be appreciated only in relationship to the following facts:

1. That at a conference in Edinburgh on November 26, 1966, Terry Eagleton, admitted that Slant was on the best of terms with the Polish secret police agency PAX;
2. That in any 'front' organisation's committee 4 hard-core key people out of 15 are more than enough to make sure that the remainder fall in line.

This would be true even if Jack Dunman was not also a member of the group. As it is, however, the Slant 'fraction' within IDO-C's U.K. Section can rely on him, not merely for an extra vote, but also for the benefit of his considerable experience in this kind of work and this increases the effectiveness of Slant's influence within IDO-C immensely.

Dunman's presence in the group is not therefore to be measured merely in terms of the fact that this means that no less than one third of IDO-C's leading personnel in the U.K. is either avowedly Communist or 'Catholic'-Marxist. Its significance can be

fully appreciated only when it is realised that this means that the Marxist 'fraction' of five within IDO-C's U.K. section is under the guidance of one of the leading cadres of the Communist Party of Great Britain.

### 3. Who is Dunman?

This would no doubt be heatedly denied by the 'Slantites', who probably tell themselves (and perhaps even believe it) that they defer to Mr. Dunman's expertise only in organisational and tactical matters. But could Dunman and the Communist Party of Great Britain possibly wish for more?

In case it may be thought that Dunman is not as important a Communist as we have been making him out to be, it is appropriate to give a rough outline of his career within the Communist Party. This reveals beyond all doubt that he is anything but a rank and file intellectual who just staggered into IDO-C for want of something better to do.

Dunman was a Party organiser as long ago as 1939. Ten years later we find him standing as Communist candidate, in Berkshire. In 1950 he was again a Communist Candidate, this time in Abingdon, and two years later he again represented the Party as candidate in Harwell. All this however, was purely incidental to Dunman's regular work for the party, for in 1950 he became secretary of the Communist Party's Agricultural Committee and ever since then he has been acknowledged as the Party's leading expert in the agricultural field. He is also the editor of the *Country Standard*, the Communist Party's organ for affairs agricultural. One aspect of his work in this field is the interest he has taken for many years in the affairs of the National Union of Agricultural Workers. The *Daily Worker* of January 10, 1948, reported that even then he was a member of Berkshire County Committee of the N.U.A.W.

His specialist knowledge being invaluable to the Party, he has also been on its National Executive Committee, and in 1965 he addressed the National Congress of the Communist Party on agricultural problems (with particular reference to evictions and tied cottages). And of course he still is editor of

*The Country Standard* (which, incidentally, is advertised in *Slant*).

Of late, however, Dunman has been showing a belated versatility and has become a specialist in 'dialogue' with Christians. We thus find him a member of the Communist team of 15 'ecumenists' who recently dialogued with a peculiar assortment of Christians under the joint auspices of MARXISM TODAY (a. Communist Party organ) and the international department of the British Council of Churches, whose associate secretary, The Rev. Paul Oestreicher, is also, curiously enough, on IDO-C's U.K. Section. (Some idea of the kind of 'defense' of the Christian position advanced in this 'dialogue' can be gauged from the fact that the Christian team included two key members of *Slant*'s editorial Board (Neil Middleton and Adrian Cunningham, already cited as a member of IDO-C's U.K. Section), two other members of IDO-C's British team (Theo Westow and The Rev. Paul Oestreicher) and Dr. Oliver Pratt, who was one of those who sponsored the petition on behalf of Father Herbert McCabe. Apart from these, none of the other Catholic laymen at the dialogue seems to have been heard of before.)

It is true that Dunman is listed only as a member of the Communist 'ecumenical' team. This self-effacement on his part should not, however, deceive us. The fact that he is the only leading Communist known to be a member of a supposedly 'Catholic' body (IDO-C), and the editor of the only Communist organ that advertises in *SLANT*, suffices to indicate that he is now the key figure in 'ecumenical' activities undertaken by the Party. In short, Dunman would appear to be the more celebrated and talented Roger Garaudy's opposite number this side of the Channel.

### 4. Other Leaders of Britain's IDO-C

What of the other 10 members of IDO-C's British team?

As we have already seen, the Rev. Paul Oestreicher specializes in arranging peculiarly cozy dialogues with the Communist Party. This he does by virtue of his being associate international secretary of

the British Council of Churches, with special responsibility for East-West relations and for the Church of England's dialogue with Communism. He also seems to consider it his duty to have intimate relations with the Slant group, for we find him as a speaker (along with the Slantite Dominican, Fr Boxer) at the annual conference of the December (Slant) Group at Spode House in 1966. He is also an ardent Teilhardist, and as such he addressed the 1967 Conference of the Teilhard de Chardin Association. From the report of his address in *The Tablet*, it seems that he took advantage of the occasion to declare publicly his fervent admiration of Martin Luther King and the ultra-'progressive' Jesuit, Daniel Berrigan, whose extremism led to his being disciplined temporarily even in the now latitudinarian U.S.A. It would therefore seem most unlikely that the Rev. Paul Oestreicher will seriously cramp the style of the Communist-guided Marxist 'fraction' within IDO-C's U.K. team.

This leaves 9. At least two of these are known to be what with characteristic English understatement could be described as most decidedly well left of centre. They are Mr Anthony Spencer and Dr. Monica Lawlor.

It was Dr. Lawlor who, as secretary of the Newman Association mounted the defence of Father Herbert McCabe, O.P. when he was so justifiably sacked from his post as editor of *New Blackfriars* (which, he admitted - at the Edinburgh conference already mentioned - was, like *Slant*, also on good terms with the Polish secret police agency PAX).

This defence action supplemented a petition to Rome (one of whose sponsors was Anthony Spencer) with a 'Teach-in' (at which one of the principal speakers was Anthony Spencer) preceded by a 'Pray-in' on behalf of those who, like Charles Davis and Father McCabe, had been 'persecuted' by ecclesiastical authority - a 'pray-in' of which a more charitable view could be taken if the Newmanites who organised it had ever waxed similarly indignant concerning the real persecution of our brethren in Jesus Christ behind the Iron and Bamboo curtains. Nor can it be alleged in Dr. Lawlor's favour that, as

secretary of the Newman Association, she was railroaded into launching this campaign, for she is co-author of *The McCabe Affair*, a book recently published (needless to say by Sheed & Ward), obviously with the purpose of serving as a permanent record of ecclesiastical 'injustice' in post-Conciliar Britain.

This leaves 7. Of these, the Rev. John Weller would seem to be a non-Catholic, for there is certainly no priest of that name listed in the 1967 Catholic Directory.

Which leaves 6, a mere two-fifths of IDO-C's U.K. team. Of these, it is not known how many are distinguished passengers unlikely to rock the IDO-C boat. Mr. Paul Burns of Burns & Oates (or rather of Herder & Herder) almost certainly comes into this category. Having lent IDO-C the prestigious address of the 'Publishers to the Holy See', Messrs Herder & Herder are clearly entitled to representation. As their employee, Mr. Burns can presumably be relied upon faithfully to echo their viewpoint.

Of the remaining 5, it is possible that some are mere nonentities in the 'progressive' camp who have been co-opted precisely because nothing is known about them.<sup>3</sup>

Notwithstanding their obscurity, however, this at least we do know of them: the very fact that Laurence Bright, O.P. is President of the group enables us to infer that not one of them takes particularly strong exception to the viewpoint of the Marxist 'fraction'. For it is quite unthinkable that the latter, having at its disposal the political savoir faire of one of the Communist Party of Great Britain's leading cadres, would have been so foolish as to make Father Bright

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<sup>3</sup> We have since learned something about Theo Westow and the Rev. Nicholas Lash. The latter it seems has written an introduction to a 'progressive' book by the former which was reviewed in the November 11 issue of the *Tablet* by the 'progressive', Fr. Henry St. John, O.P. More recently still, Fr. Lash reviewed *A Question of Conscience* by Charles Davis in *The Universe*, (Nov, 17, 1967) saying among other things: '...lucidity and candour....Charles Davis will have placed us all in his debt.'

President if there had been any possibility of his being unacceptable to any of the others, for there is nothing the Party does not know about keeping its passengers happy.

It is therefore no exaggeration to say that IDO-C's U.K. section is composed entirely of 'progressives' and that the group is controlled from within by a Marxist 'fraction' operating under the guidance of one of the most experienced cadres of the Communist Party of Great Britain.

So much therefore for IDO-C's boast, in one of its bulletins in our possession, that it is 'a centre at the service of the Church'.

#### IV. IDO-C in France

##### 1. I.C.I. and IDO-C

The list of IDO-C's International Executive Committee includes Monsieur J.P. Dubois Dumée as representing Informations catholiques internationales. J.P. Dubois Dumée is, however, much more than a mere representative of Informations catholiques internationales. He is a key figure in the progressive' French Catholic establishment. And the French Catholic Establishment is indeed a power to be reckoned with. Through its stranglehold on the various 'Catholic' periodicals it controls, directly or indirectly, it has been able to effectively silence opposition to its will, not only in Catholic Action types of organisation, but even within the churches, where it is the exception rather than the rule to find on sale any journal that is uncompromisingly loyal to the Magisterium. Journals such as *l'Homme Nouveau*, *France catholique*, and *Itinéraires* are thus placed on the Establishment's Index Librorum Prohibitorum, while Establishment organs such as Informations catholiques internationales and *Témoignage chrétien* appear to have the official imprimatur.

The French Catholic Establishment is not however dependent for its influence on such journals as it controls directly. By virtue of its links with the secular Establishment (Masonic and Communist), which, needless to say, it has never actively combated, its viewpoint is also faithfully echoed in *Le Monde* (by Henri Fesquet) in *Figaro* (by Abbé

Laurentin) and even in *l'Humanité* (mouthpiece of the French Communist Party).

##### 2. IDO-C's action on the French [ress]

In much the same way as The Guardian became the willing mouthpiece of Slant-Newman opinion at the time of the McCabe Affair in England, so does the French secular press (and, more often than not, *La Croix* also, alas!) tend to amplify the voice of Catholic progressivism, while simultaneously silencing the loyalist opposition. And this notwithstanding the fact that Catholics loyal to the Magisterium of Mother Church in contemporary France can organize rallies and congresses which attract a greater number of people than can be attracted by the Left with all the power of the press at its disposal.

This, however, is not news: news being by definition whatever events concur with the will of the occult powers that control the mass media. In the real world, shadow is but evidence of the existence of substance, whose true nature it may distort out of all proportion, but in the make-believe world of newsprint and television, where only the shadows can be seen, and where shadows can be freely manipulated in accordance with editorial whim and caprice, flesh and blood reality is almost invariably portrayed in caricature. Whereas in the real world we say there is no smoke without fire, we know perfectly well that it is quite possible for there to be fire without smoke. But in the world of daily newspapers and television screens, men have been carefully conditioned to believe only what they see and hear. In short, unless it's on television or in the headlines it just never happened. Treatment of the Lausanne Congress.

How this works out in practice is exemplified in the treatment accorded the 1967 Lausanne Congress organized by the International Office of Associations for Civic Education and Cultural Action in accordance with Christian Principles and the Natural Law. Here was a gathering of some 2,200 people, most of them in the full flush of youth, each of whom had sacrificed at least £20 [£300 in 2013 currency], as well as three days' holidays, in order to show fidelity to the



social doctrine of the Roman Magisterium. If such a Congress had been organised under the auspices of Informations catholiques internationales, Témoignage Chrétien, or IDO-C, to bear witness to progressivist determination to defy the Roman Magisterium, it would have received most generous publicity not only in Le Monde and Figaro but also in La Croix, with perhaps some editorial comment into the bargain. And since Roger Garaudy, the leading theoretician of the French-Communist Party would almost certainly have been there - he is seldom absent from any really important gathering of Catholic 'progressives' anywhere nowadays - one may be sure that a 'progressive' Congress of Lausanne dimensions would also receive equally generous publicity in l'Humanité.

In fact, however, the Lausanne Congress received virtually no publicity in the French press. The Congressists being Catholics loyal to Rome, they were automatically transformed into un-persons and the Congress into a non-event.

The power of modern media of communication to condition the human mind is never more manifest than when those in control decide that there shall be no communication. By comparison with the editorial blue pencil, the magic wand was an absurdly crude instrument. The full import of technological development in the media of communication can be grasped only when it is realized that it is now possible, by doing nothing, to conjure flesh and blood reality out of existence. Seen in this perspective, existentialism opens up vista undreamed of even by the new theology - except perhaps by such of its exponents as have already decreed that transubstantiation can become meaningful to modern man only when represented as a figment of his imagination.

Now that we have seen the English-language Catholic press taken over almost completely by progressivism on both sides of the Atlantic, and also the manner in which the progressivist Catholic press is amplified ten million fold by the secular mass media, it is not, of course, at all difficult for us to understand similar developments in France. Prior to Vatican II, however, the situation in

France would not have been comprehensible to English and American Catholics. Prior to Vatican II, it was as though we were living in an entirely different world as compared with that of our French coreligionists. As indeed we were. For even in the time of Pius XII, there already existed in France - though nowhere else in the entire world - much the same state of affairs as now prevails in this country and to an even more marked degree in the U.S.A.

In the mid-'fifties, it was well-nigh impossible for the ordinary British or American Catholic to credit the substance of Jean Madiran's revelations (in "Ils ne savent pas ce qu'ils font" and "Ils ne savent pas ce qu'ils dissident") concerning the ramifications of the progressivist conspiracy in France. It seemed to them as though the poor man must have been having a nightmare. The truth alas is simply that he was describing a nightmare. The truth is that in objectively reporting what then existed only in France he was simply describing the nightmare of progressivist subversion that has since then become universal.

Which brings us back to M. J.P. Dubois Dumeé, for he was one of the principal authors of the progressivist nightmare so effectively portrayed by Jean Madiran.

As we have already noted, M. Dubois Dumeé's role on IDO-C's International Executive Committee is to represent Informations catholiques Internationales. But he is also there as representative of the entire 'progressive' French Catholic Establishment, including the French Lay Apostolate, of which he was principal spokesman at the Third World Congress of the Lay Apostolate (whose carrefours he directed). As a member of IDO-C's International Executive Committee, M. Dubois Dumeé has therefore two distinct roles: plenipotentiary representing the French Catholic Establishment within IDO-C, and IDO-C plenipotentiary within France, the latter role being symbolised by the fact that IDO-C's original address in France was c/o Informations catholiques internationales. It is only comparatively recently that it has been

decided (no doubt for the sake of IDO-C's image) to nominate a Monsieur Galbiati to act as IDO-C representative in France, giving him power (in the words of Informations catholiques internationales) 'to assure liaison between Rome and the French public' from his office at 23, rue Anatole-France, 92 Chaville.

### 3. IDO-C and the "Pax" movement of the Communist police

It is therefore no exaggeration to equate the ideology of IDO-C in France with that of *Informations catholiques internationales* or, conversely, to say that IDO-C represents an international expression of the *Informations catholiques internationales* viewpoint. And what the latter is can be seen from The PAX Document, which was sent by the Office of the Secretary of State at the Vatican to the Secretariat of the French Episcopate, which forwarded it (together with a covering letter dated June 6, 1963) to the Bishops and Major Religious Superiors resident in France. This document evaluated the influence of the Polish secret police agency PAX within France in the following terms:

'In France, the agents of PAX are in permanent contact with certain groups of catholic "progressives" who rally to their defense, whenever they believe them threatened. PAX has managed, in the main, to implant in certain French. Catholic circles the belief that it (PAX) suffers persecution By Cardinal Wyszynski and the Polish Episcopate on account of its "progressive" tendencies.

This attitude showed itself in a striking fashion when a series of articles on the position of the Church in Poland appeared in *La Croix* in February, 1962. The Reverend Father Wenger, Editor-in-chief, was immediately taken to task by priests and laymen who vehemently denied the contents of these articles, boasting of their travels or tours in Poland.

'They were for the most part friends of PAX, belonging to the circle of Informations Catholiques Internationales (I.C.I.).

Told that Cardinal Wyszynski had confirmed the accuracy of the facts reported in "La Croix" articles, and not daring to attack him openly, M. de Broucker, editor-in chief of I.C.I. showed his sentiments in one of his "Letters to the Friends of I.C.I." distributed only to the inner circle of his followers, in which he made it to be understood that Cardinal Wyszynski ought, during the Council, to render an account of his stewardship to the Cardinals of the Roman Church, "his judges and his peers".

