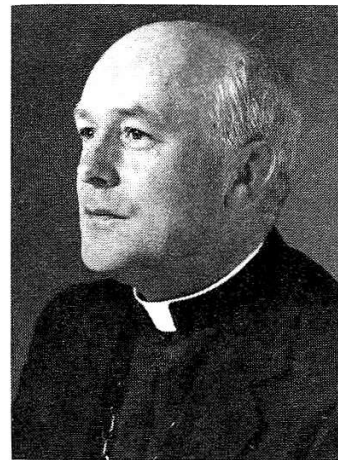


# *Re-evangelizing Europe*

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## **Part I. Europe's Religious Situation**

There are significant differences in the various religious situations on the European continent, but all share values and non-values common to western civilization as a whole. The evangelizing seed when cast on such a vast field is bound to encounter both favourable and unfavourable elements. One of the more unfavourable elements that has made its presence felt from the Ural Mountains to the Atlantic Ocean is usually referred to as "Post Christianity". It is a phenomenon peculiar to Europe and important because it draws attention to the fact that what Europe stands in need of now is nothing short of a "second evangelization". Many Europeans today are living out their lives with little if any reference to God's presence, and there are those who deny God's very existence. This necessarily affects both the method and structure of evangelization.



### **I. Atheism's Challenge**

Evangelization, if it is to make any headway in Europe, must come to terms with atheism. Atheism, which is both theoretical (a doctrine of disbelief) and practical (a *modus operandi*) can be found in many forms, and it has left its mark even on the hearts of the most believing of Christians.

#### **1. *Scientific atheism***

This is characterised by an unlimited confidence in scientific progress: in philosophy, the humanities, social sciences (especially sociology) and technology. Scientific atheism has a seemingly indestructible faith in the power of reason, and, therefore, in the

efficacy of education to fashion the men and women of the future and the scientific world in which they will live.

## **2. *Atheistic humanism***

Adherents to this form of atheism maintain with Feuerbach that God is nothing more than the outward projection of man's inner dreams and his own unlimited potential. According to this belief, when we learn to interiorize the "god" of our projection, we shall also reclaim our lost potential, thus bringing to an end our condition of alienation, and in its place experience a great rush of personal pride and freedom. In practise, however, what all this leads to is a kind of frantic activism, an untoward self-inflation, and an exaggerated sense of personal responsibility. Atheistic humanism puts much stress on the unlimited potential of humanity. But if we human beings are capable of everything, then we are also responsible for everything. What can result from such an attitude of mind is not so much the experience of personal pride and freedom but rather a state of ennui and burn out, a condition brought on by our fruitless efforts to build the world for ourselves single handedly. Our fate becomes like that of Sisyphus, who was condemned to labour in solitude at an impossible task. The death of God, however, presents no problems here, for this form of atheistic humanism God has already become superfluous.

## **3. *Reactive atheism***

This form is a product of the collective memory, and is quite widespread in Europe. It is primarily the result of the fissure between the Church and modern European culture which began in the 19th century and continues on into the 20th. Reactive atheism thrives on misinformation about the Church as an institution, the daily lives of its prelates and priests, and on an innate anticlericalism. Its most likely cause was the Church's posture of neglect towards the plight of Europe's proletarian masses during the 19th century, when it all but abandoned them to lives of poverty and desolation.

## **4. *Practical atheism***

This form of atheism appears in every age whenever people give free reign to their acquisitive tendencies. In their drive to gain more of the material things of this life, they become less enthusiastic and more indifferent to spiritual values and basic reli-

gious teaching. This is the atheism of the consumer society, which, in its preoccupation with the pursuit of money and pleasurable delights, finds it difficult to concentrate on religious doctrine and social morality, and to accept the reality of suffering in life.

## **II. The Weakness of Atheism**

While atheism in its various forms gives the outward appearance of becoming a hallmark of modern European civilization, it also shows signs of inner corrosion and obsolescence, although the symptoms often go unnoticed or unrecognized. For example, scientific atheism exhausts itself in the explanation of created reality, but it is still unable to give it any meaning. The more we work to objectify goals that influence human behaviour through psychology, biology and even linguistics, so much the greater is our failure to recognize the subjective truth of our inner selves. We put ourselves forward as the object of our own knowledge and yet reject whatever would make us appear as the subject of the same. We drown ourselves in external explanations and yet stifle every inner demand for authentic meaning.<sup>1</sup> Maurice Clavel, in a chilling analysis of the tragedy of modern times, establishes the failure of a humanity without God. He maintains that people have lost what makes them truly human, what makes them truly themselves. He offers as evidence the fundamental credo that "man cannot exist without God".<sup>2</sup> And Leo Moulin asks: "Does not the history of our own century give sufficient proof that the death of God announces also the death of man?"<sup>3</sup>

While the prevalence of atheism in our western society is serious and alarming, the condition is not hopeless. When we lose sight of our relationship with the Divine, we do not at the same time lose the faculty to find God once again...with the help of grace.

