

Pax Romana



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Catholics and Eggheads

Socialism means what for Polish students?

Greece: A Religious Appraisal

Forty Years' Struggle for Social Justice

pax romana journal

International Movement of Catholic Students (IMCS) International Catholic Movement for Intellectual and Cultural Affairs (ICMICA)

Editorial

On January 25 last, feast of the Conversion of Saint Paul, when the week of prayer for unity in the Christian world was drawing to a close, His Holiness Pope John XXIII announced to the Cardinals, assembled in the Roman basilica of the Apostle of the Gentiles, his intention of calling an ecumenical Council for the universal Church.

The Holy Father made this announcement solemnly, with all the weight of his authority as supreme shepherd, anxious for the spiritual good of the entire world, and with the emotion of "the servant of the servants of God" whom the Holy Spirit has inspired to take a decision of incalculable importance. Later, on April 27, the Holy Father addressed the Catholic faithful throughout the world, inviting them to implore God's blessing on the preparatives for the Council.

We cannot but reply whole-heartedly to the Holy Father's invitation, all the more so since he renewed it in a very special way to us, the members of Pax Romana. This was on April 6 when he received some of our leaders at an audience for the meeting concerned with reception of Asian and African students in Europe.

Moreover it will be easy for us to join our prayers to those of the universal Church, because the mere news of the Council made our hearts leap for joy. As much as at the news itself, we rejoiced at the indication that the Council would deal with the restoration of Christian unity.

Pax Romana has always sought to make its modest contribution to the search for unity. With all our strength and with the necessary prudence, we have striven to prepare the ways of the Lord along lines which may lead to unity. We are well aware that, in a spirit of total submission to the teachings of the Church, the path towards unity lies through prayer, mutual knowledge and understanding, and brotherly love. We have tried to practise this first of all towards those nearest to us: Christian students and intellectuals, unfortunately separated from the Church, but very close to us through their desire to meet Christ and to bring the university world to Him.

What can we offer to our Holy Father the Pope to assure him of our goodwill and to help him carry out his great plan? We know well that it is hardly up to us, lay people, humble sons of the Church, to take an active part in the deliberations of the Council. But assuredly it is up to us to put our knowledge and experiences at the service of those who must deliberate therein. We therefore feel this is the time to make a thorough enquiry into the extent of our relations with our separated brethren. So many Catholic activities, on the social, educational and even apostolic level, run parallel to those of other confessions. Have we thought of taking example from the good which our brethren accomplish in these fields? Have we taken an interest in their studies on problems which also retain our attention in the cultural order, for the respect of human rights or for the solution of racial and social difficulties?

We feel that the mere effort of taking stock of our links and convergencies with non-Catholic Christians in the different fields of our activity could constitute a valuable preparation for the meetings of minds and hearts. By the same token, it might provide an answer which we could give to the Holy Father, with our daily prayer for the accomplishment of his inspired decision.

This is the idea behind the proposal which Pax Romana put before the Conference of the International Catholic Organizations and which, God willing, will soon be put into operation.

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Catholics and Eggheads:

AMERICAN CATHOLIC INTELLECTUALISM

by **Rev. Gustave Weigel, S.J.**

Professor of Ecclesiology in Woodstock College, Maryland, USA.

Extracts from a paper presented to the annual meeting of the Catholic Commission on Intellectual and Cultural Affairs at the University of Chicago, April 27, 1957. It is reproduced here by permission of the editors of "The Review of Politics" in which it appeared under the title of "American Catholic Intellectualism — A Theologian's Reflections".

Ever since the First World War, a new temper is to be found both in the world of the sciences and the Church. The intellectuals of today do not quarrel with religion and many modern Catholics, clerical and lay, have entered into secular intellectual life with enthusiasm. So many of these men are deeply religious and patently devoted to the Church. Some feel no tension in their two devotions. Pope after Pope has repeated the Thomistic doctrine that there can be no conflict between natural knowledge and the knowledge of faith. With this principle, many Catholic intellectuals are quite content. There are others who vaguely feel some division in their souls because of their double allegiance to faith and secular learning. They are even trying to overcome the division so that two allegiances will fuse. Our moment is propitious to such endeavours because science is giving a new importance to religion and the Church is blessing Catholic scientists over and over again.

What is the theological attitude to the present situation? I would say that it is confused. Let us see some of these attitudes as concretized on the American scene where the weak presence of Catholics in national scholarship is a Catholic problem.

In this country there are theologians who consider the problem an apologetic one. It is a fact that in the United States, where the Catholics form something between a fifth to a third of the population, the proportion of Catholics in American scholarship is nowhere near the overall figure.... It has been my fortune to visit many of the large universities of the country. On the student level, I have come to expect a Catholic population of at least a fifth of the total in the average eastern university, but on the faculties there are rarely enough to make up a twentieth of the whole. Of course, the situation is different in our Catholic institutions where both faculty and students are well over ninety per cent Catholic. Yet, more than fifty, perhaps as much as seventy-five per cent of the Catholic college and university student population

are not in these Catholic centers, and consequently they study where the Catholic scholar is not numerically conspicuous.

How does the American Catholic theologian apologize for this indisputable lack of Catholic intellectuals? Some initially try to deny that there is a lack, but the more attention they give to the statistics relevant to the situation, the less they are inclined to insist on this approach. Some point to a supposedly large number of invisible scholars, but since these are invisible there is so little you can say about them.

There are other theologian apologetes who analyze the situation with a more subtle tactic. They admit that a paucity of Catholic intellectuals in secular disciplines is a fact and they admit that it can be regretted. However, the regret need not be a wail. There is a sufficiency of Catholic scholarship in theology and it is most productive. To take the acceptance of secular society as a norm for valid Catholic scholarship is, for these apologetes, an error. Scholarship is a medium for the attainment of truth. But truth is identical with the genuine teaching of the Catholic Church. We can point to many who are giving this teaching clearly and logically. American Catholic scholarship from this point of view has not failed. It has been eminently successful.

This position rests on tacit assumptions; some dubious, others irrelevant. From the standpoint of faith, the simplest Baltimore Catechism gives the truth. Yet no one would call it a monument of theological scholarship.... Besides, the problem of the scarcity of Catholics in intellectual life is not primarily a question of theology. The intellectual life spreads over a wide field of interests. Wherever there are Catholics there will be some kind of theology. But even for it, its orthodoxy is no proof of its scholarly worth. There is a third type of theologian who does not consider American Catholic weakness in scholarship a theological problem at all.... The American Catholic problem is a sociological one, not theological. The peculiar situation of a Church, whose historical roots are a non-intellectual proletariat, gathered from all over Europe and only recently rising to economic conditions requisite for scholarly dedication, is the cause of our poor intellectual showing.

Basically these theologians are right. However, there is one point which they must consider before they make the problem the exclusive concern of the sociologists. The problem is indeed sociological but one dimension of it is specifically religious.

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The intellectual is an explorer into the yet unfamiliar areas of truth. Because the areas are unfamiliar, the scholar is in great part on his own. His only staff is the method of scholarship, something not understood or appreciated by society at large. Society exists in terms of set structures erected by the past to meet problems of the past. Society and those who direct it are attached to these structures. To questions the structure or to criticize it, is for them equivalently an invitation to suicide.

