

## ENCLOSURE

If you think this would be helpful, you could develop your reply along the lines indicated in the following questions.

### I - SECULARIZATION

1. Is the phenomenon of secularization also found in your country?
2. To what degree, both quantitatively and qualitatively, does it pervade social institutions and structures?
3. In what social circles has it been mostly assimilated (intellectuals, professionals, workers, the people)?
4. What negative or positive influence has it thus far had on religious and Christian practice?
5. Are those in charge of pastoral work, and believers in general, aware of this phenomenon?
6. Does the process of industrialization involve only accidental and temporary aspects, or is it a movement that spells the rise of a new culture with its own social, technical, artistic, ethical and religious structures?
7. Does the industrial society involve, in your country, seeds of alienation, the tendency to suppress interior liberty of the individual under the pretense of material affluence?
8. On the religious level, is the influence of industrialization and technology only marginal?
9. Does urbanization constitute the "form" of the new society, characterized not just by numerical density of the population, by geographic areas or by a particular political administration, but also by a structure of life in common where the diversity and the disintegration of traditions and of cultural and religious values predominate?
10. It is often said that anonymity and mobility are the forms of the city, and that pragmatism and the profane are its style. To what extent are these characteristics in fact verified in the cities of your country?
11. What might be the procedures by which these phenomena could become, instead of elements that are detrimental to the faith and religious practice, effective means of evangelization and of building up the Church?
12. Is it just a matter of phenomena of apostasy or de-Christianization as already witnessed in the history of religions, or is it a completely new situation manifested in each individual and in the structures of society by an almost total absence of the Christian and religious components?

II - ATHEISM

13. Is atheism found also in your country? If so, in what form or type?
14. Does there exist a humanist-scientistic mentality? In what circles is this especially found?
15. What are the components of this mentality?
16. Is it shown in active contestation of religious, or does it merely regard religion with indifference?
17. Does the Church appear as conservative, or as promoting progress?
18. In your opinion, what are the positive components of this mentality?
19. What means are considered opportune to neutralize the negative influence of a humanist-scientistic mentality?
20. Both quantitatively and qualitatively, how substantial is marxist atheism in your country? (This question aims at ascertaining in what measure marxism is operative and what influence it has among the population).
21. Is religion at present considered as an essentially alienating structure?
22. To what extent are religion and the Church considered as allies of capitalism?
23. Is religiousness seen as the infantile phase of human development, destined to disappear when man will have reached maturity?
24. In what degree is Christianity acknowledged as a factor of human liberation and of social and moral development?
25. What means are supposed as required and apt to overcome deeply-rooted prejudices against the Church, which are rather widespread especially among the workers?
26. How could a pre-evangelization be undertaken in the areas that are under the influence of marxist atheism?
27. Is an authentic Christian witness the only valid means for any fruitful pre-evangelization?