The most dangerous and entrenched form of contemporary atheism is practical atheism. This is the spiritual inertia that Jesus himself warned us against. To touch the hearts of people caught up in this kind of atheism poses the greatest challenge to the re-evangelization of Europe. But meeting this challenge, while difficult, is not impossible, for practical atheism is neither a conscious determination of the will, nor a philosophy, nor a secular religion, but only a spiritual emptiness posing as an alternative to faith.

### **III. Human Values and Negative Effects**

Inherent to western culture and civilization are certain humanitarian presuppositions, one of which is the belief in the biological, psychological, and sociological uniqueness of every human being. A corollary of this is the belief in the dignity of the human person and the right that each person's dignity be recognized and respected by others in society. Another corollary, closely related to the first, is the belief in man's freedom of choice and right to choose one's specific lifestyle.

A second major presupposition of Western culture is that all are created equal, which precludes all forms of discrimination whether based on religion, race, age or sex. These two commonly held presuppositions have given rise to a network of institutions which are responsible for promoting and guaranteeing the values which they embody, and which constitute the social and moral physiognomy of European civilization. Such values and their concomitant institutions have been founded on faith in humanity, its potential and freedom. But such values are also fragile by nature and their equilibrium can easily be thrown off balance. While these values may be said to constitute the great strength of European civilization, they are also, in their vulnerability to distortion and abuse its greatest weakness. Contemporary European humanism, with rare exceptions, is not based upon the Christian vision of a world where God is Creator and the supreme source and arbiter of human values. Where God's absolute authority no longer serves as a reference point for keeping European values in balance, they, and humanistic ideals along with them, quite naturally tend to go off kilter and spawn some very negative effects. Here are a few examples:

1. The recognition of the dignity of the human person and the guarantee of human rights carries with it corresponding responsibilities to others and to the state. To overemphasize the former at the expense of the latter leads to excessive individualism and the neglect of obligations rightfully due to family, country and society. This kind of individualism, which is very much a part of present European society, fosters a spirit not of liberty but of license, anarchy and narcissism.

2. The ideal of establishing an "egalitarian utopia"--a just society ruled by law in which all members are considered

equal--while admirable in conception can also generate and support efforts to eradicate all differences within society, thereby dividing its members by the same common denominator and reducing everyone to the same level. Egalitarianism in its insistent attempts to achieve this ideal ultimately weakens the social structure itself and ends up creating a dull and monotonous society.

3. Love of country and national heritage is a value natural and praiseworthy in itself, but it can become exaggerated and turn into a narrow-minded nationalism (or regionalism) which refuses to recognize other more important values, such as another's right to life and sustenance, and, with special reference to poorer countries less endowed and overburdened with debt, the right to a decent livelihood for their citizens. Furthermore, in a society that respects human dignity, its members have every right to call upon the state for welfare assistance. Even the most liberal economists accept this as a norm. But when the norm becomes the overriding standard, a "welfare state" mentality that stifles individual initiative can well be the result. An unshakable faith in social progress which places no limits on the state to make all choices and initiate all activity in the name of its members, ends up in denying the value of the individual and his or her personal contribution to the building up of society.

4. To love and advocate for peace is a value of the highest order, but when this love admits of no conditions, and when peace is sought at any price, what follows is the total abnegation of social responsibility. A willingness to tolerate conditions that are dehumanizing and intolerable can only lead to the kind of nihilism where destruction of the social order itself is seen as the only possible or desirable good.

5. The tremendous success of science in support of human values has not been achieved without some negative fall out. The positive force propelling Europeans to extend scientific experimentation and investigation to include every area of human life: the human person, religion, culture, ethics, education, the arts, human governance and customs, has, unfortunately, taken place without any corresponding attention being directed towards the deeper human need for the sacred.

6. Another negative characteristic of contemporary Europe which is part of the crisis of values has come about as the result of demographic stability. As its population ages, vital social obligations are being neglected. The time for new approaches is now.