In Catholicism this is perhaps truer than in other societies. The Church must, by divine mission, guard the deposit of faith. Any novelty, even when it is only renovation rather than innovation, is suspected. It seems that, to keep the deposit of faith, it is safest to keep all of its expressions not only formally but even materially as we received them from the past.

To this tendency the scholar is a threat. . . . To study is to judge. To judge is to criticize. But criticism makes the criticized thing a defendant at the bar rather than the judge. When this is done the phenomenon under study loses its inviolability. . . . This explains the suspicion people have against the intellectual. The cold, calm, ivory-tower contemplative is potentially subversive. He seems to live in isolation and a plane far removed from pedestrian life. Yet he threatens the structure of man's work-a-day world. . .

* * *

There is a quasi-theological preoccupation which can attempt to play a part in the solution of the problem. The sociological need of Catholics in the diverse intellectual fields is so obvious that it is widely seen. Some Catholic masters in secondary and college schools feel that Catholic absenteeism in scholarship is harmful to the Catholic society, but this feeling is based on the supposition that the harm derives from the fact that current secular science does not teach the lessons of the Church. Hence, they urge their students to enter into intellectual life to be apostles, as they say. . . .

The root sin of this conception of the role of the Catholic scholar is that it is once more an attempt to domesticate science and knowledge. If we cannot control science by an appeal to the normative power of theology, we shall bore from within so that, because of our representatives, future science will admit what the present intellectuals will not. . . .

(But) the intended apostolate of the intellectual can be only one - the rational contemplation of truth, finite or infinite. The scholar looks for truth as framed by his discipline. That is why he is a scholar. Since scholarship is not solipsistic, the scholar extends the vision of truth not only in himself but also in society. The Catholic scholar's apostolate is therefore to contemplate, to dedicate himself zealously and whole-heartedly to the investigations of his discipline. This will sanctify him and sanctify society through him. Any other apostolic good which sprouts as a side-issue from his scholarly work will be incidental, even if highly desirable. Even if the incidental offshoots are not forthcoming, the scholar is justified by his scholarly pursuit.

However, this missionary preoccupation of some Catholic recruiting agents for the intellectual life is more a sociological, than theological aspect in our Catholic community. . . . It seems that the basic fact is that scholarship is not widely esteemed in our Catholic community, and this lack of esteem comes from a widespread ignorance of what the thing really is.

One common persuasion among us is that intellectual is the same as intelligent. Yet it should be very plain to all that not all intellectuals are markedly intelligent and most intelligent men are not intellectuals. Others consider a studious temperament to be scholarship. A sincere affection for reading and acquiring knowledge would thus be essence of intellectualism. But studiousness is not scholarship, even though the scholar must to some degree be studious. . . . For

all these men the Spaniards have a word. They are intellectualoids. Yet in vast areas of our American Catholic community, the intellectualoid is given the place of the intellectual.

Another common persuasion among our people is that smart boys should go into the priesthood. What is not recognized is that priestly formation need not be scholarly nor is scholarship its true aim. The seminary wants to train ministers of the Church. It hopes that some of them will become scholars but it does not consider it its function to make them so.

Another source of disorientation is the manner of teaching philosophy in our Catholic colleges. Rightly Catholic colleges make much of their philosophy course. It is undoubtedly one of the richest of the liberal arts. In Catholic institutions it is held up as a high point of scholarship, all other secular disciplines being inferior to it.

But what many a student experiences in these courses makes him vilipend philosophy and consequently scholarship which is supposed to be identical with it. . . . A verbalized scheme is offered and to this philosophy is often reduced. The search for meaning and the exhilarating spiritual experience of intellectual discovery have no place in such courses. . . . This is not creative philosophy, not valid scholarship. If this is intellectualism, the average student is quite right in wanting no part of it.

The religious though not theological factors at work in preventing greater numbers of scholars are principally two. The first is a vague widespread persuasion that young people with manifest capacity for scholarship should be directed to the priestly or religious life. This persuasion does not favor the swelling of Catholic scholarly ranks because it is not in general the function of priestly and religious training to produce scholars. Secondly, it overlooks the secular dimensions of current scholarship, distracting the attention of youngsters away from the appeal of the secular disciplines.

The more important feature of our American Catholic body is its obsession with the apologetic defense of Catholic positions ever looking to verbal debate with opponents who are only projections of subjective fear. This defense mentality produces insecurity in the general body. Orthodoxy is a constant preoccupation, producing an abiding compulsion to make this orthodoxy capable of overcoming unrecognized deviations within the group and critical attacks from without.

The insecurity animating the apologetic spirit of Catholic teachers makes them prone to undermine the real work of intellectualism. They wish to prevent the students from meeting thought which has not yet been apologetically sterilized. . . . This kind of training leads away from scholarship. The postulate of all scholarly investigation is the nagging existence of mystery. The training of not a few young Catholics makes them believe that there is no mystery. It is all objectively clear and the category schemes of the past can make it manifest. If that is so, there is nothing more to be done. It has been done already and why waste time doing it over again? Better to dedicate one's life to something more rewarding.

The practical question is what are we to do about it. . . . Perhaps the only thing that can be done and the only thing that need be done is to draw attention to the inadequacy of our intellectual situation in the present. What is required is a general awareness of what we need and an awareness that the need is not being filled. The more we become aware of it, the nearer we shall be to the moment when the situation will be better. Our moment is more propitious than we think. The young people studying in the universities vaguely feel that something is not right and that feeling is conducive to discovering what is right.

Esteem for scholarship will not be produced by legislation or even construction of programs. It is a matter of creative love. . . . But one error we must avoid. There must be no

urging of youth to a life of scholarship with the whip of the Church's need... It must not be sought because of a good extrinsic to it. There is no need to propose the good of secular contemplation as a merely natural good. Not only is it licit but highly praiseworthy, for next to the contemplation of God, the contemplation of God's creation is the noblest action of man.

We are all in the hands of God. If the Lords wants a more dynamic scholarly group in the American Church, He will raise it up, and no man can get in His way. If he does not want it, no man will be able to produce it. It is not arrogance to believe that the interest already aroused for this cause is already a manifestation of God's action among us. Let Him bring to term what he has begun.

Socialism means what for Polish students

by Thom Kerstiëns

Notwithstanding conferences on top, demi- and semi-top levels, the political leaders of the world have not yet managed to put the longing of their peoples for peace into solid agreements. It looks as if, for some time to come mankind has to go on living in an era of uneasy peace. However, one of the hopeful signs is the increasing exchange of persons and information between people in the West- and East-European countries. It might offer an opportunity for dialogue between the students living in such different circumstances. It might also show the students of the West that the only valuable weapon they have is not their material superiority nor their striking power, but their respect for human dignity in all its aspects. That this respect, so heavily trodden upon during the Stalinistic era is cherished by many of the young people in the universities in the communist countries, has come to light in a sociological survey undertaken by the Department of Sociology at the University of Warsaw in 1957.¹

Before going into some of the results of this survey, we feel it is well to recall a little history to our readers.

The Polish nation, for which the Western Powers went to war in 1939, has been one of the greatest victims of this terrible event. About 5 to 6 million people were killed during the war. In Warsaw alone more than 100,000 died during the famous insurrection. No wonder that the end of the war found Poland, a nation and a young generation bled white and enormously fatigued, but with a deep expectation of something better to come. However, this expectation soon came to nought, and between 1948 and 1956, the Polish youth underwent the hardship of the Stalinistic era. Surprisingly enough the October Revolution of 1956 found a Polish youth which had no lack of idealism and behaved with a realism and a political maturity as seldom seen before.