'When the *La Croix* articles were about to appear in book-form, the Ecclesiastical Censor for Paris made it known to the author that, "not having found any doctrinal errors in the text, he was unable to refuse the imprimatur, but that he hoped the author would HAVE THE COURAGE (expressis verbis) to suppress the chapter dealing with PAX.'

'Once published, this book (Pierre Lenert, *The Catholic Church in Poland*) became the object of a fierce campaign on the part of PAX and its French friends.

'Curiously, PAX, in its bulletin, expressed its surprise that, the imprimatur could have been granted to this work.

'Not a single fact is denied. PAX admits that Lenert's book had been "circulated" during the first session of the Council, but forgets to say that the Polish bishops, consulted on this matter, were unanimous in acknowledging the accuracy of the facts reported. It is obvious that PAX dreads being exposed in France.

'Its very existence is at stake. If it were once recognized by the Catholics of the West as nothing but an agency of a police network entrusted with the penetration and subjection of the Church, it would lose its following in their ranks and, in so doing, would lose ITS JUSTIFICATION in the eyes of its paymasters.

"It is not the Communists, whom we fear," said a Polish bishop. "What fills us with anguish, are the FALSE BRETHREN,"

## V. IDO-C in Poland -

Having dealt with the role of Communist Subversion in France via *Informations catholiques internationales*, IDO-C's guarantor to the French public, it is now appropriate to investigate ZNAK, IDO-C's principal agency within Poland.

First, it must be made clear that, unlike PAX, ZNAK does not appear to be a police agency. That, however, is about all that can be said in its favor, for its outlook is very closely akin to that of *Slant*, which like *Informations catholiques internationales*, prefers to regard PAX (notwithstanding the Polish Primate's authoritative evaluation of it as a secret police agency) as a legitimate expression of 'progressive' Catholic opinion. For from such investigations as we have made, the following facts about ZNAK emerge:

1. ZNAK is a 'circle' attached to the Communist-dominated National Unity Front.

2. ZNAK accepts the Marxist economic structure of the State.

In other words, ZNAK categorically repudiates the social doctrine of the Magisterium of Mother Church.

3. ZNAK also accepts Poland's general support for Russian foreign policy. And since Russia's foreign policy is nothing more or less than an instrument of Moscow's subversive influence throughout the entire world ZNAK accepts this too presumably.

4. ZNAK is opposed to Cardinal Wyszyński, whom it accuses of 'political intransigence'.

This, again, is as logical for a 'circle' attached to the Communist-dominated National Unity Front as its repudiation of Catholic social doctrine and its support for Russian foreign policy. As Cardinal Wyszyński has pointed out, there is only one species of 'normalization' of relations between the Catholic Church and the Communist State that is acceptable to the latter (and also, needless to say to such 'circles' as are attached to the Communist-dominated National Unity Front). In Cardinal Wyszyński's own words: there is 'no doubt as to the conditions required

by the Warsaw Government for "the so keenly awaited" normalization of relations between the Church and the State. It is a question, in short, of the acceptance in full of the notorious principle POLITICS FIRST, by the TOTAL subordination of the Church to the advancement of the Communist Revolution. In other words, this "normalization" can only take place at the price of a FORMAL COMMITMENT of the Church in Poland to the service of a particular political party.' (Quoted from 'The PAX Document'. The emphasis is not ours.).

From this it is clear that what ZNAK means by 'political intransigence' is simply fidelity to the Christian principle of refusing to render to Caesar that which is God's. It is interesting to note that while 'progressives' of every hue unanimously condemn the 'pre-Conciliar Church for, having made itself acceptable to feudalism, capitalism, monarchism, nationalism, imperialism, colonialism and what have you, they simultaneously condemn her for exhibiting 'political intransigence' for not accepting 'total subordination' to Communism.

5. ZNAK appears to consider the materialism of the Gomulka regime to be merely 'nominal'.

This priceless euphemism makes even 'double-speak' seem delightfully unambiguous.

Just how 'nominal' is the materialism of the Polish State can be seen from the following excerpt from a Pastoral Letter issued by the entire Polish Episcopate on March 21, 1963:

- a) Since the beginning of 1963 there has been a constant increase in the number of enactments aimed at religious teaching.

- b) The Office for Religious Affairs forbade priests belonging to religious orders, even if they were the parish priests, or curates, nuns and even many lay catechists to teach catechism.

- c) Religious instruction is forbidden in private houses, parish halls, chapels, and even in certain churches.

d) Some Inspectors of Public Education demand from parish priests detailed reports on the religious instruction given in their churches and are increasing the number of their inspections.

e) The parish priests, who refuse to make these reports, are punished with crippling fines up to ten thousand zlotys or more. Those, who are unable to pay these exorbitant sums are threatened with and often suffer, imprisonment or distraints.

f) Use is made of all manner of intimidation, indeed of threats, to hinder children attending catechism. The parents of children who refuse to give way are the victims of heavy penalties. Certain social groups (Civil Servants, Agents of the U.B., etc.) are officially forbidden to send their children to catechism under pain of dismissal.

g) Every year, the holiday centres gather together thousands of children, who are prevented on a thousand pretexts from attending Mass on Sundays. In some cases they have been kept penned behind barbed-wire for the whole duration of the parish Masses.

h) No priest has the right to enter, at any price, within the boundaries of these holiday centres or camps.

i) The children who do succeed in escaping to go to Sunday Mass are punished.

j) Young people, who go out on excursions with a priest, are tracked by the police, often in helicopters, in order to check whether, under cover of the forest or mountain, they are attending Mass. Taken *in flagranti delicto* [caught red-handed] students are often refused the right to continue their studies'.

If the foregoing exemplifies 'the materialism "nominally" professed by the Gomulka Government,' God forbid that it should ever think in terms of taking its materialism seriously.

6. ZNAK does not consider the materialism of the Gomulka regime 'the real enemy to the Faith'.

In one sense - i.e. in the sense that the blood of the martyrs is the seed of the Church, in the sense that persecution tends to confirm rather than attenuate the faith of those persecuted - this is, of course, undoubtedly true. Nowhere, indeed, is this more obvious than in contemporary Poland, where attacks on the Church have served merely to unite the Polish people solidly behind their heroic Primate.

In this sense, however, neither Nero on the one hand nor Stalin, Hitler and Mao Tse-tung on the other could be described as 'real enemies of the Faith', however determinedly and savagely they sought to eradicate it.

But whether the Church is being persecuted with bestial savagery - as by the tyrants we have just mentioned - or more subtly, but no less implacably, by the Gomulkas of this world (or for that matter by the urbane, sophisticated, highly literate humanitarians who constitute the British Humanist Association), no Christian worthy of the name ever takes the side of the persecutor.

In an epoch of persecution, it is true that it is not the actual persecutors who constitute 'the real enemy of the Faith'. The name of 'the real enemy of the Faith' is Catholic Infidelity. In the words of the Polish Bishop quoted by Cardinal Wyszyński in. The PAX Document: 'It is not the Communists whom we fear. What fills us with anguish are the false brethren'.

7. ZNAK is said to have the support of many priests, to be tolerated by most bishops, and encouraged by some.

... But even if ZNAK has persuaded no more than one or two bishops and a handful of priests to take sides with them against Cardinal Wyszyński, this makes them no less dangerous potentially. For as The PAX Document makes clear, the technique of Communist subversion of the Church in Poland operates along the following lines:

"The technique is to act as a solvent, to form cells of disunity among the faithful, but especially in the ranks of the priests and religious.

To split the bishops into two blocs, the "Integrists" and the "Progressives".

To align, under a thousand pretexts, the priests against their bishops.

To drive a subtle wedge into the masses by cleverly contrived distinctions between "reactionaries" and "progressives".

Never to attack the Church directly, but only "for her own good", "her outdated forms" and "the abuses which disfigure her". If necessary to be more Catholic than the Pope.

By hammering away cunningly, to form in the ranks of the clergy pockets of the "discontented" so as to lure them bit by bit "into a climate favorable to class warfare".

To sum up, the essential facts are as follows:

1. ZNAK is Poland's voice within IDO-C.

2 – ZNAK is an organization of fellow travelers comparable to those inspired by *Slant* and *Informations catholiques internationales*.

What we know of IDO-C's Polish friends, therefore, corroborates the impression obtained by a study of IDO-C in Britain and France.

#### VI. IDO-C in Canada and the U.S.A.

It will have been noted that the two U.S. members of IDO-C's International Executive Committee are the Rev. Edward Lynch of Radio Vatican and the St. Louis Review representative Donald Quinn, who has been described in the U.S. as the controversial ex-editor of the even more controversial Oklahoma Courier.

This, however, does nothing like justice to the role of the U.S. within IDO-C or, conversely, to the role of IDO-C in the U.S.A. A much more realistic (though still inadequate) picture is given by the names of Americans from the U.S.A. and Canada who are members of IDO-C's International Committee for the Development of Religious Documentation and Information. These key people, totaling no less than 21 assorted journalists, theologians and representatives of

various organizations, alone suffice to diffuse IDO-C news and views directly to such influential secular journals as the New York Times, Time magazine and the Chicago Sunday Times as well as to 'Catholic' journals such as the Long Island Catholic, the National Catholic Reporter, and the St. Louis Review, and also to the influential Paulist Press, to information centres such as the Catholic Press union, N.C.W.C., the National Catholic Communications Centre of Toronto, and two other somewhat similar centres in Ottawa and Montreal, to the Religious Newswriters' Association and, last but by no means least, to Radio Vatican and Radio Canada.

This, however, was but the original set-up. Since then, IDO-C AMERICA (as it now calls itself) has opened a distribution and promotion centre in New York (address: Box 265, Baldwin, N.Y.) which churns out a regular supply of documentation and information to chanceries, religious information centres and editorial offices throughout the entire sub-continent.

But in addition to putting its U.S. house in order, IDO-C AMERICA has also taken steps to place American know-how and dynamism at the disposal of IDO-C's Rome Centre. For after establishing IDO-C AMERICA on a sound footing, former Pittsburg Catholic columnist Dr. Gary McEoin set out for Rome to take over as executive director of IDO-C's central office, to reorganise it, as an IDO-C AMERICA bulletin stated, 'in preparation for the Synod of Bishops'.

In view of the effective manner in which the Synod had its privacy violated and its confidences diffused (after appropriate distortion) prior to its being publicly lectured and put in its place by one of IDO-C's tame 'masters of theology', it certainly cannot be alleged that Dr. McEoin's 'preparation' left anything to be desired. This does not signify, however, that he has ousted the original IDO-C boss, the Rev. Leo Alting von Geusau, who continues to be IDO-C's General Secretary. Now that Dr. McEoin has taken so much delicate 'administrative' work (such as coping effectively with events such as the Synod) off the Rev. Leo's shoulder's, the hardworking

General Secretary will now no doubt be able to spend even more of his time on missionary endeavors.

But it is not merely American expertise and dynamism (and presumably dollars as well) that Dr. McEoin brings to Rome. His presence there also testifies to the increasingly important role now played by the American Catholic Establishment within the International Catholic Establishment. Before enlarging on this, however, it is first necessary to make clear what is meant by the term 'Catholic Establishment', and to apologise for having already used this term in relation to the progressivist conspiracy elsewhere without explaining either the origin of the term or its precise meaning.

It must be first emphasized that the term is not ours. 'The Catholic Establishment' is what the American progressivist conspiracy calls itself.

The term 'Establishment' has of course for long been used as a synonym for any influential coterie that imposes its ideology, its conventions and above all its will on a given society. Thus, for example, while the former 'British Establishment' represented a Protestant expression of masonic ambitions, the new 'British Establishment, which informs all institutions and political parties throughout the U.K. (as the new 'American Establishment' similarly informs 'the American way of life'), is an expression in terms of Secular Humanism and Progressivism of 20th century masonic ecumenism.

If hitherto it has not been customary to speak of a 'Catholic Establishment' this was for the very good reason that, until comparatively recently, however considerably the ethos of Catholic life was conditioned by the influence of the outside world, within the Catholic community as such there was no effective challenge to the influence of the ecclesiastical hierarchy (the only 'Catholic Establishment' then conceivable by the Faithful) and it was quite pointless to devise an alternative description for the Institutional Church.

Prior to Vatican II, the only notable exception to this rule was France, where the Church had been in a state of undeclared civil war for nearly a century, but, even there, while progressivist influence did in fact come near to constituting an 'Establishment' in rivalry with the ecclesiastical hierarchy, the term 'Establishment' was used only by those who sought, by thus designating it, to indicate that this development in effect represented the emergence of a parallel hierarchy and was thus quite intolerable.

It is only in the U.S.A., and even there most recently (December 1966 to be precise), that the progressivist conspiracy has boldly styled itself 'The Catholic Establishment'.

There is no more frightening measure of the dimensions of the crisis within the contemporary Church, than the open admission of what, hitherto, would have been an incredible state of affairs: the explicit affirmation by the progressivist conspiracy of ambitions which have previously been heatedly denied, even by the most subversive of liberals, whenever it was alleged that they harbored such pretensions. Yet, as we shall see, the self-styled 'Catholic Establishment' in the U.S.A. openly boasts that it is it, rather than the Magisterium of the Church, that now effectively governs the mind of the Catholic community.

It is precisely because the use of the term 'Catholic Establishment' manifests what are the ultimate ambitions of progressivists everywhere that, for the sake of clarity, we have chosen thus to designate the progressivist conspiracy elsewhere throughout the world. But it is particularly appropriate thus to describe European progressivism, for the 'Catholic Establishment' in the U.S.A. is simply a belated extension overseas of the European progressivist conspiracy whose French vanguard was so effectively unmasked by Jean Madiran in the mid-fifties.

Needless to say, the French progressivists, being French, were primarily concerned with establishing their influence rather than with boasting of it. And while it is true that the U.S. Catholic Establishment has indeed much of which to boast, the fact remains that the fertile mind of France

continues to be the intellectual mainspring of the International Catholic Establishment - just as it is also in France that there is already emerging an effective Catholic resurgence in full accordance with the mind of the true post-Conciliar Church (of which the post-Conciliar Church spoken of by IDO-C is an absurd caricature). Thus, however grateful we may be to the U.S. Catholic Establishment for its childish folly in openly disclosing not only its objectives, but also its mode of operation, and even its key personnel, let us not be deceived by American pretentiousness. ....

## VII. The anatomy of the Catholic Establishment

Having said all this, let us now turn to an examination of the U.S. Catholic Establishment by seeing what it says about itself.

Characteristically, it does not **explicitly** call in question the Church's Magisterium. It prefers to liquidate its effective influence by simply ignoring it and deciding for itself what the Church and the Faithful must both think and do.

As John Leo says, openly boasting not only of the Catholic Establishment's existence, but also of its power, in his now famous *Critic* article entitled 'The Catholic Establishment': 'It is the Establishment that decides what Catholics will discuss, not just in Establishment journals, but after a time lag - in nearly all Catholic journals and discussion groups from coast to coast.' (He adds, significantly: 'The birth control discussion in the United States, for instance, was entirely an Establishment production,' and then proceeds to explain in some detail just how this was achieved between 1963 and the end of 1964 by the exercise of what has been described in Holland as the 'progressive terrorism of Catholic public opinion'.)

As this self-styled 'Establishment columnist' also admitted, quoting Father John Hugo without demur in his already mentioned notorious article in *The Critic*, an admittedly 'Establishment review': The Establishment is 'a small coterie admiring one another's writings, although at times politely and tentatively disagreeing', who 'have seized all

the microphones in a determination to speak for the Church...'

'The microphone-seizers are a loose but exclusive fraternity of several dozen scholars, journalists, activists and publishers. They write for and edit the most influential Catholic journals... They publish one another's manuscripts, warmly review one another's books, cite one another in lectures they invite one another to give, then collect the lectures and articles into books for yet another round of favorable discussion.

'The Establishment is liberal, progressive, largely urban, suspicious of institutions, anti-war (but mostly non-pacifist), half-clerical and half-lay, and concerned mainly with intramural Catholic problems. They are not necessarily the best-known or brightest Catholics in the land, and few of them hold official positions in the Church. They don't have to. They are the Establishment.