But Europe is afraid of change, fearful of innovation and modernization. Its social, economic and intellectual fibre has been seriously weakened and what are being offered as solutions to today's problems and plans for tomorrow's future are only yesterday's old and tired remedies.

European values, once supported by faith in God but now the exclusive domain of human beings, continue to generate negative effects. The past few decades have shown that Europeans are no longer capable of solving the complex problems that have resulted from an imbalance in its system of values, nor can they do anything to forestall these negative effects from continuing.

The present crises in Europe are the legitimate outcome of the same values that were once the motivating force of its civilization having now gotten out of hand. But if their negative effects are also the product of Europe's own native genius, the questions must then be asked: "Is there then any hope for the crisis-ridden values of Europe without a return to their original Source--the Transcendent Absolute?"<sup>4</sup> Can Europe somehow heal itself? Or does the only legitimate hope for its recovery lie in a return to the original Source? In short, is there any hope for contemporary Europe outside of "a second evangelization"?

#### **IV. The Narcissist**

Moulin has said: "I consider narcissism to be a basic individualism, free of the social and moral values which held sway right up and into the 19th century. It is self-emancipated from every transcendental frame of reference, freely choosing to live out a myth of radical and personal autonomy, maintain its existence in the confines of a restricted world, and subsist in the solitary sphere of its own created privacy."<sup>5</sup> This could well serve as a descriptive definition of western civilization.

It is characteristic of the narcissistic personality to reject systematically any restraints placed upon self-assertion. Therefore, it rebels against the constraints of law, the processes of socialization, all social norms and conventions. It condemns society, holding it responsible for society's mistakes and limitations, and the poverty of riches which it offers. It longs instead for a society that is hedonistic and totally permissive.

Narcissists are preoccupied with a restless need for personal display. The self becomes its own principal burden, and satisfying

the self the only acceptable rule of law. Their principle priorities are the body, health, strength, youth and beauty...everything that is ephemeral and fragile. This helps to explain the current attraction for such things as yoga, psychoanalysis, vegetarian diets and macrobiotics. They are concerned with medical healing in all its forms, but give short shift to any thought of death, lest it spoil their revelry and dampen their enthusiasm for erotic delight. Little consideration is given to the values of an ascetic or disciplined life, two qualities without which no great human task is every accomplished.

In relation to the world at large, narcissists are travellers who journey for the sake of journeying. They are always on the move to somewhere else, always dreaming of a better place. In relation to their daily lives, narcissists lack any depth of understanding about what continuance might mean, and, therefore, they lack any sense of history. Deprived of inner stability, the narcissist becomes a mixed-bag of shallow impressions and lives by manipulation.

What is to be done? It is apparent that new codes governing education, social life, and the proper exercise of democracy will have to be established.

We shall also have to make better use of the social sciences than we have up to this point. What is needed now is an awareness not merely of the accidents but of the essence of society. Sociology must become more objective. It owes it to itself to study both the functioning and the non-functioning of society, as well as societal continuance and how problems of change are to be resolved within the perspective of social continuity.<sup>6</sup>

An understanding of the narcissistic personality and its presence in western civilization is indispensable if we want to reflect in any depth on the problem of how to go about evangelizing contemporary European society. Any approach to evangelization will have to contain within it ways and means for dealing with the various levels of relationships and interrelationships: the self, one's body, others, and the world and age in which we live.

## **V. The Restless Age**

In spite of what has been said above, contemporary Europe is also awash with religious fervour. There are innumerable signs of a lively religious spirit at work outside the established forms of

traditional religion. Along with the prevailing presence of secular religions (which only recently seem to have lost some ground), there is a new interest in Eastern religious cults and those of other non-European cultures. Free churches and Christian sects continue to proliferate, and the new *electronic* churches have had much success. There is the fascination with horoscopes, astrology and the occult, and an almost religious urgency to belong to one sub-culture or another, to groups that ritualize health, music, sports, self-improvement, body building and the like. Popular mass movements mobilize religious zeal to focus on certain social issues, such as feminism, pacifism, human rights, etc., and there is a revival of the traditional pagan worship of the human body. The close-of-the century and the end-of-the-millennium have revived apocalyptic notions and prophetic warnings that the end is near, and the crusading spirit finds a home in such large-scale social movements as those advocating defense of the planet, ecology, a better quality of life, vegetarianism, etc. In a word, the people of Europe seem to be currently engaged in an intense spiritual search for the Lost Paradise.