It is against this background that we must see the sociological study made among 725 students at Warsaw University. One of the first aims of the study was to find out in how



Scene at a student meeting in Warsaw Polytechnic during the historic month of October 1956.

(The Student)



Marek WLODARSKI: Head - gouache. (Poland)

far the imposed ideology had really taken root among the students. In how far had a regime which for 8 years had tried to indoctrinate its youth, with all the means at its disposal, succeeded.

The first question put to the students was: "Do you want the world to take the road of socialism, in whatever form?"

This question was intended to test the emotional reaction to the term "socialism", which in Poland was used to describe the communist experiment.

The answers were:

positively yes	24.6%
rather yes	44.7%
no opinion	18.2%
rather no	8.7%
positively no	1.9%

The surveyors then tried to analyse what the students understood by the term "socialism in whatever form". Their first question was to see whether the students wanted a socialism in which all private enterprise was taken over by the state as advocated by the regime in Poland before October 1956.

"In your opinion, what are the fields in which complete freedom may be left to private initiative?"

The answers showed that the students made a clear distinction between handicrafts, retail trade and small industrial enterprises on the one hand, and big industrial enterprises



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and wholesale business on the other. The overwhelming majority, from 62—96% felt that the first category should be left entirely to private enterprise, while only 5.5% felt that heavy industry should be in the hands of private enterprise.²

Another question was put to see how the students reacted to the workers' councils which were introduced after October 1956, and were meant to give the workers a greater say in the running of industry. The answers were decidedly positive as is shown:

The workers' councils should run the enterprise themselves	54.8%
The workers' councils should act as a consultative body	27.9%
The workers' councils are useless	4.8%
No opinion	12.4%

These answers show clearly that the students' opinion of socialism does not imply that the state should run the whole show, but that sufficient scope should be left to private enterprise and that with regard to the big industries, again the workers and not the state should have the main say. The abhorrence of state intervention is shown even more clearly if we look at the question:

"Do you consider legitimate, the limitation of civic rights by the state for the achievement of social goals?"
The students answered:

Yes, I find this legitimate, even over a long period	6.6%
Yes, I find this legitimate, but not for a long period	15.7%
Yes, I find this legitimate, but only in exceptional cases and for a very short time	52.3%
I find this absolutely inadmissible	21.5%
No opinion	3.3%

Clearly the majority of the Polish students did not like the idea of the state interfering with civic rights, as was the normal practice in Poland during the Stalinist period.

If we return to our first question, we find that 69.3% of the students favoured a development in a socialist direction under whatever form. That this did not mean they approved of the communist way is shown from the answers to the other questions. How little marxism had really attracted the students might be shown by the answers to the question: "Are you a marxist?"

definitely yes	1.8%
rather yes	11.4%
no opinion	17.2%
rather no	33.7%
definitely no	34.1%

Do you think that the October events brought improvement?	Definitely yes	Rather yes	No change	Rather not	Definitely not	No opinion	No answer
In the international situation of the country	18.5 %	69.5 %	7.9 %	0.8 %	0.4 %	2.6 %	0.6 %
In the structure of our economic system	6.1	68.7	13.5	3.3	0.7	2.6	1.5
In the political atmosphere in the country?	24.1	57.5	9.4	3.3	0.4	3.2	1.2
In the standards of living of the people	0.7	46.1	28.8	15.6	1.5	—	7.3

Finally it is interesting to note that there was little correlation between the religious beliefs of the student and the desire for a not too clearly defined socialism:

In many a Western university the answers might well have been more favourable for the marxist than in this country which experienced 8 years of marxism. That the period 1948—1956 had little attraction for the Polish student youth is also shown by the answers to the question: "In your opinion, what will be the judgement of future historians on the years 1945—1955?"

Definitely favourable	0.8%
Rather favourable underlining negative aspects	27.0%
Rather unfavourable while underlining positive aspects	57.7%
Definitely unfavourable	12.6%



To coexist or not to exist? That is the question.
(drawing by E. Lipinski in "Poland")

Clearly therefore the Polish students were dissatisfied with the regime, and the October Revolution was generally considered a turn for the better, as can be seen the following answers:

"Do you want the world to go the road of socialism, in whatever form?"

% according to Religious beliefs of students	Positively yes	Rather yes	No opinion	Rather not	Positively not	No answer
Believers *	6.8 %	49.6 %	18.9 %	18.5 %	3.4 %	2.8 %
Non-Believers	11.7	52.5	13.9	14.3	4.5	2.9

* Believers refer to Catholics since the vast majority of Poles are members of the Roman Catholic Church.

We have also seen the marked difference in the reactions towards socialism and marxism. Whereas 69.3% were in favour of some kind of socialism, only 13.2% were convinced, or more or less, marxist. It is also interesting to see whether a correlation exists between religious beliefs and marxism. Only 0.4% (2 persons) stated that they were believers and marxists, and 6.3% that they were believers and more or less marxists, while among the non-believers 4.8% declared themselves marxists and 25.1% more or less marxists.

This analysis shows that while one can note among the students in Warsaw different forms of symbiose between

religion and a certain socialistic attitude, the marxist ideology is clearly antagonistic towards religion and people who believe and practise their religion have a negative attitude towards marxism. This will not surprise any of our readers, but might be of interest to the few Catholics who still think that a combination of the two is possible.

- 1) The survey was undertaken by Zofia Josefowicz, Stefan Nowak, Anna Pawelczynska.
- 2) It should be noted that heavy industry was relatively little developed in Poland before the war and was largely run by foreign capital.



Ladies on Camera

Report on the meeting for women students

by Evva Jarmicki

Miss Jarmicki from Canada has been English-language secretary in the General Secretariat of Pax Romana since October 1958. At 22, Evva is "the baby" in the office, and one of its most talented members. Born in Poland, she has lived in Canada since 1941. She is bi-lingual English and Polish and speaks four French. She has a B. A. degree from the University of Toronto, is an Associate of the Royal Conservatory of Toronto (plays the piano) and "sometime" will get round to finishing the two-years course in Journalism which she began at Carleton University, Ottawa, in 1957. During lunch-hour, she writes articles for Canadian papers, mostly on the Swiss scene — the vote for women, education, the fuss over the 44-hour week etc. She edited the articles "Ladies on Camera" which were published in the Pax Romana Journal, numbers 1 and 2, 1959.

The 1959 Pax Romana meeting for women students took place in London, from April 6—13. Miss Hilda Graef and Father William Lawson were among the speakers who addressed the group of about twenty delegates from Holland, France, Germany, Canada, the United States, Poland, and the host country, England.

The purpose of the meeting was to study the essence and significance of womanhood, its meaning in the world today and the role it should play. Participants heard daily lectures on the historical, psychological, physiological and sociological aspects of the topic, then discussed in groups and all together.

Woman was created by God for Adam as "a mate of his own kind", for companionship on equal terms. Yet after the Fall, Woman's status fell to one of servility, relieved only by the "Fiat" of Our Lady and the Church of her son. Since then, she has slowly won back her equality — it must be admitted that the actual situation, however, is due more to the mercenary emancipation of the industrial era than to the reinstatement of human dignity made by Christianity.