'The chief business of the Establishment is the shaping and publicizing of the issues that will dominate American Catholic life. This is done largely through the six Establishment journals, all of them edited by laymen: the *National Catholic Reporter*, *Cross Currents*, *Jubilee*, *Commonweal*, *Continuum* and *The Critic*. They provide the links to the publishing houses, the campuses, the secular journals and the Protestant world, as well as to the lower-level publicists and periodicals which take their cue from the Establishment and function as transmission belts for Establishment ideas.

'On paper, the Establishment looks like an interlocking directorate....'

Leo then proceeds to give numerous examples of how this 'interlocking directorate' operates in order to impose its will on Catholic public opinion and thus on the Church. He shows for example that the publishers of *Cross Currents* and *The Critic* (Joseph Cuneen and Dan Herr respectively) are both on the board of the *National Catholic Reporter*; that one of the *Cross Currents* editors (William Birmingham) edits *Mentor-Omega* paperback books while simultaneously working part-time for

*Commonweal*; that Justus George Lawlor, editor of *Continuum*, who also writes for *Commonweal*, is the chief editor of the pro-Establishment publishing house of Herder and Herder; that Sheed and Ward's American publishing house is headed by the former *Commonweal* editor and *Critic* columnist Philip Scharper; that Wilfrid Sheed himself who is now with *Commonweal* was formerly with *Jubilee*; and that the key Establishment figure, Michael Novak, has access to all Establishment journals and publishing houses.

Leo also gives several examples of how Establishment members take in each other's washing, build up synthetic reputations (mentioning in particular the case of the Canadian theologian Bernard Lonergan's lionisation by a combined operation on the part of Justus George Lawlor and Michael Novak despite the fact that scarcely anyone had read Lonergan), and how the Establishment rallies to the defence of the 'persecuted' (i.e. Establishment heroes who incur ecclesiastical discipline, such as the extremist Jesuit, Father Daniel Berrigan) in much the same way as the English Slant-Newman operation was mounted in defense of Father Herbert McCabe, O.P. in the spring of 1967.

Even Leo admits, however, that Establishment operations are difficult to pinpoint. This is because, 'like most establishments' the Catholic Establishment 'moves ahead imperceptibly by the individual acts of members who share common assumptions.' He adds, significantly: 'Though hardly a conspiracy in the modern political sense of the word, it is one in John Courtney Murray's sense of 'a breathing together'. In the Establishment everyone breathes together.'

As he tells us elsewhere, 'The Establishment is essentially a team.' And from what he says, it is not difficult to infer that Establishment teamwork is never more in evidence than when sham fights on inessentials are staged between Establishment spokesmen who 'usually attack the same things and defend each other', as a means of creating an illusion of free debate in journals

savagely intolerant of conservative opinions in any shape of form.

One of the essential aspects of the Establishment's capacity to influence Catholic public opinion is its control of 'most of the big lecture series' a control which Leo tells us is substantially 'reinforced by two Establishment lecture agencies: University Speakers and the National Lecture Service.' Of late, however, the Establishment has conjured into existence an entirely new creation which still further reinforces its influence: The Institute for Freedom in the Church. The 'freedom' in question, needless to say is freedom for the Establishment. It has also recently got control of the key Catholic Press Association.

## VIII. Cadres and Agencies of the Establishment

The following are the people and institutions which Leo lists as belonging to the Establishment:

Journals: *Commonweal*, *Continuum*, *The Critic*, *Cross Currents*, *Jubilee* and the *National Catholic Reporter*.

Publishers; Helicon, Herder & Herder, Macmillan (when edited by Elizabeth Bartelme), Mentor-Omega, (paperbacks), Sheed & Ward.

Lecture Agencies: University Speakers and National Lecture Service.

Scripture Wing: The Rev. Barnabas Ahern, C.P.; The Rev. Raymond Brown; The Rev. John McKenzie; The Rev. Roland Murphy; Mother Kathryn Sullivan; and The Rev. Bruce Vawter.

Columnists: Dan Herr, publisher of *The Critic*, on Board of *National Catholic Reporter*; John Leo, *National Catholic Reporter* and *The Critic*; Philip Scharper, head of Sheed & Ward, now *Critic* columnist, formerly editor of *Commonweal*; Garry Wills, *National Catholic Reporter*.

Columnists: Dan Herr, publisher of *The Critic*, on Board of *National Catholic Reporter*; John Leo, *National Catholic Reporter* and *The Critic*; Philip Scharper, head of Sheed & Ward, now *Critic* columnist,



formerly editor of *Commonweal*; Garry Wills, *National Catholic Reporter*.

Ideologists: Daniel Callahan (wife is Sidney Cornelia Callahan, author and member of Establishment); Justus George Lawlor, chief editor of Herder & Herder, editor of *Continuum*, also writes for *Commonweal*.

Ladies Auxiliary: Elizabeth Bartelme, Macmillan editor; Sister Charles Borromeo, Establishment nun; Sidney Cornelia Callahan, author and wife of Daniel Callahan; Sister Corrita, Establishment 'activist'; Mary Daly, lay theologian; Sister Jacqueline, leading Establishment nun; Rosemary Lauer, philosopher; Sister Luke, Establishment nun; Nancy Rambusch, Montessori leader and wife of Robert Rambusch; Rosemary Ruether, birth-control specialist.

Academic and Miscellaneous Wing: The Rev. William Clancy, Provost Pittsburgh Oratory; John Cogley, *New York Times*, Centre for Study of Democratic Institutions, a key Establishment figure; James Collins, Philosopher; Leslie Dewart, Philosopher, pacifist, University of Toronto; Robert Drinan; The Rev. Edward Duff; The Rev. John Dunne; Louis Dupre, specialist in birth-control and marriage; Mgr. John Tracy Ellis; The Rev. Joseph Fichter, sociologist; James Finn, Editor *World View*; The Rev. Robert Francoeur, prominent Teilhardist; The Rev. Dexter Hanley; Richard Horschler, National Conference of Christians and Jews; The Rev. Robert Johann, philosopher; The Rev. William Lynch, Establishment specialist on art and communication; Ernan McMullin, philosopher; Bernard Murchland, philosopher; John Noonan, authority on contraception; Michael Novak, key Establishment figure, author of *The Open Church*; George Schuster, Notre Dame; Wilfrid Sheed, of Sheed & Ward, *Commonweal*, formerly with *Jubilee*; Dan Sullivan, specialist on birth-control and marriage; Gordon Zahn, pacifist, linked with *Ramparts*.

Heroes: Dorothy Day, founder of *The Catholic Worker*; The Rev. H.A. Reinhold, patron of Liturgical reform.

Favorite: Archbishop Roberts, S.J. (former Archbishop of Mumbai).

Cause: Father William Dubay, advocate of a trade union for priests.

Activist Wing: Matthew Ahmann; The Rev. Daniel Berrigan, S.J.; the Rev. Philip Berrigan; the Rev. Harry Browne; Dennis Clark; Mgr. John Egan; James Forest; The Rev. Walter Imbierski; the Immaculate Heart Nuns; The Rev. Daniel Mallete.

Liturgical Wing: The Rev. Godfrey Diekmann; The Rev. Frederick McManus; Jack Mannion; Robert Rambusch (husband of Nancy).

Theologians, philosophers, ecumenists: The Rev. Gregory Baum, The Rev. Bernard Cooke, S.J.; The Rev. John Courtney-Murray, S.J. (now deceased); The Rev. Bernard Lonergan (whose reputation was built up by Michael Novak and Justus George Lawlor); James McCue, lay theologian; The Rev. Daniel O'Hanlon, S.J.; The Rev. Thomas Stransky, Unity Secretariat, Rome; Leonard Swidler, founder of *Journal of Oecumenical Studies*; The Rev. George Tavard.

Ex-members: The Rev. Andrew Greeley and Mgr. George Higgins both expelled for being insufficiently 'liberal' (Fr. Greeley is, however, still much admired); Donald McDonald (since 'promoted' to Centre for Study of Democratic Institutions); The Rev. Thomas Merton (still much admired but considered too shrill - the magazine *Ramparts* is likewise admired but considered lacking in balance); Bishop Thomas Wright.

Recent Establishment acquisitions: "Lamp" Catholic Press Association

Recent Establishment creation: The Institute for Freedom in the Church.

It must, however, be understood that the people, publishers and institutions listed by John Leo give only a hint of the real power wielded by the Establishment. The real source of its power to condition the minds of the faithful derives from its links with what John Leo calls the 'lower-level publicists and periodicals which take their cue from the Establishment and function as transmission

belts for Establishment ideas! For as a result of this indirect power of the Establishment, there are very few Catholic journals in the U.S.A, today which do not in large measure echo and amplify the Establishment's viewpoints. And such journals as are still reasonably orthodox are under steadily increasing pressure to become 'updated' and 'progressive'. As for national newspapers and reviews (we do not include bulletins in this category) that are militantly anti-Establishment, there are only two: *The Wanderer*, the national Catholic weekly published in St. Paul, Minnesota, and *Triumph*, the recently established monthly review edited by Brent Bozell.

This almost complete take-over of the Catholic press would not, however, have been possible had the Establishment had to rely solely on its links with only the Catholic press. If the latter has succumbed so easily to Establishment blandishments, this is largely a function of the Establishment's links with secular journals, the Protestant world and the more 'progressive' (i.e. Zionist) sections of the Jewish community. As a consequence of these 'links', the Catholic Establishment has been able to harness the incredibly persuasive power of the secular mass media of contemporary America to its chariot.

We shall in due course examine the Catholic Establishment's links with the world at large. Before doing so, however, it is necessary to make perfectly clear what the Catholic Establishment is and what it is not.

#### IX – The True Nature of the Catholic Establishment

First what it is NOT. While it most certainly is a league of sorts (John Leo does not hesitate even to describe it as a certain kind of 'conspiracy'), undoubtedly militant, and nothing if not 'progressive', to describe it as simply a league of militant 'progressives' would be to fail completely to indicate its essential nature. For the Establishment is essentially exclusive. It unhesitatingly excludes people such as Mgr. Higgins and Fr. Greeley, however prestigious they may be, the moment they begin to compromise with the 'unenlightened' ecclesiastical 'bureaucracy', while simultaneously

disassociating itself from ultra-'progressive' Fr. Dubay and the ultra-avant gardiste journal *Ramparts* (while admiring them both in certain ways). It does this, indeed, in much the same way as the Communist Party expels both right-wing 'revisionists' and left-wing intransigents, and essentially for the same reason: the need to preserve intact a hard core of the initiated who can be depended upon for utter fidelity to the cause and yet know how to be infinitely flexible.

The Establishment is exclusive, not only because it appreciates what a world of difference there is between being progressive and being effectively progressive, but above all because it is determined to be nothing if not effective. It is precisely keeping itself exclusive, by insisting on certain standards of discipline from the initiated, that the Establishment has been able to exploit to the advantage of its cause the opportunism, the indiscretion and the wild adventurism of progressivism's right and left wing opportunists, who, left to themselves, would have succeeded only in cancelling each other out and in discrediting progressivism as such. As it is, however, both bring grist to the Establishment's mill: the irresponsibles on the lunatic fringe making the Establishment appear comparatively sane and even almost a bulwark of orthodoxy in the eyes of Authority (particularly given the utter folly of certain ultra-'traditionalists'); while compromisers within the progressivist camp enable the Establishment to demonstrate how substantial is the difference between flexible service of the cause and its betrayal.

In short, the Establishment is composed of the initiated, the enlightened, the illuminati of the progressivist camp and is its guiding nucleus both within the Church and in its relationship with the world at large.

#### X. The Catholic Establishment and the Secular Establishment

Concerning the Catholic Establishment's relationship with the outside world, there are five Establishment names of particular significance: Richard Horschler, who is the Establishment's representative in the National Conference of Christians and

Jews; and John Cogley, formerly of Commonweal but now with the *New York Times*; the late Fr. John Courtney-Murray, S.J., arch-peritus at Vatican II; Donald McDonald, columnist in a host of diocesan newspapers and former dean of the School of Journalism at Marquette University; and George N. Shuster, also formerly with Commonweal and now assistant President of Notre Dame University - Cogley, Fr. Murray, McDonald and Shuster all having been actively involved in the affairs of the Centre for the Study of Democratic Institutions: which could best be described as a major pillar of the Secular Establishment.

The Centre for the Study of Democratic Institutions is an outgrowth of the Fund for the Republic and its President is the controversial Robert M. Hutchins, who is also President of the Fund for the Republic. The Centre, under the guidance of Hutchins, exemplifies what is sometimes called 'synarchism'. It represents a coming together of secular humanists of every hue (including key representatives of the Communist Party), 'progressive' Catholics, modernist Protestants, Freemasons, Jews, liberal technologists, worried demographic experts, fervent family planners, ultra-humanitarians, uncompromising 'peace-lovers' (whose emphasis, needless to say is on Viet Nam!), frenzied coexistentialists, Uncle Tom Cobley and all - all of them most 'intellectual' and 'forward-looking' - with a common denominator perspective which seeks Peace on Earth independently of God and with generous condescension approves religion unreservedly so long as (in the words of one of the Centre's publications) it is conceived of in terms of 'usefulness' and 'service to the community'. The Centre accepts unquestioningly as an inescapable fact of life what its President describes as our being 'built into the technical system as cogs in the machine and as automatic claque'; it deplores religious education in the school (but magnanimously concedes that parochial - i.e. Catholic-schools 'may be tolerated until they become a "threat" to the common welfare'; it seeks eventually to promote a fusion of Communism and capitalism under the auspices of 'some system of world government', but for the time being

contents itself with supporting 'practical' objectives, such as getting Red China into the U.N. and the U.S. out of South East Asia, and of course, a reappraisal of all aspects of Western foreign policies that seem to be too uncompromisingly anti-Communist. Such then is the pillar of the Secular Establishment with which the Catholic Establishment chose to establish liaison through no less than four of its key representatives.

This liaison with the Secular Establishment is quite indispensable to the achievement of its objectives. For by virtue of this liaison with the Centre - aided of course by John Cogley's key role in the *New York Times*, for which he acted as religious news editor during the critical period of Vatican II - the Catholic Establishment has been able to have its voice echoed and amplified by the now quasi-omnipotent secular mass media. As a consequence it has been able to create the impression that whereas the 'pre-Conciliar' Church was ghetto-bound and cut off completely from the affairs of human society, the new, 'forward-looking', Establishment-led Church is able to exercise a decisive voice in the councils of secular society, and that anyone who stands in the path of its onward march must be no friend of God.

Had the Catholic press been worth its salt, it could of course have debunked these pretensions quite easily by showing that, far from echoing the voice of the Church within secular society, the Establishment is simply the willing mouthpiece of the world within the Church. As it was, however, since the Catholic press had already been largely colonised by the Establishment, and since conformity is the first law of the famous 'American way of life', before long diocesan editors and publicity seeking clerics were tripping over one another to see who could jump most spectacularly on to such an apparently exciting bandwagon.

Given this atmosphere, which has since conditioned Catholic life in the U.S.A. for the last few years, given also the institutional Church's reluctance to become involved in political affairs, the Establishment has proceeded to subject the ecclesiastical hierarchy to what is virtually blackmail. Thus,

while any bishop who dares to come out openly against any of the Establishment's objectives - as did Cardinal Spellman on the Vietnam question - finds himself the victim of character assassination (a most effective means of deterring any of his colleagues from doing likewise), the few who appear to be on the Establishment's wave length on this or that issue receive the most fulsome praise and find themselves popular public figures overnight.

By thus polarising the hierarchy into 'warmongering' prelates (prelate is an unmistakably dirty word with overtones of 'juridicism') and 'peace-loving' 'men of God', the Establishment thus seeks to 'dialecticise' the Magisterium and by this means reduce it to silence, so that only the Establishment's voice remains as the infallible guide of both Christian and unbeliever.

Having already largely achieved the goal of undermining the authority of the Magisterium, the Establishment is now beginning to think in terms of guarding the authority of its own magisterial authority by speaking of the need for more, not less authority in the Church. (This incidentally was the main burden of Fr. Herbert McCabe's speech at the London 'Teach-In' convened as a means of protesting against his 'persecution' by ecclesiastical authority.) By this, needless to say, Establishment spokesmen do not mean more authority for the actual magisterium of the Church, but for the Magisterium of a hypothetical Establishment-dominated Church that would authoritatively espouse Establishment causes such as the abandonment of Viet Nam, unrestricted birth-control, legalised abortion, sexual reform (with reference even to homosexuality), the liquidation of Catholic education and, last but not least, the complete democratization of 'Mother Church. What they are thereby doing, however, is simply to demand greater respect for their own authority, for they take it for granted that they already are the Magisterium.

