

'Malines Document' Now Available in U.S.

New York [RNS] — A document designed to provide a theological and pastoral analysis of the Catholic Charismatic Renewal "to those who must make judgments" about the movement was formulated in Belgium by an international team of theologians and lay leaders and is now being made available to the U.S. Catholic bishops.

The 71-page document states that the renewal is "of the Church and in the Church and is spreading" and that "there is every indication that it will remain a permanent expression of the Church's life."

Only recently translated into English, it was commissioned by Cardinal Leo Joseph Suenens of Belgium and drawn up last May in Malines, Belgium. It includes

reflections on the theological roots of the neo-Pentecostal experience in the Catholic Church as well as the pastoral implication of the movement.

In its preface, the 'Malines document' is described as offering "a tentative answer to the main problems raised by the Charismatic Renewal and its integration into the normal life of the Church. Theological consultants from four countries read the document and made suggestions."

Entitled "Theological and Pastoral Orientations on the Catholic Charismatic Renewal," the document is being made available through The Communication Center at the University of Notre Dame, Ind. Among other things, the

document points to the renewal's appreciation of the Church's sacramental life, its efforts to achieve justice and peace for all men, its vocations to the priesthood and religious life, and its evangelization.

The members of the international team which compiled the document are: Father Carlos Aldunate, SJ, of Chile; Father Salvador Carrillo, MSPS, of Mexico; Father Albert de Monleon, OP, France; Father Heribert Muhlen, Germany; Veronica O'Brien, Ireland; and Father Killian McDonnell, OSB, Ralph Martin and Kevin Ranaghan, all of the U.S.

The theological consultants are Father Yves Congar, OP, France; Father Avery Dulles, SJ, United States; Father Michael Hurley, SJ, Ireland; Father Walter Kasper, Germany; Father Rene Laurentin, France; and Father Joseph Ratzinger, Germany.

The document also addresses special areas of theological concern about the renewal — including problems of vocabulary as applied to terms such as "baptism in the Holy Spirit" and the term "Charismatic Renewal" itself. It also confronts questions about discernment of spirits and the role of the community and the bishop.

Some of the most important questions raised by the renewal, including charges of elitism, fear of emotionalism, exaggeration of the phenomenon of "tongues," biblical fundamentalism, and relationships to Protestant Pentecostalism, are also addressed by the document.

In the conclusion, the document states that the goal of the renewal is "integration not isolation" and that it is not the aim of the renewal to "seek to create a special group within the Church which specializes in the Holy Spirit and his gifts; but rather a renewal of the local and universal Church through a rediscovery of the fullness of life in Christ through the Spirit, which includes the full spectrum of gifts."

It adds that "one manifestation" of the New Pentecost called for by Pope John XXIII is the charismatic renewal and that those in position of pastoral authority "will wish to be open to this and to her manifestations of the Spirit's presence and power."

"Those in the renewal invite the bishops and priests to be present at their meetings so they might see the renewal from within and might have firsthand information on its character," the document said.

BLESSED BREAD

Every family attending the 10 a.m. Thanksgiving Day Mass at Holy Trinity, Webster, will be given a loaf of bread to take home as "a reminder" in the words of the opening prayer, "of the nourishment we have received today." The bread will be blessed at the offertory. Parishioners are asked to bring canned food for distribution among the needy.

Other Holy Trinity holiday Masses are scheduled for 8 and 9 a.m.

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AOH Women Set Essay Center


An Irish history essay contest was announced this week by the Ladies Auxiliary, Ancient Order of Hibernians. Writers in grades 6-8 are invited to submit essays of 500 to 1,000 words on The Symbolic History of the Blarney Stone. The subject for high school students is The Historical Meaning of the Word Ireland; the length, 750-1,500 words.

Prizes of \$50 and \$25 will be awarded in each category, on the state level, and the two essays judged best in state competition will be entered in the national

contest, for five prizes, ranging from \$100 to \$10. The contest closes Feb. 3, 1975.

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The Church 1974

Fr. Andrew Greeley

There was a tragedy in my old neighborhood recently. Two young people in their early thirties, both of whom I had known as children, died. I drove out to their wakes late one evening with a heavy heart. So much promise snuffed out so soon. But I had forgotten what the old neighborhood and its people were like. I had forgotten the faith with which people there cope with death. I went out later that night with my own faith renewed and with a sadness that the forces of evil have cut me off from my neighborhood and the people in it.

I felt that the strength, the courage, and the hope with which people respond to death when they believe in God's loving goodness is a profoundly moving experience, especially when I have been out of contact with such faith. A young woman who had married into one of the families and become a Catholic said to me, "Now I finally understand what it means to be an Irish Catholic. They can deal with death." I thought to myself that dealing with life was often much harder for us, but she was right about death.

At home late that night I read in the New York Times an account of Archbishop Bernardin's statement at the synod. It was only a brief summary, and in the absence of a Catholic paper of record (and why there isn't one escapes me), I can't be sure that the summary was accurate. But the archbishop seemed to be talking about a different Church than the one I had just seen out in the neighborhood.

"The local churches complain that the parish life does not furnish true fellowship of faith — great confusion among parents and educators about how to transmit faith to young people who are repelled by institutional religion. There was great 'fellowship of faith' in the old neighborhood that night, and about ultimate values there was not the slightest doubt. It was a shame, I thought, that the archbishop couldn't have told the bishops of the world about the way the neighborhood copes with death.

There are a number of senses in which the archbishop's words were true. The parish (any parish) is having a hard time coping with

the forces let loose by the great structural changes of the last ten years. There are many Catholics who are looking for a richer and fuller religious life than the parish is able to provide. Nor has the parish developed institutions which will reinforce the parents' role as the primary religious educators (and despite the enthusiasms of 15 years ago, the mere closing of Catholic schools does not turn parents into educators). The sermons heard in the parish on Sunday are frequently meaningless to those who are looking for something in which to believe. The parish is not as good as it used to be in dealing with young people — mostly because a generation of younger priests rejected the "kiddy" apostolate during the middle sixties, a rejection an even younger generation seems to be trying to reverse. So the parish is in trouble — not every parish, of course, but a lot of them.

But the neighborhood seems to be as strong as ever. It has survived the move to the suburbs (the neighborhood where the wakes were held was upper-middle-class, single-family units, and on the fringe of the city). Its people continue to rally to help one another in time of trouble; it has a powerful, if not completely articulate, religious faith that copes with tragedy and death, and sometimes even with joy and life. Not every neighborhood is religiously as healthy, and many people don't live in neighborhoods, but the neighborhood in general is alive and well, even if Archbishop Bernardin is not aware of it.

And why should he be? Catholic intellectuals condemn the neighborhood (when they bother to pay attention to it). Militant Catholic nuns occasionally refuse to serve in the neighborhood because it is so "racist." The description of the American Church, ghosted by the NCCB's public relations man, did not mention neighborhoods. When you talk about them in some "enlightened" Catholic groups, they tell you it's all part of that "ethnic nonsense" (a stronger word is usually uttered). Young Catholic theologians are busy reflecting on the "experience" of Latin American pseudo-revolutionaries instead of their own experiences in the neighborhoods.

Can any good come out of a neighborhood?

Only faith and community — and not the kind of shallow community which is "built" by enthusiastic if undisciplined younger clergy and religious. Who really needs faith or community just now?

It used to be that religious leadership flowed out from the parish to the neighborhood. I wonder if the flow has not been reversed. But maybe that's the way the Holy Spirit intended all along. It should be.

For The MAN or WOMAN IN YOU

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