And the actual situation is, obviously, not a satisfactory one. Women are frustrating themselves by insisting they are equal to men, ignoring obvious differences in inclinations and abilities. Wars and suffragettes have brought them into men's fields; feminists have

rendered femininity 'undignified'. One would not exaggerate so very much by saying that woman's role today falls into either of these two general fields: Sex, or unqualified equality with man. The former attitude causes male superiority in Society; the latter makes out of woman a competitor.

Trends today indicate that women are becoming aware of the profound unbalance which their misguided predecessors of the last fifty years have brought about. In America they are making it known that they want to be 'just women' again, and let the men have back their authority. These inclinations can only lead to the complete re-establishment of social balance if women recognize the implications of their nature and realize them.

As in the time of Adam, so today, men and women are meant to be equal companions, playing complementary roles on the stage of Life. Only by harmonizing the unique gifts given to each can achieve harmony in Society.

It is useless to talk of returning women to "children, church and cooking", for economic progress has altered Society irretrievably. But since the essential facts of womanhood remain unchanged, the realities of economic progress must be made to correspond to them; Woman's dignity must not suffer because of them. Her intrinsic motherhood, her irrational but often simply reasonable intuitiveness, her spirituality, and interest in 'being' rather than in 'doing' — these features to which men have turned throughout the ages — must be recognized and returned to their position of value. And above all, the fact that men and women are created to complement, not compete with, one another, must be respected.

No more perfect example of womanhood than Our Lady will ever be found. In her one sees the obedience and initiative, the courage and humility, the unselfish motherhood and boundless Love for God and Man which every woman can imitate if only she wills to be a woman.



Greece

a religious appraisal

by Rev. Marc Macrionitis, S.J.

Father Macrionitis is chaplain to the Catholic students in Athens. Last summer, he brought two of his students (or rather his "children" as he affectionately called them) to the Interfederal Assembly of Pax Romana and to the Vienna Congress.

Introduction

Last November, through the intermediary of the General Secretariat, the Pax Romana federation in Athens sent a pathetic appeal to the other federations of the IMCS, outlining the difficulties and trials facing the Catholic Church and Catholic students in their country. They begged for moral and financial help: "We ask you to keep us informed of your activities, your spiritual and social programmes. . . . At the same time, encouraged by your friendship and the feeling of solidarity which unites us, we wish to tell you how gratefully we would receive any kind of help — books, reviews and even money. Your help would allow us to increase and intensify our activities in favour of the Catholic Church in Greece, where it is threatened with extinction". In order to give our members some background to the appeal, the Editorial Board asked Fr. Macrionitis to sketch the situation.

The religious situation

Greece has 8 million inhabitants who, with the exception of a tiny minority, are all Orthodox. The Greek people is, by nature, deeply religious, but because of the materialist spirit of the age and the absence of elementary religious formation, many are fundamentally indifferent to religious values and especially towards their Church. According to recent statistics by a professor from the University of Salonica, 7% of the population goes to church on Sundays. Youth is sceptic and materialistic. People between the ages of 45 and 50 are indifferent, though the villagers preserve deeper, more genuine religious sentiments. The Greek Orthodox Church is a national autocephalous Church which maintains ties with the Patriarch of Constantinople. At its head is the Archbishop of Athens, but it is governed by the Permanent and General Synods. Some figures will give you an idea of the situation: there are 78 bishoprics, 7660 priests for 8,700 parishes and 1700 chapels. Monastic life is on the decline with 2790 monks and nuns for 279 monasteries. The monasteries on Mount Athos, which at the turn of the century had 6000 monks, have only 2700 today. Here I should point out that almost all the Orthodox priests have a very elementary cultural, theological and spiritual formation which is quite inadequate for modern needs. Most of them are married. However, it is only fair to say that the religious authorities, alive to the situation, are making great efforts to give a sounder religious formation to the clergy and people, and often seek inspiration in methods used by the Catholic Church.

Characteristic of the Orthodox Church are the ties with the Greek State. The State is always represented at important Church functions, by the Royal Procurator, or by high civil servants of the Ministry for Religious Affairs. The Church is subsidised by the Government which pays the priests and bishops.

The Catholic Church in Greece

The number of Roman Catholics is infinitesimal — 40,000 for the whole country or about 5% of the population. Thirty years ago, there were 70,000 faithful but the number is now almost halved through the absorption into the Greek Orthodox Church of large numbers of Catholics who contract mixed marriages. The main centres of Catholicism are Athens with 20,000 faithful, Syros with 7,000 and Tinos 4,000. But you can find pockets of Catholics in many regions. They belong to the Latin rite except for a tiny group of about 1,000 who follow the Greek rite. A bishop with his seat at Athens looks after this little community. There are three bishops for the Latin rite, with seats at Athens, Syros, and Tinos. Last April as the result of a motor accident, we lost Mgr. Marius Macrionitis, aged 46, Archbishop of Athens. His death was a grievous loss for the Greek Catholic Church because he had accomplished much in a short time and had bold plans for the future. Catholicism in Greece is facing a particularly difficult



Temple of Apollo at Delphi

situation. Catholics are scattered among Orthodox believers and, with the exception of the Syros and Tinos regions, they are far from their churches. The great distances prevent the faithful from going to church frequently, from meeting the clergy and founding Catholic Action groups. Think, for instance, of Athens and its suburbs which form an almost circular city with a diameter of 35—40 Kms. There are 20,000 Catholics in the area. Relations with Orthodox Christians, who are mostly indifferent, have a fatal influence on their religious convictions. The priests of the six parishes must run after every family and every individual to overcome inertia and indifference. Often the families are of mixed religion, because of the many mixed marriages. This naturally increases the danger of carelessness in religious practices.

No modern Bible

Books and the Catholic press in general have a very limited circulation. The weekly "Katholiki" has only 4,500 Catholic readers for the whole country; the Messenger of the Sacred Heart and the Bulletin of St. Teresa of the Child Jesus have about 2,500. There is no translation of the Gospels in modern Greek, because an article of the constitution forbids it. There is a Protestant edition, printed abroad, but it is poor from every point of view. We hope that, despite financial and legal difficulties, a Catholic edition of the Gospels will be published soon.

Pax Romana group

The group has about 30 members and faces the same difficulties as the Church. It was founded in 1935 and was extremely active for some time. Then it almost died out and was little more than a name. Thanks to the encouragement of Thom Kerstiens, then General Secretary of Pax Romana-IMCS, who visited Athens in 1957, the movement was re-organized and is picking up again. We have a wide programme of activities but given our limited means, it is difficult to put it into action. To give you an example, we hold our meetings in a tiny room belonging to the Jesuit fathers who are short of space themselves. No need to say that we have no library and that the few books we have, must remain in boxes.

Last year, two students and myself had the joy of assisting at the Interfederal Assembly of the IMCS and the Vienna Congress. We were deeply touched by the expressions of sympathy and understanding shown towards us by the delegates. We found these meetings very profitable and they encouraged us to organize our work better.

Relations between the Catholic and the Orthodox Churches

The Catholic and Orthodox populations live in great harmony and peace. The diversity of religious beliefs does not hinder collaboration and true friendship. The Orthodox faithful who have had a chance to know the Catholic Church through personal contacts, the radio, press and cinema, have a remarkable admiration for Mother Church. This is clear from the large crowds of Orthodox faithful who assist at Catholic services specially during the big Church feasts.