XI – Why IDO-C is indispensable to the Establishment

Clearly, however, there can be no Catholic Magisterium that is not both universal and Rome-centred. This the

Establishment realises as clearly as do its opponents. Hence why IDO-C is quite indispensable as a means of reinforcing the Establishment's magisterial pretensions. For since IDO-C is undoubtedly both Rome-centred and even now in process of becoming universal, the new schismatic Establishment Church thus has at its disposal means whereby it can resemble the one true Catholic and Apostolic Church in much the same way as it is said that Anti-Christ will appear to be almost indistinguishable from the Saviour of mankind.

In order to make IDO-C itself credible, however, it was first necessary to ensure that only a minority of IDO-C's leading personnel could be openly identified with the Establishment. Every effort was thus made to camouflage the new creation by involving well-known respectable people and journals in association with it. In this respect, the American Establishment has certainly been much more discreet than its U.K. counterpart, for whereas the latter is represented on IDO-C's International Executive Committee only by the notorious and indeed pro-Communist Neil Middleton of *Slant* fame, neither of the two U.S. representatives on this body (The Rev. P. Lynch, S.J. and Donald Quinn) are known members of the American Establishment. And even on IDO-C's International Committee for the Development of Religious Documentation and Information, the American Establishment has wisely restrained itself, so that of the 21 U.S. and Canadian people on this committee the known Establishment strength is limited to no more than 5: Cogley, Mgr. D. Hanley, Prof. D. O'Hanlon, S.J., and Professor Gregory Baum (all key Establishment figures) and R.G. Hoyt representing the Establishment National Catholic Reporter. Let it not be imagined, however, that this makes IDO-C any the less an essentially Establishment creation: IDO-C America being no more than an American expression of the European Establishment which engendered the precursors of IDO-C at a time when the voice of dissent was scarcely audible across the Atlantic.

XII – IDO-C's other advantages

IDO-C not only permits the Establishment's pretensions to appear somewhat more credible by the apparent corroboration of what it has hitherto been saying by a new, apparently 'independent' international association, which presents an image of massive erudition and purports to represent the universal consensus of 'educated' Catholic opinion; by this means it also makes possible the infiltration of Establishment notions into certain areas of the Catholic community that have as yet proved comparatively impervious to Establishment pressure.

IDO-C America, is, however, of particular significance in the economy of subversion in that it has enabled the International Catholic Establishment to enter into direct, quasi-institutional relations with the powerful Secular Establishment of the U.S.A. In this connection, it is quite impossible to ignore the presence on IDO-C's International Committee for the Development of Religious Documentation and Information, not only of John Cogley, who can be said to represent the Centre for the Study of Democratic Institutions as well as the New York Times the key organ of the U.S. Secular Establishment; but also of Israel Shenker, the Jewish manager of Time magazine's Rome bureau; David Meade of the Chicago Sunday Times; and Gerard Lemieux of Radio Canada. It is also noteworthy, however, that the U.K. Secular Establishment is also represented on this same committee by a representative of the prestigious Guardian, which performs a key role in amplifying the voice of the British Catholic Establishment.

At the same time, by including the names of other 'progressive' publicists who do not belong to the Establishment but who are in general sympathy with its 'progressive' outlook and are primarily attracted by IDO-C as a source of information, and by thus borrowing the names of the more or less prestigious journals these non-Establishment publicists represent, IDO-C becomes an invaluable 'front' organization for the International Catholic Establishment.

From all this it can be seen that to say (as did John Leo in the Critic article already quoted) that 'the Establishment is gaining ground rapidly' is a characteristically un-American masterpiece of understatement.

### XIII – IDO-C elsewhere

Having portrayed IDO-C in Britain, France, Poland and the U.S.A., it now remains to indicate briefly its tentacles in other countries concerning which we do not as yet have adequate documentation. This can be done most authoritatively by simply listing the members of IDO-C's International Committee for the Development of Religious Documentation and Information. These are as follows:

#### **Africa**

Rev. J. Ceuppens - D.I.A. - 3e Boite Postale, 2598, Kinshasa, Rep. Democr. du Congo.

Rev. Derks - Die Brug 8e Andreus Road 52 Houghton, Johannesburg - South Africa.

Rev. L. Matthys - Bishop's House, P.O. Box 17054, Hillbrow, Johannesburg, South Africa.

Rev. A. Plesters - Ursuline Convent. 30 Kitchener Av., Johannesburg, South Africa

Rev. N. Scholten, O.P. - Dpt.vir Ekumeniese Aangeleenthede - Postbus 5902, Johannesburg, South Africa.

Rev.A.H. Schwarer - 62 Orient Road, Primrose, Germiston, TVL, South Africa.

Rev. Y. Tourigny pb C.I.P.A. -Via Aurelia 269 Rome, Italy.

#### **Germany**

Rev. P.A.Ahlbrecht - Una Sancta - 8351 Abtei Nieder Altaich, Nbd.

Prof. H. Haas - K.D.S.A.- Rheinweg 34, Bonn.

Pastor J. Chr. Liamre - Evang. Pressedienst - 8021, Hohenschaftlarn bei Munchen, Forststrasse 53.

Dr. E. Kellner - Paulus-Gesellschaft -  
8828 Freilassung Pustschliessfach 66.

Dr. Kleine - FrankfurterAllgemeine -  
Frankfurt 1 Postfach 3463

Dr. J. Seeber - Herder - Freiburg i.Br.

Rev. P. Seibel, S.J. - Stiinmen der Zeit  
Lunchen, Succalistrasse, 16.

### Argentina

Juan M. Soler – *Aqui Concilio* - Calle  
55, no. 578 ½ - La Plata

Carlos F. P. Lohlé – Editora –  
Viamonte, 795 – Buenos Aires.

Fr. J. Luzzi S.J. – Colegio Máximo  
abajo San Miguel (FCNSM).

Fr. Jorge Mejia – *Critério* – Alsina,  
845 – Buenos Aires.

### Australia

Rev. Michael Parer – *The Advocate* –  
PO Box 1256 L. – Melbourne.

Journalist Desmond O'Grady – Via  
Bartelomeo Gosio, 77 - Roma

### Austria

Prof. N. Greitman – Herder & Cia. –  
Postfach, 248A, 1011 – Vienna

Prof. Klostermann – University of  
Vienna – Waldegghofgass, 3/5 – Vienna 17.

Prof. O. Mauer – *Wort und Wahrheit* –  
Wäringerstrasse 2 – Vienna 1.

Dr. E. Meditz – *Linzer Quartalschr.* –  
Goethestrasse 54 – Linz.

### Belgium

M. P. Bouman – FAO – Via Vincenzo  
Statella, 64 – Roma

Dr. J. Grootaers – *De Maand* –  
Lieveheersbeestjeslaan, 49 – Brussels 17.

Canon François Houtart – FERES –  
116, rue de Flamands – Louvain.

J. Kerkhofs – *Pro Mundi Vita* – 6, rue  
de la Limite – Brussels 3.

Fr. R. Van Kets, O.P. – professor at  
the Angelicum – Largo Angelico 1, Roma.

Dom C. Rousseau, O.S.B., *Irenikon* –  
Monastère Bénédictin de Chévetogne – Poste  
Haversin (temporary address: Via del  
Babuino, 149 – Rome).

Mlle. Ch. De Schrijver – DIA – 40,  
ave. G. Gezelle – St. Nicholas-Waes.

### Brazil

Marina Bandeira – MEB – Rua São  
Clemente, 385 – Rio de Janeiro (ZC 02).

M. Sampaio Pinto – Asapress – Al.  
Ribeirão Preto, 267, apto. 56 – São Paulo.

Fr. A. Guglielmi – Av. Paulo de  
Frontin – Rio de Janeiro.

J. Abreu Vale - IDO-C – Via S. Maria  
Dell'Anima, 30 – Roma.

### Canada

Fr. Gregory Baum – St. Michael's  
College – Toronto, 5.

Miss B. Brennan – Nat. Cath. Comm.  
Centre – 830, Bathurst Street – Toronto-  
Ontário.

M. Chabot – Office Catholique  
National des Techniques de Diffusion – 4635,  
rue de Lorimier – Montreal 34 – P.Q.

Bernard Daly – Inf. Bureau Can. of  
Catholic Conferences – 90, ave. Parent –  
Ottawa 2.

Gérard Lemieux – Radio Canada –  
Via Archimede, 25 – Roma.

### Czechoslovakia

Prof. Jiri Nemec – Scientific Academy  
– Benesovska, 42 – Praha 10.

### Chile

Fr. Juan Ochegavia, S.J. – *Mensaje* –  
Casilla, 10.445 – Santiago.

Fr. J. Poblete, S.J. – Centro Pastoral – Casilla 10.445 – Santiago.

### Colombia

L. Revollo Bravo – ULAPC – Apto. Aereo 12333 – Bogota.

Fr. Gustavo Pérez – ICODES – Apto. Aereo 11966 – Bogota.

### Scandinavia

Dr. H. Selieer – Katolsk Informationstjanst. – St. Johannesgatan 5 B Uppsala – Finland.

Mlle. G. Vallquist – Brahegatan 40 – Stockholm – Sweden.

Fr. Edward Vogt – Sentrum vor Kulturog Religionsforskning – Cristiesgate, 16 – Bergen – Norway.

### Spain

Fr. Arias – *Pueblo* – Via Asmara, 11 – Roma.

Fr. Cipriano Calderón - *Ecclesia* – Via di Torre Rossa, 2 – Roma.

Fr. Dr. R. Doucastella – ISPA – Buenavista, 6 – Barcelona.

Fr. Dr. J. M. Gonzáles Ruiz – *Siglo XX* – Galileo 20 Bajo A – Madrid.

Msgr. J. Iribaren – *Yá* – Plaza S. Juan de la Cruz, 6 – Madrid.

Fr. A. Montero – PPC – Levante, 16 – Madrid.

Dr. E. Miret Magdalena – “Triunfo” – Héroes del 10 de Agosto, 12 – Madrid 1.

Prof. J. Ruiz-Giménez – *Cuadernos para el Diálogo* – Héroes del 10 de Agosto, 4 – Madrid.

### United States

John Cogley – *The New York Times* – Times Square – New York.

Msgr. D. Hanley – *Long Island Catholic* – 53 N. Park Ave. – Rockville Centre, NY.

R.G. Hoyt – *National Catholic Reporter* – P.O. Box 281 – Kansas City, MO 64141.

James Johnson – *National Catholic Reporter* – 8<sup>th</sup> Grand Ave. – Kansas City, Mo.

Fr. E. Lynch, S.J. – Radio Vatican – Via Carmeluccie 180 - Roma.

Gary McEoin – Catholic Press Union – 17 Dodd Street – Nutley NJ (presently in Rome, c/o IDO-C).

David Meade – *Chicago Sunday Times* – 401 N. Wabash Ave. – Chicago IL 60611.

R. Kaiser – 19906 Pacific Coast Highway – Malibu (Califórnia).

Fr. R. Quinn, C.S.P. – 5, Park St. – Boston, Mass.

Donald Quinn – *St. Louis Review* – 462 Taylor Street – St. Louis (Mo).

Harold Schackern – Religious Newswriters Association – Detroit Free Press – Detroit, MI 48231.

Fr. Sheerin, C.S.P. – Paulist Press, Editor, *The Catholic World* – 304, West 58<sup>th</sup>. Street – New York (NY).

Israel Shenker – *Time* – Via Sardegna, 14 – Roma.

Msgr. V. Yzermans – NCWC – 1512, Massachusetts Ave. NW Washington (DC).

Martin Work – National Council of Catholic Men – 1312, Massachusetts Ave. NW Washington (DC).

Fr. Prof. D. O’Hanlon, S.J. – Alma College – Los Gatos CA.

### France

G. Blerdone – Centre Jeunes Nations – 19, rue du Plat – Lyon 2.

J.-P. Dubois-Dumée – *Informations Catholiques Internationales* – 163, Boulevard Malesherbes – Paris.

Fr. Ch. Ehlinger – Editions du Centurion – 17, rue de Babylone – Paris VIIe.

Henri Fesquet – *Le Monde* – 5, rue des Italiens – Paris.

Fr. E. Gabel – *Le Journaliste Catholique* – 43, rue Saint-Augustin – Paris.

Fr. René Laurentin – *Le Figaro* – Grand Bourg, Evry-Petit-Bourg (Seine-et-Oise).

Fr. Rouquette, S.J. – *Etudes* – 15, rue Monsieur – Paris– VIIe.

### Holland

Fr. Dr. L. Alting von Geusau - IDO-C – 30, Via S. Maria Dell'Anima – Roma.

L. Baas – EUROS – Kon. Wilhelminalaan, 17 – Amersfoort.

Fr. Dr. W. Goddijn, O.F.M. – Pastoraal Instituut – 's-Gravendijkwal, 61 – Rotterdam.

Prof. Dr. J. C. Groot – Willibrord-Verg – Den Eikenhorst, Esch, post Boxtel.

Fr. Dr. E. van Montfoort, A.A. – Bysantijns Instituut – Sofialaan, 4 – Nimjen.

Dr. H. J. van Santvoort – *Katholiek Archief* – Kon. Wilhelminalaan, 17 – Amersfoort.

Mej. A.E. van Tol - IDO-C – Pompweg, 22 – Ubbergen.

D. de Vree – KRO – Emmastraat – Hilversum.

W. Kusters – KASKI – Paul Gabrielstraat, 28-30 – 's-Gravenhage.

### Hungary

Prof. Vid. Mholics – *Vigilia* – Kossuth Lajos V 1 – Budapest.

Fr. R. Bacsvary, S.J. – Dr. Ignas Seipel-Platz, 1 – Vienna.

### India

Rev. B. Aguiar – *Bombay Examiner* – 5 Convent Street – Bombaim.

Dr. R. Panikkar – Hanumanghat, b4/34 – Varanasi.

### England

G. Armstrong – *Manchester Guardian* – Via della Purificazione, 8/9 – Roma.

Fr. L. Bright, O.P. – *Slant* – St. Dominic's Priory – London NW 5.

P. Burns – *Burns and Oates* – 25, Ashley Place – Londres, S.W. 1.

Mr. & Mrs. Glough – 2 Greenband Crescent – Southampton.

Fr. Hebblethwaite, S.J., *The Month*, Jesuit review) – 31, Farm Street – London W1.

N. Middleton – Sheed and Ward Ltd. – 33, Maiden Lane – London WC 2.

Fr. W. A. Purdy – *The Tablet* – Collegio Beda, Viale di S. Paolo, 18 – Roma.

### Ireland

Fr. A. Flannery, O.P. – *Doctrine and Life* – St. Saviours, Upper Dorset Street – Dublin.

M. Gill – Gill and Son Ltd. – 50, Upper O'Connell Street – Dublin 1

John Horgan – *Irish Times* – 67, Wellington Road – Dublin 4.

S. McReamoinn – Radio Eireann – R. T. E. Donnybrook – Dublin 4.

### Italy

Prof. G. Alberigo – Centro di Documentazione – Via S. Vitale, 114 – Bologna

Fr. Balducci – *Testimonianze* – Piazza Monte Gandio, 8 – Roma.

Dott. G. Bigazzi – *Nuovo Osservatore* – P. Innerio, 57 – Roma.

Dott. S. Burgalassi – Istituto di Sociologia – Via delle Belle Torri, 44 – Pisa.

Fr. P. Cabra – Ed. Quiriniana – Via Piamarta, 6 – Brescia.



Dott. Vitt. Citterich – *Avv. D'Italia* – Via Trasone, 39 – Roma.

Rev. V. Comelli – *Il Regno* – Via Nosadella, 6 – Bologna.

V. d'Agostino – Rocca – Pro Civitate Christiana – Assisi.

N. Fabro – “Il Gallo” – Cas. Post. 1242 – Genova.

R. La Valle – “Avv. D'Italia” – Via C. Boldroni, 11 – Bologna.

Dott. R. Scarpatti – SEDOS – 1ra. Transversal 2da., Avda., Los Palos Grandes, Ed. Kariba, ap. 22 – Caracas (Venezuela).