This renewal of the religious spirit can be found within the established Christian churches as well: in the Taizé religious community, which attracts youthful pilgrims from all over Europe; in the growth of the charismatic movement and basic Christian communities; in renewal groups representing every state of life (married couples, celibates, priests, religious, men, women and children); in new religious foundations and centres for theological studies, whose enrolment includes increasingly large numbers of committed lay people; in the increased prestige and moral influence of the Church as it addresses the tremendous human problems confronting modern society; and in the world-wide visitations of the Pope which are able to bring together vast multitudes of believers and non-believers alike.

In spite of all this, our era is still bereft. There is a spiritual emptiness at its centre. Many of our contemporaries find their lives tedious and burdensome; and children, growing up in a religious vacuum, await someone to speak to them of the meaning of life.

Because religion embraces the whole of human experience including human destiny, it appears that religion alone can fulfil humankind's deepest yearnings and resolve its fundamental problems. When we take into account the weakness and finiteness of



human nature, we realize that only an institutionalized religion can hope to achieve such goals. In truth, it has not been the weight of its institutions nor the conduct of its members but rather the insufficient presence or absence of the Church that has most often brought about the unfortunate historical developments outlined above.

## **VI. The Sects**

The phenomenal success in recent years of religious sects, which have rapidly spread not only throughout continental Europe but also in North and South America, has come as a surprise even to the most observant social critics. These small sectarian groups seem to have moved into the present spiritual vacuum to act as healing agents for the people of our time. This phenomenon must engage the attention of those who see the evangelization of the world as part of their Christian mission and responsibility, for the soil in which the sects have grown is the same in which the Gospel seed is sown. Why do so many people search for God in these small independent groups rather than in the already established Christian ecclesial communities? There is an urgent need to do a research study on the reasons underlying their great success.

Many people today who are searching for religious meaning and security find the established churches too institutionalized, too impersonal, too moderate in their approach to problem solving. They feel their liturgies are too formal, their theology too rationalistic and abstract, and not sufficiently eschatological. This is part of the explanation why such people prefer to join the sects, which are smaller and more close-knit, more exclusive and intimate, and more demanding of personal sacrifice from their members. The sects often set themselves over against society, which they condemn for its Godlessness, and from whose evils they try to save others through vigorous proselytizing. They invest their all in the future and in an eschatology that looks for an early end to the world. Their teaching is simple and fundamental, their morality clear-cut and demanding, and they accept the Christian identity and personal worth of each of their members as a matter of conscience. They meet frequently to bring their spiritual awareness to higher levels, and their moral conduct is above the average norm. Their vision of the world is uncomplicated, and they tend to reduce the most complex questions concerning God and human life to almost

simplistic terms. The liturgies of the sects are less formal, less rigid and confining than those of the more established churches. They cultivate a religious symbolism which is more direct and immediate, easily understandable to their members, and thus it is more spontaneous and more sharing in its expression. The sects are under the strict guidance and control of lay people, who are wary of hierarchical structures in any form, and generally anticlerical.

People that join the sects come from all levels of society and from every age bracket. Many of them who enter are discontented with their social position, such as people of the lower classes, or immigrants and others like them who have been uprooted from home and family, or people are discriminated against in their own society. Others are drawn by a need for healing and support in their struggle with such problems as drug addiction, alcohol abuse, psychological ailments and nervous disorders. The sects are particularly attractive to the young who harbour feelings of inner desolation, helplessness, and dissatisfaction with their lives, and those who are unable or unwilling to put down roots and find their identity in established society.<sup>7</sup>

## **Part II. Evangelizing Europe**

Having examined the ground in which the Word of God is to be sown, we now must turn our attention to a discussion of the process of evangelization itself. What must the Church do? How is it to go about evangelizing a secularized Europe?

### ***1. The Role of Philosophy***

Many of our problems and much of the confusion we find in the world today stems from systems of thought that are incomplete, incoherent, and even contradictory. There is a need for more discipline in philosophy's quest for truth. Even if it is not possible at the present moment to arrive at a new philosophical synthesis, we cannot afford to abandon the path of reason in our efforts to find the truth. The absence and/or denial of the need for metaphysics has brought us to the point where people no longer have the ability to think beyond the limits of the visible and empirical world. The study of theology suffers as a result, and the cognitive process itself becomes less exact and increasingly more difficult. A reductionism that oversimplifies everything and a skepticism that sows

doubts about the certainty of true knowledge are major obstacles in the way of evangelization.