Nevertheless those who only know Catholicism through school books have completely false ideas, because these texts paint the Catholic Church as being the greatest corrupter of the spirit of Christ and of Christianity. It is heart-breaking to note the absence of all truth both in writing and in the religious instruction



An Orthodox monk in Skiothos

given to children and young people. Such an attitude creates harmful prejudices in the way of Church unity.

In recent years, the Orthodox Church shows increasing hostility towards the Catholic Church. The little community of Catholics of the Greek rite is often subject to attack. Its members are called the emissaries of the Vatican, whose aim is to corrupt the Orthodox, attract them to the Papist Church and submit them to the "a-politarchy" of the Vatican. Indeed the Orthodox Faculty of Theology whose professors are all lay men, and other eminent personalities of the Orthodox Church, see in this community the main obstacle to the union of the Churches. On the occasion of the death of Pope Pius XII and the election of John XXIII, the Greek Orthodox Church alone did not send its condolences or congratulations. King Paul of Greece, the Government and the entire Diplomatic Corps were present at the Solemn Requiem Mass in the Catholic Cathedral of Athens, but the Greek Orthodox Church was not officially represented. Of course these are little things, but they explain a certain deep-rooted mentality. (Since this article was written, the Greek Sovereigns have paid an official visit to His Holiness John XXIII — the first since that of Emperor Jean Paleologue, Ed.)

The crux of the problem is the primacy of the Bishop of Rome. The reactions of official Orthodox milieux on hearing John XXIII's announcement concerning the Oecumenical Council, all refer to this point. In the final analysis, the Orthodox Church is a national church, and considers union to be more of a political affair. It is an absurdity for Orthodox believers to think of their national Church "submitting" to Rome. But the Church of Rome does not speak of "submission" but of "union" of the Church. For submission is not always union, while union is always a reciprocal submission in the love of Christ.



They're "on the ball"

Report on the Pax Romana Federation at Lovanium University, Léopoldville

by Paul Lambert



Tharcisse Tschibangu, newly-ordained deacon, reads his first Lesson. (Photo DIA)

Mr. Lambert, a student at Lovanium University, represented the FECACORU (Fédération des Etudiants Catholiques du Congo et du Ruanda-Urundi) at the Interfederal Assembly of Pax Romana in Eichstätt, Germany, last year. He also attended the Vienna Congress with seven other students from his University. Mr. Lambert is editor of "Présence Universitaire", the organ of the Catholic students of the Belgian Congo and Ruanda-Urundi, which will be reviewed in the next number of the Journal.

In hot climes, time doesn't matter. So do not be surprised if Pax Romana Day was celebrated on May 3 and not on March 7!

Rather than give you a history of the Movement in the Congo and Ruanda-Urundi, we prefer to tell you about Pax Romana Day when we took stock of our activities. You will see that these activities are not fabulous, but beginnings are never easy, whatever the latitude.

The day began at 7.30 a.m. with Solemn Mass, celebrated by Mgr. Cornelis, Vicar Apostolic of the Katanga region, and the ordination to the diaconate of Tharcisse Tschibangu of the Faculty of Theology and member of Pax Romana. (Incidentally, ours is the first Faculty of Theology in Africa since that of Alexandria). Speaking of Christianity in Africa, this theological student recently commented: "It is only on condition that we African Christians have a personal sense of dedication which makes us speak of my Christianity, our Christianity, of the Church as my Church, as our Church, that we can expect positive results". The Lovanium

chorale of students and professors sang the Missa Jubilaei by the Congolese composer, Joseph Kiwele.

After mass and breakfast, about 100 people gathered for a meeting presided by Mgr. Bruniera, Apostolic Delegate to the Belgian Congo. Since the Pax Romana group has only 40 active members, we were very pleased at the large assembly. In his opening speech the President of the Federation spoke of Pax Romana Day as a chance to accustom ourselves to the perspective of the Universal Church, and of our pride in being hosts to the next African regional seminar of Pax Romana. (The Seminar is scheduled for Christmas 1959).

Since October 1958, the Federation has concentrated on the study group technique, as counselled by the Interfederal Assembly of Pax Romana, in Eichstätt last year. We feel that the reports of the three groups we run will benefit other federations who may be experimenting along the same lines.

The three groups or teams are as follows:

- Education and the Promotion of the African Girl,
- Social Action,
- Native Customs and Christianity.

Education and the Promotion of the African Girl

We are facing big problems in the Congo. Since the foundation of the universities here (ours, the Catholic University of Lovanium, and the State University at Elisabethville), the need for many reforms in education has become apparent. How should we start the ball rolling? First of all the team

thought of studying different educational problems — adaptation to African needs, high school and technical curricula etc. But if we set out full of enthusiasm, we soon came face to face with sober reality. The Congo is a vast, multifarious country. We realized that it would be out of the question to propose solutions to great over-all problems without having a general view of the situation. No one had got there before us, and why should we try to do more than the specialists?

8,000 children in the streets

However, last December, a new avenue opened up before us. 8,000 children in Léopoldville City are obliged to live in the streets. They have finished primary school and there are not enough places to absorb them into post-primary institutions, high schools, trade and technical schools etc. There is even no way of being apprenticed to a trade; there is absolutely nothing but the street and its accompanying dangers. With the Chief Scout, we put up the idea of children's villages outside the city. We inspected the possibility of using vacant plots near the river; agricultural specialists, engineers and teachers promised their backing. But as students with loaded time-tables and no resources except our imagination and goodwill, we could not go far without the support of the local autho-



Mr. Joseph Mbeka, President of the Federation. (Photo DIA)

rities. We put forward a plan for the villages. We got an evasive answer. Yes, of course, the problem of these youngsters is critical, but there are other problems clamouring for attention, and in any case, we can't give you any money. Here we were back at the start, disappointed and worried.

Two weeks later broke out what were discreetly called "the events at Léopoldville". At once, the Governor of the Province of Léopoldville gave 35 million Congolese francs, 70,000 American dollars, for the construction of children's villages which were "out of the question" two weeks previously! With the team for social action, we immediately decided to collaborate with the



One of the warriors from Ruanda boasts of his gastronomic feats! (Photo Martens)

authorities in solving the youth problem in Léopoldville. Since it is better to strike while the iron is hot, we also put forward the idea of a training school for youth leaders for the whole Congo. The "pupils" in this school would be volunteer students, young people from the city, and the older members of the youth movements and the children's villages which were now under way. We were told that the idea was splendid but impractical for the moment; that we should begin little by little. Eventually, the Youth Service agreed to an embryonic school which, in six mornings, would train leaders for playground duties. We made an appeal to the students and got 15 volunteers. Once again, we had found much goodwill and initiative but limited means, specially since the so-called "Inspired Hill" on which the University stands, is 20 Kms. from the city, and the distance tells against our extra-University activities.

Since the July exams are fast approaching, we shall get going again in October with our original idea of a training school for youth leaders. At first, the organizers would concentrate on training leaders for existing youth movements, or for those children who do not belong to any youth organization and who have most need of attention. There is room for every initiative in Léopoldville with its 400,000 inhabitants and the highest birth rate of any city in the world (the school population has doubled in ten years!). Then, from among the leaders, instructors would be formed through further training, and they in turn would train others. This is specially important for the stu-

dents who come from the four corners of the Congo and who could get the idea going during the long vacation in their regions.