Fr. R. Tucci, S.J., *Civiltà Cattolica* – Via de Porte Pinciano 1 – Roma.

### **Yugoslavia**

Prof. Sagi-Buniò – Borska, 35 – Zagreb.

### **Lebanon**

Fr. Mouned Hachem – Boite Postale 2221 – Beirut.

### **Malta**

Dr. B. Tonna – CCCC – 65 Old Mint Street – Valleta.

Fr. J. Ghigo, S.J. – *Problemi Tallom* – Xavier House, St. Paul St. 226 – Valleta.

### **Mexico**

J. Álvarez Icaza – Mov. Familiar – Tacuba, 26 – México, 1 DF.

J. Chaivez Gonzalez – *Revista Señal* – Hamburgo 31 – México, 22 DF.

Srta. B. Hollants – Grupo Cuernavaca – Apto. 479 – Cuernavaca.

Mr. & Mrs. Xavier Wiechers – Mov. Familiar – Aristóteles, 239 – México, 5 DF.

### **Peru**

Fr. G. Gutiérrez Merino – Universidade de Lima – Apto. 3234 – Lima.

### **Poland**

Julius Eska – *Wież* – U. Kopernika, 34 – Warsaw

Jerzy Turowica – Znak – Lenartowizca, 3/10 – Krakow.

### **Portugal**

A. Alcada – *Tempo e Modos* – Av. 5 de Outubro 297, 1 Dto. – Lisboa 1.

Sra. H. Gentil Vaz da Silva – *Concilium* – idem.

Rev. Luiz Moita – *Tempos e Modos* – idem

Fr. M. Reuvers, O. Carm. – CITOC – Casa Beato Nuno – Fátima.

### **Switzerland**

Fr. J. Bréchet, S.J. – *Choisir* – C.P. 140 – Geneva.

Fr. M. von Galli, S.J. – *Orientierung* – Scheidegstrasse, 45, Zürich.

Fr. Kaufman, S.J. – *Orientierung* – idem.

Dr. W. Ledergerber – Walter Verlag – Amtshausquai, 21 – Oiten.

Mme. M. Pompe – Pax Romana – 42, route de Berne – Fribourg.

G. Strasser – Pax Romana – route Jura 1 – Fribourg.

### **Uruguay**

L. A. Verissimo – Pedro F. Berreo 871 – Montevideo.

As the foregoing list indicates, there is already scarcely a corner of the globe where IDO-C is not even now exercising widespread influence on the media of communication. This immensely powerful parallel 'Congregation of Propaganda' at the disposal of the 'parallel hierarchy' thus has most formidable means of brainwashing the Faithful into conformity with the will of the Establishment. And the few places not yet covered will no doubt soon be visited by IDO-C's peripatetic General Secretary, the Rev. Leo Alting von Geusau, for as IDO-C's U.K. bulletin informs us: 'We should like to add at least Portuguese, Arabic, Hindi, Chinese and Japanese, [language bulletins] in order to reach the major world cultures.'

In publishing this list, which is not ours but IDO-C's, we are not implying that all those listed are consciously seeking to subvert Mother Church, any more than it would be true to say that all those who permit their names to be used by Communist front organisations are Communists, or for that matter even pro-Communist.

The essential purpose of a 'front' organisation is to create an image of respectability which gives the hard core of initiated subversives access to circles from which they would otherwise be debarred. But the very fact that IDO-C is a 'front' organisation (among other things) means that some of those listed may be, though 'progressive' in certain ways, quite ignorant of the manner in which they are being used.

Nor are we insinuating that because in certain ways IDO-C resembles a Communist front-organisation that it is in any sense a

Communist front organisation. That a considerable number of those involved in IDO-C are pro-Communists; that few of them are not at least anti-anti-Communist; that IDO-C seeks to 'dialecticise' the Church in much the same way as do Communists; that Communists (such as Roger Garaudy for example) thus find the IDO-C ambience most convenient to their designs; that if they could they would thoroughly 'nucleate' it and make it an instrument of their will:<sup>5</sup> all this is quite undeniable, but it no more makes IDO-C a Communist front organisation than similar influences within trade unions and professional organisations make the ordinary trade union or professional organisation a Communist front organisation.

IDO-C is a front, not for Communism, but for neo-Modernism. And the key people who run this exceedingly powerful and well lubricated propaganda machine are not Communists but simply case-hardened neo-Modernists who are implacably hostile to the Teaching Authority of the Church. That and nothing more.

That in itself, alas! is sufficiently alarming. If in 1910, three years after Pope St Pius X anathematised Modernism in his celebrated encyclical letter *Pascendi*, he found it necessary to warn against the existence of a secret society of modernists within the Church, today the neo-Modernists have no need for secrecy. What was once a mere secret society has long since become a public scandal: a stumbling block for the entire people of God. ...

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<sup>5</sup> See, for example, *Le Monde*, 10.12.67, p. 1.

## *The Ecclesia Article*

# *Small Groups and the “Prophetic Current”*

The work translated below appeared in Madrid's *Ecclesia* magazine, official organ of the Spanish Catholic Action, no. 1423, January 11, 1969 pp. 19-33.

Introducing the work, the magazine writes, “Our newsroom has received, with all the guarantees of reputable seriousness and validity, an extensive study we now offer our readers on the thinking and action of certain groups called ‘prophetic groups’, which are swarming in the bosom of the Christian community inside and outside our borders. On publishing it, we believe to be rendering our readers a good service. Indeed, in addition to the study’s information value, it can dispel confusion in many minds and prevent possible errors to which many of our faithful could otherwise be led.”

In order not to overextend this issue, we have left for the June issue the publication of the final topic on this matter regarding concrete manifestations of the “prophetic groups” in various countries around the world.

### Preliminary notice

This study is not intended to give a complete and exhaustive picture of the “prophetic ideology” but only to point out the aspects we deem more relevant and easier to grasp; aspects which, in turn, can be of some help to carry out more profound and complete studies. It is, therefore, a modest contribution for a possible study on ideological religious currents more conspicuous and widespread around the world and whose influence and presence are felt also in Spain.

We have drawn the information for the exposition below mainly from the **IDO-C center** and the magazine, *Informations Catholiques Internationales* (which for the sake of brevity we abbreviate in the text as ICI). Both are considered the mainstays of the “prophetic movement.” The former, because it provides the ideological content and issues the guidelines to be followed; the latter, because, with its extraordinary penetration in Catholic circles, it disseminates concrete manifestations of the “prophetic movement” and proposes them as examples.

We will first examine a few aspects of the “prophetic current” that remarkably resemble the thinking of the so-called “theologians of the death of God.” Then we give a brief overview of the “prophetic groups,” their nature, mission, development and concrete manifestations.

At this point, we would like to thank all those who collaborated in the preparation of this work, whose value shows at the same time their competence and the great effort they have made. We sincerely believe they have rendered the Church an excellent service; and for that alone they would deserve our heartfelt appreciation.

### **Content, structure and manifestations**

#### I. Introduction

##### 1. The small groups

Observing the panorama of the lay apostolate, we have found a phenomenon: the appearance and proliferation of small

independent groups detached from any concrete organization of apostolate.<sup>4</sup>

This fact may be due, among other causes, to the natural aspiration of modern man – who lives in a society of masses and often feels depersonalized and diluted in countless ways – to join small communities where his individuality and personality are recognized and where he can express himself through responsible participation in a warm and welcoming ambience.

Along with that aspiration, one should also note the tendency – very marked in some sectors – to reject any structure with a complex organization.

From that standpoint, these are legitimate and respectable tendencies of our time that also have an influence inside the Church. In them and concretely in the area of lay apostolate there is a great variety of vocations, options and ways that are perfectly legitimate.

For this reason, the small groups may have a reason to exist nowadays; and their dynamics can even offer a means to involve hitherto passive sectors of the Church that would not otherwise participate in the tasks of evangelization.

Yet this structure clearly has also its risks, which may include:

- becoming horizontally dismembered from the community and turning into a “ghetto” with an elite complex;
- living and acting on the margin of the needs of the ecclesial

community, becoming a factor of disintegration in Church unity;

- severing links with the hierarchy in a more or less conscious way.

If these risks are overcome through a connection with the Church’s basic communities (parish etc.) and an attentive docility to the orientations of the Magisterium (Pope and bishops) – the formula will be perfectly valid and enriching and we do not believe there will be reason to worry. It would simply coincide with the natural tendencies arising in the new paths Council Vatican II opened up for the lay apostolate.

However, in a growing number of cases this new form of inserting the lay apostolate in the Church presents some alarming characteristics that deserve serious reflection and study.

Indeed, while the small groups have a flexible structure, some of them are characterized by certain constants that make them unmistakable and place them in the orbit of a certain “current” that corresponds to a system of thought and to concrete attitudes. This current defines itself as the “prophetic current.”<sup>5</sup>

All members of these small groups, to a greater or lesser degree and in a more or less conscious manner, participate in this current or in its ideas and attitudes.

This is because – in spite of their seeming dispersion and varied appearances in the ambit of the universal Church – these groups are interconnected through people and common ideas and techniques. In most cases, these bonds go unnoticed by their members.

However, this does not mean that the “**prophetic current**” is reduced only to these groups. They are the main ones spreading it; however, as such this current goes largely beyond them and invades ever wider sectors of the Church worldwide.

Thus, thanks to their members’ dynamism and effective promotional techniques they manage to enter seminaries,

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<sup>4</sup> ICI, no. 303, p. 6; **François Houtart**: “It is necessary to discover, as a recent and accelerating phenomenon, the appearance of small groups of lay people that at times gain real importance and establish themselves outside official structures and without any organic link with the hierarchy, though remaining inside the Church.”

**J. Grotaers**: “Structures and Living Communities in the Post-Conciliar Church,” IDO-C, May 15, 1967, p. 14: “For twenty years now we have witnessed the spontaneous birth or countless lay groups that represent one of the future forms of lay apostolate in a secularized society.”

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<sup>5</sup> **J. Grotaers**: lecture cit. pp. 14 & ff.

organizations of the apostolate, Religious Orders, pastoral centers, Catholic publications and publishing houses, and Catholic conferences. In all these venues, either personally or through representative figures from the clergy or laity, they carry out a dissemination of ideas that receive a marvelous welcome in this climate of post-conciliar “aggiornamento.”

## 2. Their characteristics

Here are some of the most salient characteristics of the “prophetic groups”:

1. Ordinarily, these groups are born not so much from the impulse of a specific vocation for the apostolate but from a more or less ostensive confrontation with the Church hierarchy that leads them to separate from [established] organizations.
2. They are not set up as one more form of apostolate but as the only valid form to bear witness and present “the true face of the Church.”
3. They consider themselves especially assisted by the charismas of the Holy Spirit – to which they attribute their awesome and “spontaneous” proliferation on all continents – to fulfill a prophetic mission. That mission consists in denouncing corruption in the structures of society and the Church and introducing a new Church adapted to the demands of a secularized world and an adult laity.<sup>6</sup>
4. For this reason, they deem absolutely necessary:
  - a) A radical reform of fundamental aspects of the “Church-institution”: Magisterium, moral theology, sacraments, liturgy etc. to be carried out by the (lay) “charismatic Church.”
  - b) Accepting the premise that the only valid Christian witness before men is the “incarnate temporal commitment,” that is to say, collaboration with Marxists and members of other Christian confessions for the “liberation of the oppressed and exploited,” resorting to all kinds of means, including violence.
5. They distinguish themselves by a bitter criticism:
  - of all apostolate linked to the hierarchy, which they see as out of step, obsolete and incapable of being in sync with the world to provide an adequate response to the needs of our time;
  - of the Magisterium. According to them, these criticisms, which they address mainly to the bishops but even to the Pope and the Council, are caused by the resistance of the bishops of the universal Church against accepting the new ideas on the mission of the Church in the world and engaging with the secular world.

These characteristics shed light to provide a more profound understanding of some situations taking place in the Church today.

For example, many people believe that the tensions and “crises” presently occurring inside Catholic Action in different countries (France, Italy, Belgium, Spain, etc.) are simply due to discrepancies between the bishops and more “dynamic” leaders regarding the concrete way to adapt to diverse countries and situations the fundamental principles of the lay apostolate formulated by the Council.

Reality is altogether different. Those very fundamental principles *are* the object of

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<sup>6</sup> ICI, no. 303, p. 8, **Gunnel Valquist**: “The Awakening of Prophetism”: “I have found the same thing everywhere: on the one hand, the ‘young Church’ or ‘new Church’ represented by a large number of youths, students, workers and priests. And on the other hand, the ‘established Church’ led by its hierarchy, with very few exceptions such as the case of Holland, whose bishops have had the courage to assume responsibility also for the young Church.”

the polemics. At stake is the very essence of the lay apostolate as a whole. It is not merely a question of making a rigorous readjustment of the structures of Catholic Action or granting access to other movements to dialogue on an institutional level or yet recognizing other, more flexible forms of apostolate.

It is definitely a question of union with or separation from the Ecclesiastical Hierarchy, depending on whether or not the latter accepts to compromise with the temporal sphere. And this affects all sectors of the lay apostolate whether organized or not.

This separation is one of the characteristics of the “prophetic current.” Its short-term goal is “the liberation of excessively heavy structures” by rejecting the mandate of the hierarchy and creating “prophetic groups” engaged in temporal action.

However, latent behind this initial formula – which is hoisted as a necessary reform of the structures of organized lay apostolate in line with the Council to better adjust it to a secularized society – is a new conception of Church that in fact opposes a “church community of men” to the “Church institution,” and “lay prophetism” to the ecclesiastical Magisterium.

## II – Ideological content of the prophetic current

### 1. Worldview

In the first place, the movement shows a special interest in discovering the reality of today’s world as an indispensable condition to attain the much-desired adaptation of the Church to these realities.

To discover the “signs of the times” they employ modern techniques of social investigation: **sociology** and **statistics**. But in this case that necessary employment has some fundamental **flaws**:

On the one hand, **they ignore any kind of reality that one cannot grasp or explain through these techniques**. The result is that, overdoing a necessary realism, they

focus on Church realities by employing exclusively sociopolitical criteria and thus fatally plunging into relativism.

Add to that the aggravating circumstance that **many of the surveys they promote do not merely inquire about and harvest an opinion but are clearly directed to CREATE IT in a certain direction** in which the pollsters are interested. Questions are usually asked in such a way as to place the interviewed person before the alternative of choosing something archaic and obsolete or giving the exact answer the researchers want to get, which is always presented as the most “attractive.” The result is obvious: facing a hasty questionnaire without time to reflect or dealing with topics we do not know in depth, all of us today prefer to be seen as “advanced” rather than “backward.”

On the other hand, **these sciences are given such an absolute value that they are turned from indicative into normative sciences**. On pointing out certain facts they emphasize “that which is,” so that one could not even think of “that which should be;” “that which is” simply becomes the same as “that which should be.”

No longer is it a question for these sciences to tell us, among other things, what “the signs of the times” are; instead, **everything** they tell us *are* “signs of the times” (meaning a ‘sign’ that the Church must welcome and accept).

Consequently, everything they indicate constitutes “inevitable processes” that do not admit opposition or adjustment but on the contrary impose change and adaptation. Hence, as we will see later, one must not try, for example, to “resacralize the world” but rather to “desacralize religion.”<sup>7</sup>

### **Atheism and Secularization**

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<sup>7</sup> Fr. Yves Congar mentioned and refuted this idea in his lecture, “God’s Appeal,” to the Third World Congress of the Lay Apostolate held in Rome in October 1967. The full text of that lecture was transcribed in Congar’s book, *A mes frères*, Editions du Cerf, 1968, chapter III, pp. 77-104.

As a result of this state of the world, they find themselves facing an obvious fact: **a phenomenon of massive atheism**. This undeniable reality has become so radical and widespread that they conclude that today's man is essentially atheistic, rejects all religion and only accepts help to promote himself culturally and socially. Delving deeper into the causes of atheism, they summarize them by saying it is a **coherent** and logical **phenomenon** that totally corresponds to the 'counter-testimony' given by Christians both individually and in community.