## ***2. Gospel and Culture***

Evangelization and cultural development do not necessarily go hand in hand. The two, in fact, are independent entities. But this does not mean that the Gospel is proclaimed outside of time or culture, nor that it can ignore the cultural values of the people to whom it is announced. Evangelization transcends culture, modifies and enhances it by bringing it to a higher level. When the Christian faith comes into contact with different civilizations and cultures, it produces a kind of Christian humanism which finds its sources in faith and revelation. The faith is enriched by the many cultures in which it finds itself and, in turn, these cultures receive much from the faith.

We must make greater efforts to forge stronger links between faith and culture. Their common source is the same creating and saving God. "The split between the Gospel and culture is without doubt the drama of our time just as it was of other times. Therefore, every effort must be made to ensure a full evangelization of culture, or more correctly, of cultures" (EN 20).

## ***Reasons for Belief***

Today, we must work to rediscover and re-present in a systematic way our reasons for belief. The discarding of apologetics as a brand of theology has done little service for evangelization. Indispensable to the cause of evangelization is a creed that can formulate in humble and judicious language the fundamental message of our faith. "The Church knows full well that the message it proclaims is in full harmony with the secret desires of the human heart when it champions the dignity of the human vocation, restoring hope to those who no longer dare to believe in the greatness of their destiny. Far from diminishing the human person, this message brings to his development light, life, and freedom. Apart from this message, nothing else will avail to fill up the human heart: 'Thou hast made us for Thyself alone and our hearts are restless until they rest in Thee.'" (GS 21.5)

## ***4. Popular Religion***

Popular religion is an expression of culture, an amalgam of folklore and traditional religious beliefs, mixed with some elements

of superstition. The superstitious elements are often alien to the Christian faith, and it is these elements which have in the past brought them into disfavour with certain Christian evangelizers. Today popular religions with their expressions of popular piety are to be found everywhere. "If this popular piety is given a proper orientation, above all by a pedagogy of evangelization, it can be rich in religious values. In itself, it manifests the thirst for God which can be known only to the simple and the poor. It makes people capable of great generosity and self-sacrifice, even to the point of heroism... This religion of the people is to be called "popular piety" and not mere religiosity." (EN 48)

### 5. *Healing Western Humanism*

We have spoken of the great values of Europe's heritage: the uniqueness of human beings, the dignity of the person, human freedom and basic equality, the feeling for social justice, human solidarity and democracy, respect for human rights and scientific progress, and many other individual and collective values. These values have come down to Europeans through the mediation of the Christian faith which has enriched and purified them. Today these values no longer are allied with their original point of reference...the Transcendent. They have become "laicised", "naturalized" and "secularized". Only by returning these values to their Source will Europe be able to liberate itself from the endemic condition in which it now finds itself. In the struggle to defend these values, the Church does not stand alone; it stands with all groups and agencies who work for the resolution of these problems. But because of what it teaches and what it has achieved, the Church is more and more looked to and gaining acceptance for its role as the bearer and guarantor of the world's conscience.

### 6. *The Parish and Small Groups*

Evangelization is a complex task which depends first and foremost on the living witness of Christians at the core of the human community. Christians whose lives radiate their faith present a challenge to others. But while every Christian is called to be an evangelizer, rarely is he or she called upon to bear witness alone. In most cases, we bear witness to the Gospel in community.

Today's parishes, traditionally the Church's standard *loci* for Christian life and witness, seem to be running out of steam. Much of their former vitality and enthusiasm for Gospel witness seems



now to be passing into other hands, namely, into those small groups usually referred to as "basic ecclesial communities", the majority of which are to be found on the fringes of parish life, separate from its activities and structures. Most of these groups have a strong lay orientation, and some prefer to dispense with the presence of a priest entirely. These groups do much good within their own spheres of influence, but where can we find their linkage with the more standardized Church structures? And how can the latter be revitalized? Must we set aside the traditional structures, which are the present *loci* for our evangelization efforts, and opt instead in favour of the small groups and other existing movements within the Church? Is it true that the majority of today's conversions take place within the small groups, whereas the parish has relegated itself to maintenance and to providing pastoral services? Furthermore, is it not also a fact that vital missionary work in Europe now takes place in those movements and groups which operate outside the boundaries of the traditional structures of diocese and parish?

### 7. *The Catholic Action Movement*

Evangelization is only possible where Christians witness to the Gospel in the context of their social, professional and political milieu. "Lay people, whose particular vocation places them in the midst of the world and in charge of most varied temporal tasks, must for this reason exercise a very special form of evangelization" (EN 70). All this raises a host of questions which must be answered in our own day.