The team for Education was also supposed to deal with the Promotion of the African Girl. Here again there are very serious problems. But with only six members, we could not devote ourselves to the subject as we wished. So it has been decided that next year, a team will deal exclusively with the promotion of the Congolese girl. This is indispensable. There is not a single African girl at the University in the Congo; not a single secondary school brings girls to University standard. And what a host of social problems!

Social Action

The team was founded with the aim of combining theory and practice. It was intended to be a centre for reflection on certain social problems. That is why, during meetings either among ourselves or with some of our professors, we exchanged views on topical problems e.g. youth.

Then came the practical side, for, as intellectuals, we must balance our natural inclination to theory, by practical action in keeping with our vocation as students. On this score, we ran into difficulty because of distance from town and the gropings of inexperience. However, in collaboration with the provincial Youth Service and other movements (YCS, Scouts etc.) we have been able to run two services mainly by volunteer students:

— a Sunday school where the students give instruction to young people who, for lack of room, have been turned away from post-primary institutes;

The Ruanda-Urundi students during the recent cultural evening organized in Lovanium. "At night, the warriors gather round to relate their noble deeds".



— "flying teams" to work at the weekends in the children's villages set up after the "events at Léopoldville". Two or three students with a professor from the Education Department (of the University) give the camp leaders adult instruction; two or three give the older children an idea of their responsibilities and an initiation into group games, while keeping their ears wide open to the youngsters' problems. These teams have been set up not merely to help recognized youth leaders but above all to keep close contact with the children, to show them that they are not abandoned to their own devices, and that outside of camp, young people are thinking of them and are devoted to their cause.

Native Customs and Christianity

Study of this question will really get under way during the long vacation from August to November. The members have drawn up the questionnaire which will be used for interviewing the old people in the villages. They intend giving a description of certain elements of Bantu culture, based on the results of their survey.

If the results of our experiments have not always been 100% successful, we have at least found plenty of goodwill waiting to be tapped in the future. The ground is prepared, the formulas proposed will be widely applicable. We believe they will help in solving the crucial problems facing youth in all the big cities of the Congo. We are specially thinking of the possible establishment by Father Froidure, the apostle of street children in Belgium, of playing grounds and holiday camps for children.





(ILO Photo)

Is there anything in common between the protection of workers against radiation, the expert who is re-organizing workshops for the 6000 known blinds in Ceylon, the charter for plantation workers, and the first International Exhibition of Art and Labour held in Geneva a few years ago? Nothing at all — except that such apparently different activities fall within the scope of the International Labour Organization which has its headquarters in Geneva, Switzerland.

The Organization was born in 1919 when, during the Peace Conference, the British Government insisted that an official body be established to draw up international work legislation and control its application. These proposals were eventually included in the Peace Treaty of Versailles and the International Labour Organization held its first Conference in October—November of that year. There was no danger of the new organization being a political pawn at the expense of labour. Right from the start, trade-union and employer representatives took part in meetings on the same footing and with the same powers as government representatives; the Conventions voted would be submitted to the national parliaments and their ratification would depend, in the final analysis, on the public opinion of every country. Even today, as proof of the moral force of these Conventions, national ratifications of international standards voted thirty and forty years ago reach headquarters in Geneva!

Achievements of the International Labour Organization

After 40 years, there have been:

- * 111 International Labour Conventions of which 92 have had enough ratifications to come into force (a Convention comes into force when it has been ratified by at least two countries);
- * close on 1,900 ratifications of these conventions;
- * 111 international recommendations;
- * an annual 5000 reports which member states send into the International Labour Office to show how far they are complying with international standards.

With what do these Conventions deal?

With questions of interest to all: safety and hygiene in

Forty years' struggle for social justice



The
International
Labour
Organization

work, protection of women and young workers, social welfare, holidays with pay, minimum wages, inspection of working conditions, free trade-unions etc., and the drawing up of employment norms for certain categories of workers — miners, fishermen etc.

How does international control function?

According to the Constitution of the International Labour Organization, the governments of the 80 member states are bound to submit any new international provision to the competent authorities with a view to making it law or taking measures of any other order. If a country decides to ratify a Convention, it must take the necessary steps to ensure its application in practice. Later the member states must inform the Organization of the measures taken. If a Convention is not ratified, then the government must, at the request of the Organization, furnish a report on the state of national legislation and labour provisions compared with the international stipulations.

Last year, 5000 reports were submitted to the annual Conference of the International Labour Organization. Such reports are examined by independent experts who may ask for governmental explanations. 65 explanations were called for in 1958. Every year sees an increase in the number of governments eager to implement international standards in their countries. India might be taken as a case in point. In 1954, this country changed its legislation radically before depositing its ratification of the Convention of 1930 concerning forced labour. Again last year, the International Labour Conference was informed of 25 cases in which national legislation had been brought into line with the Organization's standards, while in 55 cases, action had been initiated with the same aim.

Other fields of action

The International Labour Organization is also concerned with professional formation (sending of experts to give technical training, providing scholarships for talented technicians, further training of skilled workers), technical projects with other United Nations agencies, with problems arising from automation, with the technical expansion of the young countries, with everything which touches on man's material welfare and social promotion.

Hundreds of millions of workers

At the 1958 Conference of the International Labour Organization, a French delegate presented the report of the Committee on Plantations with the words "Today hundreds of millions of workers place their hope in this Conference and expect from it an instrument which will improve their conditions of life". There could be no more effective witness to the achievements and dedication of the International Labour Organization.

Note: This article has been compiled by a member of the General Secretariat with the help of "ILO News", Number 69.

Melbourne:



The Apostolate "Down Under"

by Paul Grundy

The General Secretariat of Pax Romana first learned of the work of the Melbourne Catholic students through their challenging publication "The Incarnation in the University". We have asked Mr. Paul Grundy, formerly of Melbourne University, to outline this work. Mr. Grundy is now a research student in Engineering in Cambridge University, and a candidate for the Directing Committee of Pax Romana-IMCS.

As one who has shared in the Catholic life at Melbourne University, I approach the subject cautiously for fear the ideas may appear to be clichés and the details of action undertaken seem mechanical means of discharging one's duties as a Catholic. To avoid these dangers, I must preface the description of what is being done in Melbourne with a statement of some fundamental truths which, through prayer, study and recollection, forced their way into the consciousness of the apostolic community in the University.

To summarise, then, some of these truths: in general we left school self-righteously satisfied with our lives, rendering our dues to Caesar and to God, and preserving our souls from the contamination of this world (like the servant with one talent). Now we confess to the inadequacy and narrowness of such an attitude, and we realize our tremendous God-given privilege — that we are called to participate in the transformation of the world, consummated by Christ, but to be fulfilled in the fullness of time for His Coming in Judgment. We recognize the true value of His created universe and of human activity in it, and we recognize that by building upon these things and transforming them with the love that is Christ, we fulfil His Divine Will.