- "The world is atheistic not for its own fault but by our fault."
- "We have turned our God and our Church into a scarecrow that will be logically despised by those who love sincerity, liberty, responsibility, and to whom we remain faithful, to our own shame."
- "We have so disfigured the face of the Church that she can no longer be accepted by men."
- "Instead of presenting a living, realistic, incarnate God, we Christians so often nurture religious legends and myths that we have been incapable of convincing."<sup>8</sup>

On the other hand, they claim that atheism can become a positive factor: more than a "loss of faith" one should speak of a process of **purification** and **maturity**. Today's man, liberated by scientific progress from an ancient state of mystification, replaces religious myths with something more rational and therefore more consonant with his nature.

In their eyes, the atheist acquires a new dimension. He is no longer a diminished or incomplete person as we were often told. On the contrary, he is seen as a man "of elevated stature" that "moves in the vanguard" and has the courage to live facing his problems and world problems head-on

without help from a "support-God" or an "explanation-God."

This admiration leads them to ask themselves what makes a Christian different from an atheist. Their answer is disconcerting: "We have often times touched on this point in our discussions without obtaining satisfactory answers."<sup>9</sup>

Appreciation of the atheist also extends to the modern and atheistic ideal of the world; an ideal they believe to have achieved goals where we Christians have abysmally failed, and that sooner or later will end by imposing itself.

This sensation of frustration, along with an appreciation of its immediate efficacy, is the cause of their fascination with Marxism, leading them to accept a stable collaboration with it in the work of transforming society especially in the fields of labor unions and politics.

The conclusion of this analysis is that atheism, after all, is nothing but **a process of secularization**.

Its concept of secularization is **not limited to**:

- a recognition of the autonomy of natural laws;
- a just appreciation of temporal realities without pseudo-sacred or pseudo-religious references or explanations;
- a suppression of the abuses in which men and Christians may have fallen in certain epochs or situations; **but they understand secularization** as a radical suppression, by obsolescence, of everything that is a sign or presence in the world, of realities superior to purely human and natural realities common to all men and acceptable by everyone.<sup>10</sup> In this secularized

<sup>8</sup> L. Evely: *A Religion for Our Time*, pp. 27-28.

<sup>9</sup> L. Evely: op. cit., p. 31.

<sup>10</sup> A concrete and meaningful manifestation of this fact, along with the forgetfulness or neglect of Christian

world, the only possibility of drawing the Church closer to man is achieving a humanism that coincides with the one practiced by groups of different hues. Therefore, the consequence of their analysis is that the Church must be the object of a drastic reform so she can be ready to adapt to the present-day world, which demands that she:

- make new commitments;
- setup new structures;
- come up with a new concept of evangelization.<sup>11</sup>

## 2. Criticism of the Church

**Criticism** is the **indispensable premise** for edifying the “new Church,” because:

1. it brings the conviction that **the Church’s present corruption demands radical change**;
2. it makes obvious that **the reform must come from the laity**, because nothing can be expected of the hierarchy.

This criticism, occasionally accompanied with noisy acts of “contestation”

(global protest), often causes concern because of its radicality.<sup>12</sup>

For this reason, they seek to justify it:

1. **by framing it into a climate of profound disquiet over the survival of the Church**, on the brink of failure –they claim– “for having betrayed her mission;”
2. **by deeming it an unmistakable sign of vitality** in a Church of adults that has overcome the phase of “bovine passivity” of the laity.<sup>13</sup>

On the other hand, since **at times this criticism is based on real facts or on half-truths**, it is easily accepted and often assimilated even in its most corrosive aspects.

Far from encouraging those who listen to build the “new Church,” this criticism **leads in many cases to a situation of bitterness, frustration and resentment that causes a total break with the Church community.**<sup>14</sup>

The promoters of the “prophetic current” realize this but are not shaken. They argue that those incapable of overcoming that shock and purging their faith belong to the “alienated masses” that sooner or later will take a distance from the Church so that the

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martyrs, is perhaps the exaltation of ‘lay saints’: men without faith but with a ‘lay mystique’ that leads them to give up their lives for a human cause.

**Alceu Amoroso** [Lima], a member of the Pontifical Commission for Justice and Peace, in an article titled “About the Victims of Violence: Camilo Torres, Che Guevara and Régis Debray” (ICI, no. 301, p. 21), writes: “I can praise without fear the heroism of these three hardly common men: a priest, a philosopher and a physician... I cannot deny that these three victims of violence represent, in our time of technological pragmatism, not only an example of what is there of most pure in human nature, to wit, the capacity to sacrifice for a just cause, but also a desperate protest of human dignity against the pessimism, false happiness and injustice of civilization; against prosperity founded on justice.”

<sup>11</sup> J. Grottaers: lecture cit., pp. 14-16.

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<sup>12</sup> ICI, no. 321, pp. 11, 12, 13: “Youths Break into the Katholikentag,” Ibid. no. 321, p. 13: “Occupation of the Cathedral of Parma”, Ibid. no. 319, p. 7: “Occupation of the Cathedral of Chile.” Ibid. no. 315, pp. 36 & ff.: “Les agitations de l’Eglise ‘contestatrice’ à Lille.” Texts transcribed in Part III-4 of this study, titled, “Development and Concrete Manifestations.”

<sup>13</sup> ICI, no. 319, p. 1, editorial: “The authority of the papal Magisterium today is the object of vehement debates. In many countries, there is talk about a ‘crisis of authority.’ We are neither indifferent nor alien to this debate. To us it appears inevitable and healthy in a living Church.”

<sup>14</sup> ICI, no. 313-314, p. 15: “One even sees groups of these Christians leaving the Church and practically separating themselves from her. There are movements of engaged Christian youths in which they no longer talk about the Church and no longer feel any anguish over the situation in the Church: these Christians stay outside of it; and while keeping the Christian faith, they see no reason at all to remain in the Christian communities.”



latter will be reduced to a small minority without triumphalism or manifestations of power.<sup>15</sup>

**Analyzed with sociopolitical criteria, the whole past** of the Church is thus judged in an impious and negative fashion.

As far as they are concerned, the Church began to corrupt herself from the time of Constantine; and all her later development was conditioned by that fact.

Thus, the Church hidden in the catacombs became:

- a **triumphalist** Church **beholden** to the State: Western Christendom, supported only by official and external pillars, led to a mythified religion. Christendom was not a product of the faith but of political alienation;
- a Church **dominated** by a providentialist paternalism and by a clerical paternalism that cause infantilism in the laity;
- a Church **ruled by a Magisterium full of abuse and contradiction** that not only failed to respect the autonomy of individual consciences but also “constrained the world,” obliging it to act according to “our truth”;<sup>16</sup>
- a **dehumanized** Church. On basing love of man on love of God, the Church betrayed man’s love for himself. “In order to love man, it was necessary to break with the Church;”
- a **rigid and inflexible** Church which placed her structures above the “spirit” in crucial moments of her history. “In the Reformation, Protestants took with them the

Holy Spirit and the word. We were left with hierarchy and rite;”

- an **established** Church with a whole network of “confessional” institutions and organizations that now hinder the development of an engaged missionary commitment;
- finally, a Church which in all her history **was unable to bring anything positive** to humanity:

“For many centuries we have done nothing but fail and thought of nothing but surmised. We failed in the democratic republican turnabout; we failed in the social question; we failed in the biblical question...” “The failure of Catholic missions is tragically obvious.”

“The question of modern science, modern philosophy, modern technologies, is something we have ignored or underrated to the point that it seems we are not in this world.”

“The history of the last two centuries is not, as many Catholic historians believe, above all a revolution of men against God but a diehard resistance by some conservative, lazy and tyrannical Christians, backward in economy, sociology, science, philosophy, and even in theology, exegesis, liturgy and God-knows-what-else, to all those who wanted to move forward.”<sup>17</sup>

The **bishops** receive the harshest criticism, as according to those in “prophetic groups” they are responsible for the Church being stuck since, “far from engaging the problems of our time they constitute the greatest obstacle for renewal.”

The accusations are formulated thus:

- 1- the laity’s coming of age and present dynamism gives them a new vision of bearing witness and of temporal commitment;
- 2- it is utopian, in a secularized society, to try to conquer

<sup>15</sup> G. Casallis, in ICI, no. 303, p. 8, cites Robinson’s theory that the Church must accept death as a social reality “in order to participate in the annihilation of Christ.”

<sup>16</sup> Nicolas Boulte, president of the French JUC (Catholic University Youth) in *Le Monde*, November 3, 1965 (see annexes 1-2)

<sup>17</sup> L. Evelyn: op. cit. pp. 27-29.

ambiences from within as Cardin advocated. Today a Christian must accept secularized society as it is, and blend in with all men without distinguishing himself from them in any way. Consequently, he must entirely reject confessional actions or groups, that is, groups that wear the Christian label;

- 3- therefore, the only valid temporal commitment and witness is to engage with any group that seeks to raise the condition of the oppressed. That commitment must be so radical that the person must not refrain from violent revolution;<sup>18</sup>
- 4- the hierarchy must support this new conception of temporal commitment and encourage all organizations to adopt it so as not to become an obstacle to the march of history. But it does not do that because it is out of step,

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<sup>18</sup> *Croissance des Jeunes Nations* magazine, no. 67 p. 24.

An article by (ICI director) **Georges Hourdin** on “The Just Violence of the Oppressed” cites Arlino Souza (ex-coordinator of Catholic youths).

In the magazine, *Tiempos Modernos* (April 1967), he states: “Cristianity and revolution are reconcilable... One should be able to be Communist and Christian... a Christian and guerrilla man? ... Why not, if there is no other remedy?”...

In Uruguay, the magazine *Víspera* (January 1968), of the students of the Pax Romana group devotes nearly two-thirds of its pages to Che Guevara, revolution and guerrilla warfare; and it is not to attack them” (ICI, no. 306, p. 6).

“Open Letter to the Pope,” by the Latin Confederation of Christian Unions (CLASC): “As for the revolution, the most important point is not violence or non violence; we simply must carry out revolution to its ultimate consequences” (ICI, no. 321, p. 8).

A letter by eight hundred priests to the episcopate on the Latin-American continent asks for “an ample margin of freedom in choosing the most adequate means to liberate peoples from passive violence” (ICI, no. 321, p. 8).

See also Part III-3 of this study, titled “Concrete Manifestations”: “France: The Church and the Revolution. The Revolution in the Church.”

anchored in obsolete positions, and tied down by Constantinian commitments.

In essence, its nonpolitical attitude is nothing but “a larval form of conservatism.” Its quietism may be interpreted as “acceptance of the established disorder.” By holding on to archaic structures like the hierarchical mandate, it in fact opposes the renewal of the lay apostolate.<sup>19</sup> Ideally, this situation should liberate organizations from the control of the hierarchy. But that is often not possible, so that when the time comes to make temporal commitments people must leave those organizations to form flexible groups with complete freedom of movement.<sup>20</sup> See annex 1 on “the crisis of Catholic Action” in France and the birth of JUC.

On the **Council** they opine that it was a hope but fell so far short of expectations that it has already become obsolete:

- the Church failed to commit herself. The hierarchy insinuated solutions but did not delve deeper to arrive at their final consequences. In fact, save for rare exceptions, it never left its traditional immobility and did not give the laity an opportunity to speak out amply;
- this obliges adult Christians to remain in state of tension and prepare a new Council in which an ample, qualified and dynamic lay representation may explode the

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<sup>19</sup> J. **Grotaers**: lecture cit., pp. 8, 11, 13.

<sup>20</sup> The case of the French JEC (Catholic Student Youth) in the crisis of 1965 is such an example. The leaders who resigned to maintain their commitments with UNEF (National Union of French Students, part of the International Students Union, a member of the Marxist International) founded JUC [Catholic University Youth] which defined itself as “prophetic” (see annex no. 1).

barrier that separates the Church from the world.<sup>21</sup>

The “prophetic groups” criticize the Council especially regarding the **Decree on the Apostolate of the Laity**, which they consider “a second rate conciliar document that will not have much future” and owes its existence to the support of episcopates (in Germany, France, Spain) that wanted to preserve existing structures at any cost.

They consider the Decree has two important flaws:

- ratification of the hierarchical mandate;
- establishment of a now obsolete temporal-spiritual duality.

Here is what they think of the **mandate**:

- it harms the notion of responsibility of the laity in the Church;
- lay people subjected to it are destined to be “submissive interlocutors” of a hierarchy which, instead of dialoguing, continues its monologue;
- if some lay leaders admit the mandate, it is “for the prestige and moral advantages that submission to the hierarchy procures them” (see note 19).<sup>22</sup>

Regarding **temporal dualism**:<sup>23</sup>

- they deny that Christian principles must inspire action in the temporal sphere;
- they deny that the lay apostolate has a direct evangelizing mission; at best they admit this directly evangelizing action will happen only when the more urgent

problems of humanity (hunger, justice, development) are solved;

- they identify history of salvation with history of the cosmos, kingdom of God with progress of civilization. They believe the growth of humanity – following its own movement – is the growth of the Mystical Body of Christ.

### 3. **New Church**

Their **critique** and examination of the situation manifest an obvious fact: that the Church as such is not valid in a new world. Therefore, if she wants to serve today’s man she has no other remedy but “to tear down her structures and enter the path of secularization.”

Therefore, they feel called to a fascinating task: to reform the Church and give her “a new face.” This reforms implies having a new concept of Church with new contents; a radical revision of some of her concrete aspects; and democratization as the only means to carry out that reform.

#### A) New concept of Church

“The criticisms, appeals and demands of atheists outline a real program for us by showing the traits that should characterize and do characterize the true Church of the true God.”<sup>24</sup>

To answer these criticisms, follow that program and survive in a secularized – atheist – world, the only alternative for the Church is “prophetic reform.”

This supposes a revolutionary concept of Church:

- the **fundamental requirement** to belong to her is to love man and join the sociopolitical struggle for his liberation. “The main thing for us is our militant revolutionary commitment;”

- the **concept one may have of religion** (supreme value or alienation), its **relationship with God** (indifference, negation or direct attack), and **attitude**

<sup>21</sup> ICI, no. 315, pp. 36 & ff. (transcribed in Part III – 3). The movement “Bible and Revolution” calls for “a future Council be held with the grassroots in mind.”

<sup>22</sup> J. Grottaers: lecture cit., pp. 13 & ff.

<sup>23</sup> J. Grottaers: lecture cit., p. 9.

<sup>24</sup> L. Evelyn: op. cit., p. 28.

**toward the believer** (respect or atheistic proselytism), **are secondary questions;**

- what someone thinks of God does not matter as long as the person is concerned with his fellowmen. In fact, he who loves man loves God even if he thinks he is fighting Him;

- for this reason, a Communist atheist who fights for man is a full-fledged member of the prophetic Church, more so than a baptized person who is not committed to the revolutionary struggle.

## B) New contents

### A poor Church, a Church of the poor

1 – **The first riches of which the Church must be despoiled is “the unbearable sufficiency of possessing the Truth.”**<sup>25</sup>

For many centuries, we have fabricated for ourselves a “God explanation” for everything that exists, a “God-support” for human frailty. We have used religion as morphine. We have presented the Truth as a monolithic block of granite.

We have turned religious education into a protective armor that has placed us in an “offensive” stance: avoid being seduced while nevertheless retaining our capacity to seduce.

Facing this obsolete sufficiency – which covers up a larval infantilism – today **a new type of mature and adult Christian imposes himself**, one who:

- knows that the Truth does not exist, but rather “my truth and your truth;”

- accepts doubt, insecurity, obscurity, vacillation;

- walks unarmed, vulnerable, naked, open, extending a friendly hand to all men;

- does not provoke others with the riches of his faith and self-assurance.

In a word, a person who is really “poor:” one with whom everybody meets at

will because they figure he has no riches to give and is always ready to receive.