In many countries, Catholic Action programmes are geared to fit each category of people and specific age group. Often, however, among those running the programmes there arises such doctrinal and ethical differences that it becomes necessary to speak of the need for more pluralism. In some places it has been impossible to avoid serious divisions and polarization. This only makes the basic task of evangelizing people from different walks of life all the more difficult.

The growing scarcity of vocations to the priesthood and religious life means that pastoral contacts are rarely made outside the administration of the sacraments. And other factors come into play here, such as married couples, both working, and the urban mentality and lifestyle, etc., which affect ordinary social contacts. The question arises then: where does the person to person proclamation

of the message take place? Priests are usually preoccupied with their many parish tasks, and few lay people have either the time, training or the motivation to take on the difficult task of evangelizing. Lay people, in general, feel better suited to work with their pastors in service to the local ecclesial communities, helping them to grow through a variety of ministries in accord with their individual charisms and the graces God has been pleased to give them.

#### 8. *Kerygma and Didache*

Evangelization in Europe today suffers from a lack of balance between *kerygma* and *didache*. Everywhere there are tremendous efforts at catechesis (*didache*): programmes for the formation of catechists, family education, parental involvement, new manuals for religious instruction and a whole range of audio-visual materials. A lot is going on, but is it enough? Is the essential message getting through? The majority of those who receive catechesis have little or no faith. What is lacking is the *kerygma*, that is to say, most of those who are being catechized have not yet been evangelized. Areas and times for study have to be set out for the initial proclamation of the Gospel message. We have nothing today that corresponds to the old forms that did this so effectively in the past, such as retreats, parish missions, etc. We must find new tools and new methods for this initial phase of evangelization (the *kerygmatic* phase) and form a new kind of evangelist for this task as well.

#### 9. *Peter and Paul*

This initial evangelization for our times will undoubtedly assume a variety of forms. Some will follow the way of Paul at the Areopagus in Athens, where he began with a number of points based on the cultural and religious situation within which he found himself. Others may follow in the footsteps of the Apostle Peter when he left the upper room on Pentecost Sunday and went out to proclaim the mystery of Christ directly and immediately to the crowds of people. Without prejudice to either method, nor neglecting modern techniques of communication, pedagogy and human wisdom, the evangelizer for our times must take to heart the words of Paul: "During my stay with you, the only knowledge I claimed to have was about Jesus and only about him as the crucified Christ. Far from relying on any power of my own, I came among you in great fear and trembling, and in my speeches and the sermons that I gave, there were none of the arguments that be-

longed to philosophy; only a demonstration of the power of the Spirit. And I did this so that your faith should not depend on human philosophy but on the power of God" (1 Cor 2:1-5).

### 10. *The Power of the Word of God*

At the root of Europe's illness is probably a form of neo-pelagianism that lacks faith in the efficacy of the all-powerful Word of God. The only remedy for this is to rediscover the reality of grace and the power of God's Word. The Word alone can change the human heart. *The Church evangelizes when she seeks to convert, solely through the divine power of the Message she proclaims, both the personal and collective consciences of people, the activities in which they engage, and the lives and concrete milieux which are theirs* (EN 18). Let us then conclude with a final quotation from *Evangelii Nuntiandi*:

*Techniques of evangelization are good but even the most advanced could not replace the gentle action of the Spirit. Without the Spirit the most highly developed schemes resting on a sociological or psychological basis are quickly seen to be valueless* (EN 75)

*...Let us therefore preserve our fervour of spirit. Let us preserve the delightful and comforting joy of evangelizing, even when it is in tears that we sow. Let our ardor, like that of John the Baptist, Peter and Paul, the other Apostles and the multitude of splendid evangelizers all through the Church's history, be such that nothing can quench it* (EN 80).

## Notes

1. Gustave Martelet *Deux Mille Ans d'Eglise en question*. (Editions du Cerf, 1985), p. 128.
2. Maurice Clavel, *What I Believe*, (Grasset, 1975), p. 152 ff.
3. Leo Moulin, from works and conversations with the author.
4. Ibid.
5. Ibid.
6. Ibid.
7. Ibid.
8. *Belief and Non-Belief*. Secretariat for Non-Believers, Città del Vaticano XIX, 3, 1984.
9. *An Image for Our Times: The Narcissist Personality*, *Revue Générale*, August-September, 1982.
10. *Strength and Weakness of European Society*. (Colloque) Sur l'Actuel et le Quotidien, Paris, 12-13 March, 1985.