These truths and their implications are presented and discussed at the summer-schools which preface each academic year in Melbourne. Numbers and circumstances now demand at least two such schools. Held in holiday camps, with a full communal, and liturgical life, the first is directed towards freshers, hoping to attract disciples by presenting as clearly as possible basic truths concerning the Church and the University to which they belong, and the second is aimed at widening and deepening the understanding of those committed to living an apostolic life, so that they may see the demands upon their charity more clearly and act accordingly. Essential features are that the theme and its aspects are presented by members of the apostolate rather than visiting speakers, and that ample free time for discussion is provided.

This desire to confront all reality both in ourselves and in others lies at the root of our aspirations and corresponding activities. We recognize the principle of an apostolate of like to like, and that charity consists not only in

giving what we like to give, but in giving whatever is called from us objectively by the demands of circumstances which Providence places in our lives. The groups soon realize that whatever charitable action they indulge in, even visiting the sick and doing corporal works of mercy, they cannot neglect the demands made upon their charity at the core of their vocation here and now, which is their university life and studies. Hence a good deal of a group's meeting time is spent in considering the way in which a University is a community of people seeking, sharing and revealing the truth, the relevance of basic truths of our Faith such as the Incarnation to the university and our lives, and the particular short-comings and needs of our own university. This leads to ever-widening examinations, of our culture and its values, of our own disciplines (history, engineering etc.), and of our own part in studying these. For example, the engineering student begins to discover that his discipline is conceived in a rather restricted, mechanical sense. Its potential role in the perfection of mankind and the world is only half perceived. And its truly glorious role in the restoration in Christ of all things pertinent to man, including his physical environment, is not seen at all. The student begins to witness the truth in attempting to answer the greatest demand upon his charity, which lies in the use of his intellect.

The groups, then, are not merely convenient panels for discussion, but as organs of the Mystical Body, they are communities where the members are spiritually formed through their action in the world. There are many groups — old, young, one faculty, many faculties. As all share the common aim of the apostolate, group meetings are similar to the extent that there are three principal aspects of their study and action. Firstly, there is meditation upon and study of Christ and His Church, revealed through the gospels, the epistles and meditative and theological writings. Secondly, there is a deepening awareness of ourselves and love for each other in the group, achieved by undertaking charitable actions in our own environment and reporting upon them and upon any difficulties to the group. With time a deep confidence can be engendered in the group so that in sharing sufferings, setbacks and weak-

nesses as well as successes, there is a personal gain in moral strength, stability and even natural virtues, which could never have been achieved individually. Thirdly, the group seeks to be more fully present in the world, and its environment (the university, the fellow students, and the disciplines of study) is studied as it is and as it should be, drawing heavily upon the traditional idea of a University, the idea of a Christian community, the scriptures, and so on. The group acts responsibly according to what it sees and judges. If there is no true university community, the group itself must become the microcosm of such a community.

Of course there are regular general meetings of the apostolate, which largely do in a communal way what is done in group meetings. To these may be added the usual winter schools, public talks and symposia, Asian groups, co-operation with other university bodies, Mass and Rosary in the University etc. which take place when necessary and desirable. However, awareness of the Church's mission through the apostolate imparts a proper unity and urgency to these diverse actions.

The lay apostolate in Melbourne began after the Second World War with a handful of dedicated people who are still its leaders. The author knows how much is owed to their inspiration, but also that they join with him in thanking God for so providentially raising up and sustaining the movement to the present day. It has taken more than a decade to reach the point where the apostolate community can conduct a mission to their university¹, drawing chiefly upon their own members for speakers. It was not the usual mission of an evangelist nature, but one calling both staff and student members to consider the nature of a true university, its purpose, its role in society, the present deficiencies and the responsibilities of its members. This was done because, if we are to restore all things in Christ, we must commence with the values of our culture, and the communities and institutions enshrining them, which have become debased and lost. It is intended to follow up this mission with another this year showing how Christ is our true model as members of the university, and showing the redeeming life of the Church in the university. Although Catholics are a minority in Melbourne, such missions might equally be needed in a fully Catholic university unconsciously living materialist values. Finally, members of the apostolate produce "Prospect", a magazine which sets out simply to practise what is preached, by grappling with major cultural issues confronting us within and beyond the university, and seeking the cooperation of all willing souls.

¹ The writer is referring to a series of six public lectures and a symposium which were organized over a ten-day period, end June 1968.

The Jurists in Pax Romana

by Advocate Giuseppe Cassano

Secretary of the International Secretariat of Catholic Jurists — Pax Romana

During the first years of their activity, the Catholic intellectuals grouped in Pax Romana clarified and deepened the principles which are at the basis of their individual and associate life. They soon realized that professional work was a crucial point in the life of the intellectual, that it called for special consideration and thought on the meaning, value, tasks and duties of the intellectual professions in general and of each profession in particular.

Obviously the elaboration of the concepts and principles valid for the different professions was only possible in separate professional bodies; hence the birth of professional secretariats as organs of Pax Romana. Some of these secretariats gave rise to full-blown associations, while others, like the Jurists, remained at the secretariat stage.

The International Secretariat of Jurists was founded in July during the ICMICA Assembly in Rheims. Its scope and principles were fixed on this occasion, and the membership of the professional associations existing in different countries was solicited.

So far the national associations of Catholic jurists in the following countries adhere to the Secretariat: Belgium, France, Germany, Italy, Luxemburg, Holland and Spain. Moreover, especially during the two International Con-

gresses, the Secretariat has had contact and exchanged material with Australia, Bolivia, Canada, Egypt, Ecuador, England, Haiti, Uruguay, Venezuela, the United States, Argentina, Peru. There has occasionally been contact with other countries and individual Catholic jurists.

In recent years, the Secretariat has devoted its attention to ensuring and strengthening the ties with existing associations of Catholic jurists, and stimulating their formation where necessary. Its most important initiative is the International Congress which takes place every three years. So far there have been two such Congresses. The first was held in France in 1953 on the theme, "The family in the legal order"; the second in Italy in 1956, on the theme, "Respect for the human person in the application of penal law". This year the Jurists will meet in September in Luxemburg (not Bonn, as previously announced) from 10—14th September to study legal questions arising from the problem of peace among the nations (see page 15 of this Journal). Adopting the method which is now traditional in our Congresses, the speakers will incorporate into their reports the findings presented by the countries, members of the Secretariat, and of those invited to the Congress. Thus the reporters will expose the legislation, praxis and custom in the different countries, with relation to the main divisions in the theme.

BOOK REVIEW



We have a Pope. A Portrait of His Holiness Pope John XXIII, by Mgr. Albert Giovannetti, published by Geoffrey Chapman Ltd. 208 pages, 10/6.

The present Holy Father was so little known to the general public before his election to the Papacy and then he was so thickly enveloped in clouds of publicity that it is a joy to read Mgr. Giovannetti's biography with its direct, unpretentious approach and easy style. The writer takes us on a voyage of discovery — discovery of the warm humanity of His Holiness, of his versatile capacities, of his devotion to souls.

Mgr. Giovannetti does not embroider the facts nor attempt to embellish the subject. He lets the personality of John XXIII shine forth through his acts and the far-flung testimony of his friends and acquaintances. The figure that emerges is a man of extraordinary goodness,

of genuine interest in people and their problems, and of supreme kindness.