2 – Accordingly, the **Church will not be poor** or prepared to enter the path of secularization **as long as she does not detach herself from “her cathedrals,” institutions and works; as long as she does not relinquish all external, organized and massive manifestations.**

a) As a consequence, the Church must divest herself from her **teaching institutions** at all levels.<sup>26</sup>

“A **Catholic university** is an obstacle to evangelization;”

“A **confessional school** is a germ of division opposed to universal fraternity;”

“**Teaching in general** must be secular and neutral. Religious Orders which have hitherto devoted themselves to this work will now perform a strictly cultural function and adopt a secular way of life.”

b) The Church’s **charitable works** (beneficent, cultural, educational etc.) must limit themselves to act in a merely humanist fashion by helping man for the sake of man without any kind of religious reference.<sup>27</sup>

c) **Organizations of the apostolate** face this alternative:

Either replace an out-of-step evangelizing action with a completely non-confessional temporal commitment, that is, a revolutionary temporal commitment, or disappear.<sup>28</sup>

d) Christians must abandon **any political or social action** that implies

<sup>25</sup> L. Evely: op. cit., p. 28.

<sup>26</sup> ICI, no. 321, pp. 31-32. ICI, no. 319, p. 18. *La Vie Catholique Illustrée*, no. 1156, pp. 34 & ff.: “I put my son in a secular school so that his faith will be more genuine. Looking at other religions and at the atheism of his teachers and colleagues constantly obliges him to think about his faith and purge it, reducing it to the essential.”

<sup>27</sup> *Fêtes et Saisons*, August-September 1967, no. 217 (fully dedicated to the preparation for the 3<sup>rd</sup> World Congress of the Lay Apostolate), p. 9.

<sup>28</sup> J. Grotaers: lecture cit., pp. 14-16.

defending a conception of society according to Christian principles.

Therefore, any political party or confessional union that prevents or hinders the union of Christians with other men, especially with Marxists, must be rejected.<sup>29</sup>

**An incarnate, desacralized, demythified and anthropological Church:**

Reduced to small communities without manifestations of power, idealisms or triumphalism;

Committed with the struggle for the poor, giving its members only an answer to the problems of hunger, justice and development;

Bereft of the philosophy of the past; bearing witness not through the word and through worship but through temporal action and commitment: “social justice and love of others, no idolatrous worship;”

A Church free from any Constantinian commitments, that is, totally detached from the temporal power so that she may need no concordats or any kind of stable relationship.

Collaboration and participation by Christians in capitalist [Western] governments is seen as a compromise with “established disorder” and must be replaced with an action of opposition and guerrilla [warfare] coming from a Church “in the catacombs.”

This norm is valid only in Western countries. On the contrary, in socialist countries, the Church as such and Christians as such must collaborate with their nation’s regime and hold government posts.

Germans in particular have a providential historic mission: to serve as bridge between East and West and reconcile the two Germanies through reconciliation

between Christians and Communists inside the “prophetic Church.”<sup>30</sup>

**A Charismatic Church:**

Led and governed not by the hierarchical Magisterium but by “charismas” manifested preferably in the lay Church.

Because of his baptism, a layman receives from the Holy Ghost certain charismas which of themselves escape the judgment and assessment of the hierarchical Church.

The Church has cast aside and smothered this independence, especially since the Protestant Reformation and as a reaction against it. Only four centuries later, at Vatican II, did the Church recognize her error.

However, the Magisterium continues to refuse accepting “lay prophetism” with all its consequences.

That makes it necessary for lay people to unite and demand their legitimate right before the institutional Church to supervise the final decisions of the Magisterium so that it is unable to adopt any attitude that runs counter the general consensus of the laity.<sup>31</sup>

**C) Radical revision of some concrete aspects**

**The new morals**<sup>32</sup>

<sup>30</sup> See part III–3, “Concrete Manifestations”: “Federal [Republic of] Germany. East Germany.”

<sup>31</sup> ICI, no. 303, p. 8 **Marietta Peitz**: “The problem of the ‘two Churches’ is raised more in Latin America than in Europe... In Peru, I found a tragic abyss between the official, almighty hierarchical Church and youths who are alone and fight alone. I found only ten priests who understood what the Church of the poor is about: they oppose the Nuncio.”

This idea was very present in some sectors of the 3<sup>rd</sup> World Congress of the Lay Apostolate (Rome, October 1968).

One of the texts most employed to support this theory is the recent work by **Hans Kung**, *The Church*, particularly the chapter devoted to studying the “Charismatic Church.”

<sup>32</sup> *Fêtes et Saisons*, no. 217, August-September 1967, pp. 12 & ff.: “The essential is to love and order the behavior of love. Conjugal morals make no sense to a

<sup>29</sup> J. **Grotaers**: lecture cit., pp. 14-16.

The traditional morals of the past, casuistic, impregnated with “taboos” and a sense of sin, and defined in concrete norms, must be overtaken with new morals, more ample and general, for mature and free men.

Christianity is only a vital attitude, an ethics that derives from the consideration and presentation of Jesus Christ as a perfect man, an anthropology, a social morals.

According to each man’s concrete situation, individual conscience has absolute primacy upon any objective norm. The Church must not interfere by dictating norms or general principles about concrete problems.

Canon Law must not be reformed but eliminated.

Christian morals must be reformed by the laity and not by the hierarchy (pope, bishops and priests), whom celibacy and removal from the world’s problems render unfit to face some of the most burning issues.

### **The sacraments**

Creation and Incarnation are the two fundamental facts in the history of salvation. Through them, God purified and dignified matter (the world) and man to such a point that they are the only two important “sacraments.”

Everything that adds to this elevation of the world and of man sacralizes, mythifies and diminishes the autonomy of the order of Creation.

As a consequence, the Christian sacraments add nothing new, or only very little. And thus one cannot say that baptism is the first religious act of man; his birth is instead.<sup>33</sup>

Administering **baptism** to children is a lack of respect for the dignity and liberty of the human person. Each must decide about being baptized when he has maturity to understand the commitments that this sacrament entails.

**Penance** is called into question by Christians because the way it is now practiced makes it strange and unbearable for today’s man. It must be replaced with collective liturgical penances. The only thing that matters is for man to recognize himself a sinner and adopt an attitude of sinner. Accusing one’s sins to a priest is an addition, something we have invented out of masochism and eagerness to incorporate everything that is disagreeable into our religion.<sup>34</sup>

The **Mass** as such purifies and justifies a man who finds himself in mortal sin without the need for confession.

**Collective homilies** are the best way to take to the Church all the problems (doctrinal, theological, political, social etc.) that arise in the world and in the Church today and have them freely discussed and debated by the laity.<sup>35</sup>

**The bond of marriage** is automatically severed when love disappears.

In case of separation, the Church must authorize the innocent consort to contract a new marriage.<sup>36</sup>

**Religious vows** suppose a now obsolete “consecration” that separates those who make it from the world, thus alienating great masses of people from the Church. They depersonalize and dehumanize, creating a type of man or woman Religious closed to temporal realities. Above all, nuns give the

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couple who truly love each other...To sin is to not love” (ICI, no. 319, p. 25).

<sup>33</sup> Quoted by Congar in his lecture at the 3<sup>rd</sup> World Congress of the Lay Apostolate (Rome, October 1967).

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<sup>34</sup> *Fêtes et Saisons*, no. 217, pp. 14-18, and no. 218, p. 10. Survey: “Why Don’t They Want to Go to Confession?”

<sup>35</sup> ICI, no. 305, pp. 32 & ff. Federal Germany: “Since it is impossible for us to dialogue with our bishop, only one solution is left for us: to provoke the institution. How? By speaking out for Vietnam or bringing politics into the Mass.”

<sup>36</sup> *Fêtes et Saisons*, no. 217, p. 35: “The Church has talked too much to women about resignation and sacrifice. At times that supposes fleeing from effort... Other teachers today advise women to reject the Christian faith, linked to those more or less distorted values. The Church must admit a solution to the problem of separated couples by accepting the possibility for women abandoned by their husbands to remarry.”

secularized society of the 20<sup>th</sup> century an anachronistic note.

**Celibacy** creates a really repellent kind of asexual pervert. It must be abolished; and priests must marry to avoid the impression that sexuality in marriage is something less than perfect.

The causes of the massive exodus from the priesthood that we see today are:

- discouragement at Church slowness in carrying out social and ecclesiastical reforms;
- the asphyxiating model of priest that the Council ratified: "Recruiting young and generous men to make them fit the priestly mold defined by Vatican Council II will end up being an offense to public morals."

The term "consecration" has become obsolete and must be replaced with "ordination;" the priest should now be considered a functionary at the service of God and all men.

Differences between priests and laymen must be overcome, desacralizing the figure of the priest, now to be seen as an "ordained layman."

The priest will devote himself to his ministry only part time; the rest of the day should be spent on some manual work or professional activity. This is for economic reasons and pastoral efficacy.<sup>37</sup>

An aspiring priest must be formed in the "prophetic groups." He will begin by attending as a member, later train as a deacon and finally arrive at priesthood after studying theology in a private day school.

Therefore, seminaries must be suppressed.<sup>38</sup>

### **Worship and parish**<sup>39</sup>

The parish must divest itself of all activities organized under its aegis: schools, sponsorships, works of charity, libraries, sports clubs etc.

This does not mean that Christians should no longer take an interest in all these activities and forms of action. What they did before as parish members, they will do later in State institutions in collaboration with non-believers.

The parish is divided into small groups whose members freely get together according to their affinities and temporal commitments: "I do not experience the feeling of being Church except when I take part in a restricted meeting of friends in which we pray and work together united by a minimum of common options."

The groups gather in private homes where they celebrate the Eucharist sitting around a table after a frugal meal.

These Masses are celebrated in a climate of patent "desacralization": the priest dons no vestments and consecrates pieces of common bread, which everyone eats, and common wine in a large cup, from which everyone drinks.

Liturgy is subject to free creativity according to each person's inspiration.

No church building is necessary. God is found in men and not in a temple.

The church must not be considered a sacred place such as a "house of God." Being the "house of God," the temple must be used at the service of the people for profane ends (reading room, auditorium, meeting room...) and be open to all men without ideological discrimination.

### **D) Democratization**<sup>40</sup>

"Radical democratization" is the only way for the Church to acquire this "new

<sup>37</sup> Roger **Serrou**: *Paris-Match*, no. 992, July 13, 1968, pp. 88 & ff., "Tomorrow's Priest Is Already among Us," in ICI, no. 315, p. 11.

<sup>38</sup> *Fêtes et Saisons*, August-September 1967, no. 217, pp. 24-25.

<sup>39</sup> *Fêtes et Saisons*, August-September 1967, no. 217, pp. 8 & 19, Roger Serrou: "Blanco y Negro", no. 2946, October 19, 1968, pp. 36-56.

<sup>40</sup> ICI, no. 315, pp. 11, 38 & 39. See proposal by the Filipino delegation at the 3<sup>rd</sup> World Congress of the Lay Apostolate (Rome, October 1968).

face;” given the omission of the hierarchy, only lay pressure can turn the necessary changes into reality.

This democratization of the Church supposes:

1 – that the “sensus fidelium” effectively conditions decisions by the hierarchy;

2 – the creation of “institutionalized organs” of lay people who: - become the sole spokesmen for the “sensus fidelium”; - make possible the existence of a real “co-government,” making decisions and pastoral orientations for the whole Church in parallel with the hierarchy. This will be possible only when a **world organization of the laity** is established with sufficient strength to face the hierarchy on an equal footing. With their charismas, dynamism and situation in key posts in Church agencies that sound out public opinion in the Church, the prophetic minorities are called to occupy representative posts in institutionalized organs of dialogue as spokesmen of the aspirations of the people of God;

3 – lay participation in the election for posts, particularly of bishops. While State privileges in this field are an unacceptable interference, this matter should not be left in the hands of Bishops Conferences, which could turn out to be equally sectarian;

4 – access by the laity to the internal workings of the Church and information even on matters hitherto reserved to the highest ecclesiastical echelons. Information must be accessible at all levels through total disclosure.

### III. The Prophetic Groups

#### 1. Their historic mission according to the prophetic current

“Organized lay apostolate has now reached a moment of liberation from excessively heavy structures; a moment of temporal disincarnation to find a prophetic way looking toward new commitments.”

As a consequence, the evolution of lay apostolate in the sense of forming prophetic groups is a phenomenon that fits into the

unstoppable process of advancement of history, which would be useless to try and halt.

The first stage of this evolution – before the Second World War – was that of “Catholic works” that sought to preserve the Christian world from the secularization process. At that stage the unitary Catholic Action developed.

At a second moment, the Church sought to go on the offensive by reconquering ambiances from the inside. For that end, specialized movements were created. However, these movements – whose dynamism reached its apex shortly before the Second World War – thereafter, began a descending curve with talk about a crisis in Catholic Action.”

The post-war period is the hour of prophetic movements that do not seek to conquer ambiances but to accept secularized society and adapt themselves to it.<sup>41</sup>

This natural evolution sociologically explains the bewildering proliferation of prophetic groups not only in Europe (West Germany and East Germany, Belgium, France, Italy, Spain, Holland etc.) but also in North and South America and in third world countries.

In the latter, the prophetic movement is greatly developed thanks to the impulse given to the France-based “Ad Lucem” groups by their international director, **Louis Evely**.

These groups focus their action on Asian and African countries and, twenty years after their foundation have members in more than twenty nations.<sup>42</sup>

Today, many Catholic Action movements have evolved toward prophetism; and many others, including those in Spain, are expected to follow their example very shortly.<sup>43</sup>

<sup>41</sup> J. Grottaers: lecture cit., p. 14.

<sup>42</sup> L. Evely: op. cit., pp. 11 & 14.

<sup>43</sup> J. Grottaers: lecture cit., pp. 8 & 16.



## 2. Nature and structure

These are very flexible groups created under the influence of a layman, a “prophet” priest or magazine and supported on the international level by powerful organizations such as IDO-C.

(In May 1967 IDO-C magazine published an issue featuring a lecture by its co-founder, **Jean Grotaers**, in which he pointed out as the main task of participants in the 3<sup>rd</sup> World Congress for the Lay Apostolate to free lay apostolate from “overly heavy structures” by severing links with the hierarchy “to set up prophetic groups.”)

The “prophetic groups” include, without distinction, Catholics, Protestants and Marxists united around a common, “incarnate” temporal commitment.

Members of the “prophetic groups” are men and women, single or married, from all ages and walks of life; for the most part they are highly competent technicians dedicated to different professions and careers. There are priests among them, but they work like laymen; they are called “ordained laymen.”

Relationships in these groups are not paternalistic but fraternal; they are animated by a prophetic team in which the distinction between clergy and laity has been overcome.

These groups are not isolated. In the above-mentioned lecture, Grotaers spoke of a weekend meeting in Flemish Belgium in which he had participated; the twenty participating groups of intellectuals were linked with one another.

Nor are these groups always on the sidelines of organized apostolate. They can spring up and be established inside organizations of the apostolate. In this case, their mission is to rise to the board of directors in order to impress the “prophetic sign” on the organization.

## 3. Meetings and technicians

a) Each group is established by a “prophet” who is either a lay person or an “ordained layman” with three or four people,

preferably workers and students but also couples etc.

b) On a first stage they show great interest in seeking “confessionality,” that is, é, taking over or appearing to take over the parish and other religious buildings or organizations of the apostolate. On certain occasions, they will invite the local bishop for a meeting to bless the “work,” allowing them to become established in the diocese. This is necessary not to “scare away” their sympathizers. “We are still relatively weak and need to count on the support of the bishop and the parish priest to take the first steps, but later we will do without that.” “No one suspects anything and no one fears anything, because this is born within the Church.”

c) Initial meetings are oriented toward attracting potential members. In general they adopt the format of a “liturgy of the word” held in a climate of friendship in which they deal with topics as attractive as charity, peace etc. based on biblical readings, with chants and the recitation of Psalms accompanied by a final colloquy.

d) Later they organize and propose a greater interaction or **conviviality** for which they invite the more “restless” and “impressed” people. At that point, they try to obtain their “conversion,” that is:

- recognize themselves sinners for not having lived in charity and for having a false religion;
- an individual recognition is not enough; they also need to become aware of the sins of the Church;
- they must humiliate themselves and take a poor man’s attitude; acquire the consciousness of being poor in a Church of the poor;
- and then ask forgiveness. Upon being accepted by the brethren into the community and beginning to love, all is forgiven.

e) There is also a **cathecuminate**. To attend it is necessary to reset oneself to a “blank page.” Forget every trace of that false, obsolete religion. This is indispensable for the person to open up to others and love them in

the new Church. If this responsive flexibility is lacking, the new member is invited in one way or another to leave the group.

f) In relation to the Magisterium and the hierarchy, their attitude evolves according to a process of radicalization:

- at a first moment they leave out any reference to the hierarchy. "Charity" and "peace" occupy the whole time and exhaust the subject;
- later they begin to ridicule the hierarchy with sayings or more or less regular jokes and then start making totally negative criticisms of it;
- ending up in a real climate of confrontation, separation and opposition.

g) In the first contacts, group members insist that the meetings are not prepared at all and that they have practically no techniques of action. "Everything is spontaneous because only the charismas of the Holy Spirit are at work." However, liturgical meetings are prepared in advance so that if any of those in attendance asks a question or proposes a non-foreseen topic, he will be silenced or ignored.

h) They hide the mutual bonds among the groups and deny the existence of leaders in their current, claiming that only the Holy Spirit leads and spreads their groups throughout the Church.

i) Only group leaders know the totality of the prophetic ideology, which they make known gradually and with great caution, above all on the early stages. They themselves recognize that their viewpoints on the "new Church" (Baptism, Confession and their relations with the Magisterium, the Pope etc.) are known only to a small number of their members.

#### **4. Development and concrete manifestations**

##### **Holland**

The "De Horstink" Center, which until 1965 was the National Center of Catholic Action, abandoned its "mandate" to become a "Center of Communications between the Church and the World." It carries out its work in collaboration with Protestants and atheists (Grottaers, lecture cited, p. 11).

##### **Italy**

"Political clericalism," which gives the Italian republic a confessional hue by virtue of the Concordat, slows down missionary action. In this situation, the more dynamic vocations of the lay apostolate broke away from Catholic Action and joined groups with a more flexible structure and without a mandate, groups that proliferate in an incredible way (Grottaers, lecture cited, p. 12).

##### **East Germany**

Experiences here are particularly interesting.

First, there are the "**Christians of Dialogue.**" They are small groups of Catholics who, abandoning the position of the institutional Church and opposing the majority of Catholics, embrace "the great mission" of holding government posts and collaborating with the [Communist] regime in an attempt to make the premises of the Communist society compatible with Christianity. By acting that way, they believe to be fulfilling an historic, providential mission.

With them are **groups of the "Gossner Mission,"** strongly influenced by Bonhoeffer and by the first wave of French worker-priests who seek to demonstrate that one can be a Christian and live in a socialist society, and even become a Communist without ceasing to be Christian. They deny that communism is necessarily atheistic. They strenuously fight absenteeism by Catholics faithful to the Magisterium. These groups' lifestyle is in line with many others in the West. They also celebrate the Eucharist in private homes as they figure that worshipping in church has become obsolete.

In the student world, the **“Studentengemeinden”** groups formed by Protestants and Catholics also give signs of great “dynamism.” They gather students, future professors, humanists and theologians. “As is natural,” they show some opposition to the official Church. They are committed to theological reform, particularly in regard to Church-world relationships, and to search for new ways to celebrate the liturgy.

In parallel to these groups, the **“Evangelic Academies”** call Church traditions into question in name of the “Church of tomorrow.” Their study journeys deal with every possible and imaginable problem relating to commitment “with the new society.”

These academies and some pastoral Catholic centers try to come up with new theological creations starting from considerations such as “the priest as layman and the layman as theologian” (ICI, February 15, 1968, pp. 30 & ff.).

### Federal Republic of Germany

Facing a Church “drowned and enmeshed in the sociopolitical context in which it is engaged,” small groups arise and strive to renew church structures and shake Catholics from their “spiritual and moral complacency.”

The **“Critical Catholicism”** movement (also called “Kapo,” extra-parliamentary Catholic opposition) was born in 1968 from the grouping of several associations including “Pax Christi.” It proposes to renew and democratize the Church. It claims that its thought is inspired from the theories of the Münster theologian, J. B. Metz, according to whom the Church must play a critical role vis-à-vis society.

Its members intervened in the 82<sup>nd</sup> “Katholikentag” held in Essen from September 4 to 8, 1968. In it, their criticism and action – like those by “little groups” of French students in May [NT: known as the ‘Sorbonne Revolution’] – found a favorable ground. United with representatives of the BDKJ (Federation of Catholic Youth

Associations, “formerly known for their docility”), they asked for:

- criticism of authority;
- dissolution of Church-State relationships;
- democratization of teaching and suppression of confessional education;
- contacts with Eastern Europe;
- a fundamental revision of doctrine on birth control by the Pope (*Humanae Vitae*);
- suppression of the “imprimatur”;
- suppression of regulations on mixed marriages;
- more democracy and disclosure in diocesan finances;
- democratization of the ecclesiastical press;
- replacing the “Katholikentag” with a National Council like Holland’s; and
- creating a “Kirchentag” organized jointly with Protestant churches.

The **“Group 55”** and the **“Munich Group”** work silently but publish the most leftist monthly magazine in German Catholicism: *Werkhefte*, “a magazine for problems of society and Catholicism.” In August 1968, it organized a colloquy with Marxists.

Another group is the **“Rühr University Students.”** The parish of Catholic students in Bochum is closely united with Protestants. A theology student says, “Since it is impossible for us to dialogue with our bishops, we have only one solution: to provoke the Institution. How? By making statements favoring Vietnam or by bringing politics into the Mass.”

October 1967 saw the foundation of a **“Democratic and Catholic Workgroup”** presided by a professor, a journalist and a student. This circle proposes democratizing the thinking and structures of the Catholic Church or at least – in the words of Hans Friemund, who works at Berlin Radio – “to bring out the urgency of this democratization” (ICI, no. 325, pp. 11-13).

## France

### The Church and the Revolution

(ICI no. 315, pp. 36-40).

Based on the May developments, leftist Christians accuse the institutional Church of:

- not really taking a stand regarding events;
- not being revolutionary since “the established Churches objectively support capitalist regimes;” and “their structure is alienating.”

The “small groups” organize numerous public debates on “Christians and Revolution.” One of them was organized at “free Sorbonne” on June 8 by Sister Marie Edmon, a helper and director of the magazine *Echanges* at request of CRAC (Revolutionary Committee for Cultural Agitation) on the topic, “From Che Guevara to Jesus Christ.”

### Revolution in the Church

(ICI, *ibid.*).

Leftist Christians also “contest” church structures; that “contestation” takes various forms, from extremely revolutionary kinds all the way to more “dialoguing” ones:

#### **1 – The “Bible and Revolution Movement”:**

- wants to hold popular assemblies outside worship hours;
- asks “for a future Council to be held with the grassroots in mind;”

#### **2 – The “Temoignage Chrétien” Federation of Groups:**

“Rejoices” over the fact that “contestation” exists also in the Church and makes a concrete proposal: to create at all levels of the Christian community, elective **lay councils** endowed with great powers to guide and orient.

#### **3 – Assembly held at the Church of Saints Peter and Paul in Lille:**

A workgroup was formed to seek new structures that make it possible to discover the

causes of the malaise reigning in the Church community.

About twenty Christians, men and women, physicians, engineers, economists, sociologists, students and chaired professors held an assembly as numerous as heterogeneous to pose a question: Is the Church as such an obstacle for the fulfillment of her mission? Why? In what way?

In spite of opposition by part of the parish clergy, the pastor gave his support and the bishop his authorization.

The assistant to the chair of Geography of the Faculty of Letters, Mr. Jean Pierre Angrand, opened the debate and expounded the why and how of the assembly. He started out thus:

- “whereas for thirty years now, and thanks particularly to the development of Catholic Action movements, we Christians are present in the world participating in the social, economic and political life of the nation;”

- “this presence enables us to live in contact with nonbelievers and ‘marginalized,’ non-practicing Christians;”

- “we ask ourselves: why are these Christians on the margins or outside the Church? Is there not some cause within the Church herself (administration, mentalities, structures of laity and clergy)?”

- “we deem it a duty to come here today to ask ourselves this question. All of you can intervene, but without accusations or requests for justification. We ask priests to listen patiently without giving any answer in their own name or in the Church’s name. Tonight we will not answer anything;”

- “we will present a dossier to reflect all together. We will begin a work of searching – that must not be blocked with premature questions – to see the cause of our difficulties;”

- little by little, everything has been analyzed: a picture, already obsolete, of the parish; the Catholic Action movements directed by the hierarchy, whose structures need to be modified to give their members

greater responsibility; the political-temporal commitment of the Christian and of the church as such;

- “can a Christian engage in a political movement of the extreme left?” The answer to this was that “the Church must engage a lot more;”

- “the Church’s pyramidal structure is called into question. Lay participation is asked not only among the “grassroots” but also in the highest posts: Bishops – and why not? – Pope;”

- opinions were greatly divided. Some thought the assembly was marvelous, others not;

- “it is a pity that this ‘contestation’ movement did not exist before to influence the Council;”

- “this meeting,” a Protestant pastor said, “is dangerous if we do not truly trust the word of God....because if these are merely human thoughts they could lead us too far;”

- the assembly directors promised to come up with a “list of demands” for the Church.

#### **4 – Permanent debate of Catholic law students at the “St. Yves Center” in Paris during the May events, directed by Dominican fathers:**

A large banner was placed on the façade: “Students, workers, the revolution, and Christians.”

Just like in the Sorbonne, students, young workers, adults and persons from different ambiances, nonbelievers and at times even interested passers-by participate in the debates.

These deal with the attitude of Christians facing the events, relations between Marxists and Christians, and the need for revolution.

A former director of the Christian student movement presented himself as revolutionary “par état” and denounced, to those present:

- religious alienation;

- the Church as an accomplice of imperialism and capitalism;

- he spoke of the death of God and proclaimed that all that matters is “Jesus Christ, dead and resurrected.”

- “the hierarchy is good for nothing; and the Pope would do well to say that and go away,” he said.

A priest said that everything in the Church can be “contested” except for Christ; just as everything in society can be “contested” except man.

Some Christians spoke about “profound traumas” caused by “obsolete ecclesiastical structures.”

#### **5 – Public debates at the Catholic Institute of Paris:**

A request was made to develop at the Catholic Institute “a movement consistent with the Sorbonne movement” and more generally “to establish inside the Church the practice of principles recognized as valid for ‘contesting’ society.

#### **6 – Groups of students from the Protestant Faculty of Theology of Paris:**

Protest against:

- a theology centered exclusively on the pastoral ministry;

- which does nothing but confirm the contradictions of the capitalist system, in which the ecclesiastical institution participates;

- they call into question the structures of that society (the Church) “which seeks the alienating cadres she needs in order to survive.” We have learned this in the barricades in a definitive way;

#### **7 – Ecumenical group of fourteen priests, Protestant pastors and laity of Paris:**

Launch an appeal to Christians proposing that they “gather in groups according to initiatives they deem most adapted and efficacious to define with greater freedom and create conditions for this renewal of Christian existence” (ICI, n° 313-314, pp. 21 & ff.).

## Italy

### **Occupation of the Cathedral of Parma (ICI no. 325, p. 13):**

Participants thus explained the objective of the occupation:

- we do not want the Church of St. Evasius, presently under construction in a suburb of the city, to be built with funds from the Savings Bank (Cassa di Risparmio);

- we do not accept that a priest be transferred without consulting the faithful directly affected;

- we denounce the imbalance in the economic situations of priests in this diocese;

- we oppose to continue spending money to maintain the diocesan Catholic seminary, a by-product of bourgeois clericalism;

- we deem it urgent to reform seminaries so they stop producing less than cultured priests;

- we find with pain that these intolerable situations are the logical consequence of a Church understood with authoritarianism and as a support of the established power.

## Chile

### **Occupation of the Cathedral in Santiago (August 2, 1968):**

About two hundred Christians calling themselves members of the “Young Church” movement celebrated the Eucharist and went on to hold a collective press conference.

On August 13, the occupiers explained their gesture in a manifesto published in the Communist newspaper, *El Siglo* titled, “Church Prevents Commitment with the People and Their Struggle.”

The manifesto is a diatribe “against the power structure of domination and riches in which the Church often acts and against the mentality of the organizations that condition and adulterate the work of the Church hierarchy.”

At the same time, the manifesto argues:

- in favor of an evangelical structure,
- of a poor, free church open to man.

Everything is an object of criticism and “contestation” (global protest):

- the Eucharistic Congress,
- the Pope’s trip,
- good words not followed by positive effects,
- cohabitation of the institutional Church with the powerful,
- Church oppression of people’s consciences,
- the condition of priests.

“Since we do not believe in the possibilities of dialogue in the Church, we had recourse to a **violent gesture**: occupying the Cathedral.”

## Mexico

Forty-eight Mexican lay organizations ask for reform in Church structures and authority. “Catholic lifestyle is not conducive to honesty, criticism, open and public discussion” (ICI, September 1, 1968, p. 7).

### **Forming students on a world scale**

(ICI no. 313-314, June 1968, pp. 14-15).

Small “charismatic” and “prophetic” minorities have dragged masses of students all over the world to leftist agitation.

The different material or moral claims that served as pretexts to begin that agitation – lack of premises, lack of academic freedom, scarcity of teachers, protests against racism, the Vietnam war, State authoritarianism etc.— were catalyzed into a more general revolutionary feeling: global “contestation” of society.

This “contestation” of civil society also includes “contestation” of the present structures of the ecclesial community.

This occurs in Catholic universities and in Catholic and Protestant schools of theology.

Everywhere, but above all in Latin America, revolutionary students adopt “a kind of Marxist renewal.” That includes Christian students who, like the rest, have come to see a renewed Marxism (scientific but rejecting Moscow’s orthodoxy) as the only manly force capable of confronting the revolution.

Starting from the same analysis of the situation and the same reflections as the Marxists, Christians have begun to engage in the same commitments.

They do not believe it necessary to assume “a specifically Christian attitude” toward events.

They see no contradiction between scientific Marxism and their Christian faith.

On the contrary, they believe that in this revolutionary combat their faith will take on a new form of expression.

Among them are groups that practically separate themselves from the Church. There are movements of engaged Christian youths who no longer speak about the Church because the Church does not matter. While claiming to preserve their faith, they no longer see a reason to remain in the Christian communities.

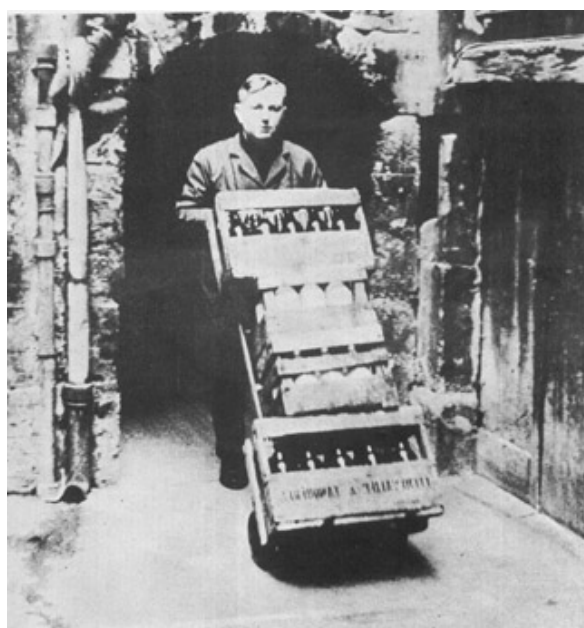
Facing the Church refusal to authorize the political engagement of Christian student movements as such, the more dynamic elements of those movements leave the Church.

Christian student youths in Europe are still absorbed in their juridical relationships with the ecclesiastical hierarchy, but in some countries (including Spain) they are already beginning to seriously and openly reflect about the current problems of our society.

## ‘Engaged’ and ‘Disalienated’ Church v. Sacral and ‘Alienating’ Church



Two French workers entirely “engaged” in temporal affairs doing their job. One is a grocery deliveryman, the other a bricklayer. In fact, the two are priests in New Church style and are thus desacralized, showing none of the exterior signs of their sublime mission.



A sit-in of student agitation? At first sight, it seems so. In fact, however, it is a sit-in by 130 priests in Washington protesting a punishment of their colleagues by Church authority. This scene is highly desacralized. The episode deserves raving applause by the New Church’s “prophetic groups,” opposed to any kind of punishment or subordination; in other words, to “alienation.”

Authority, subordination and “alienation” in the Catholic Church. In the Cistercian monastery of Poblet, Spain, monks prostrated on the ground do the *mea culpa* before the Abbot and the Chapter.





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