We learn with astonishment that His Holiness has discharged every imaginable function within the Church — bishop's secretary, student and military chaplain, professor, pastor of souls, and diplomat from 1925 to 1953, when he held posts in Bulgaria, Greece, Turkey and France. In 1958, 14 years after His Holiness had left Greece and Turkey, the papers of these countries hailed his election to the Papacy with the utmost sincerity, and the Greek paper "Kathimerini" drew special attention to the Holy Father's philanthropic work (when he was apostolic delegate to Greece) during the terrible famine of 1941—'42. The success of his period of office in France as apostolic nuncio was remarkable. Even the conservative "Le Monde" commented: "He won great sympathy in Paris even among political milieux steeped in a now pointless anticlericalism" (October 30, 1958). While he was in Paris, His Excellency Mgr. Roncalli was appointed first Permanent Observer of the Holy See to UNESCO. The Holy Father is a man of wide culture, specially interested in art, literature and history, and is a lover of music.

Yet His Holiness never lost sight of the fact that the sacerdotal vocation is essentially one of care for souls. As Patriarch of Venice, he begs his people to consider him as "the shepherd of souls called to exercise his ministry among the humble..." And in his first message as Pope, he tells the faithful "We have at heart in a very special manner Our task as shepherd of the entire flock". Mgr. Giovannetti has certainly succeeded in bringing His Holiness to life, in showing us his rich personality (including his legendary wit!), and in demonstrating that the Holy Spirit so often raises up the visible Head of the Church needed in a particular age. In future years, there will doubtless be more learned, weightier lives of John XXIII. But Mgr. Giovannetti's book will remain a first-rate, immensely readable introduction.

B. O'M.

Note: This book has also been published in the United States, and translated into Spanish, German, Dutch and French.

NEWS IN FLIGHT



IMCS

Indonesia: The local branches of the PMKRI began the celebrations for Pax Romana Day by attending Mass for the intentions of the Movement. Topics of lectures and discussions held later in the day varied from branch to branch according to the main faculty in the city concerned. In Surabaya, where most of the members are medical students, there was discussion on "the missing link". Djakarta needed two Sundays, the first being devoted to discussion on the Bill of Higher Education at present up for debate in Parliament. The following Sunday was devoted to a symposium on the theory and philosophy of Communism in relation to the economic and technical developments in the People's Republic of China. The Bandung branch invited one of the officials of the Central Board to give a talk on Pax Romana. Semarang, one of the smallest and youngest branches with 25 members, discussed the topic "Student Unity in Christ". Two of the branches made a collection for the fund to send Indonesian representatives to the Pax Romana meetings in Manila, end 1959. The PMKRI recognized the Malang branch at the beginning of April, thus bringing the total of local branches to eleven. The Malang group is mostly composed of students at the teacher's training college there.

India: The All-India Catholic University Federation has planned five Social Service Work Camps during the long vacation from April to July. Two of the camps will be held in Madras State and one in Kerala, Andhra and Mysore. The AICUF is affiliated to the Indian Organizing Committee for Training Projects and is therefore entitled to organize its own Social Service Camps. The camps are open to students of all denominations.

Japan: 1. At the request of His Excellency, Monsignor Tomizawa, Bishop-Protector of Pax Romana in Japan, the Rev. Vincent-Marie Pouliot, O.P., chaplain to the Pax Romana group in Kyoto University, submitted a report to the Easter Conference of the Catholic Hierarchy and Regional Superiors of Japan. The memorandum described in detail the Pax Romana meetings which will be held in Manila (Philippines) end 1959, and the importance of sending a Japanese delegation to them.

2. Two Catholic graduates of the Kyôto University have been awarded scholarship by the Oeuvre de St-Justin, Fribourg, to attend the University of Fribourg. The two post-graduate Japanese students will arrive in Europe for the new academic year, beginning October next.

3. The Pax Romana federation in Japan is beset by the lack of good books on Catholic philosophy and theology. Most of the books written in Japanese are very expensive because the editions are run off in small numbers.

4. From March 31—April 3, the four Catholic societies in the Kansai Area (Kyoto, Kobe, Osaka and Himeji) met at the Rokko Jesuit School. About 70 College students attended the meeting which was very successful. His Excellency Bishop Taguchi attended the meeting on the last day.

5. The National Congress of the Japan Catholic Students' Federation, to take place in Yokohama end July, will deal with "Catholic Social Teaching and Present Problems in Japan".

6. The officers of the newly-formed Pax Romana Centre in Kyoto met recently for the third time. They expressed a keen desire to receive student publications from other countries on an exchange basis. Publications in English would be specially welcome, with second preference to either French or German.

7. The University Catholic Federation of Australia has forwarded to the General Secretariat of Pax Romana approx. 100 Swiss francs for the Kyoto Centre.

8. Professor Soichi Nogami, who is Professor of Italian at the University of Kyôto, and Pax Romana Group President in the same city, has been invited by the University of Rome as a visiting professor. Prof. Nogami left for Europe during the month of May. He will also visit Pax Romana headquarters in Fribourg, and visit Pax Romana graduate associations in several European countries.

ICMICA

Great Britain: The Newman Association Summer School will take place from August 1—8, at the University of Exeter, on the theme, "Vision, Form and Faith". The cost for members and overseas visitors is eleven pounds sterling. Information, registration etc.: The Registrar (Summer School), 31 Portman Square, London W. 1.

Ceylon: 1. The graduate group of St. Francis Xavier, is concentrating its efforts on diffusing Catholic Social principles, and bringing out publications on Social Justice.

2. The new National Chaplain of the Catholic Students' Federation is the Rev. T. C. Kuriacose, S.J., lecturer at Aquinas University College. The former chaplain the Rev. P. (Fr.) A. Pillai, O.M.I., has been appointed Vicar General and Director of Catholic Action in the Archdiocese of Colombo and carries on with many other duties.

Italy: The Movimento Laureati is organizing a pilgrimage to the Holy Land from 23 July—13 August. A very rich and full-programme is planned with seven full days in Jerusalem and visits to many parts of the Holy Land. Cost varies from L. 183,000 for third class sea travel to L. 265,000 for second class. This fee includes L. 10,000 for registration and L. 8,000 for visa charges. Further details are available from the Segreteria Amministrativa del Movimento Laureati di AC, via della Conciliazione n. 4-d, Rome.

Pax Romana and The United Nations: The General Secretariat of Pax Romana has submitted a lengthy report to the Chairman of the Sub-Committee on Discrimination in Religious Matters and Practices. The report concerns the suppression of the Ukrainian Catholic Church by the Ukrainian SSR and the Central Government of the USSR.

Sweden: To express their solidarity with Polish students and intellectuals, the Academicum Catholicum Sueciae (students and graduates) collected the sum of 1836 crowns (approx. 1500 Swiss francs) for their colleagues in Poland. This was a most generous gesture since the Academicum numbers less than 200 members.

Netherlands: The Annual Assembly of the Thijmgenootschap took place in Utrecht on 23 and 24 May. Participants met in groups according to professions; there

was also a seminar for scientists, psychologists, theologians and doctors to discuss the work of Teilhard de Chardin, *Le Phénomène humain*. On Sunday 24, members attended a High Mass celebrated for their intentions, and gathered later for a business meeting. Dr. H. P. J. M. van Waesberghe, S.J., spoke of "Evolution in the theory or evolution in four stages" and in the afternoon, Prof. J. Kälin of the University of Fribourg gave a lecture on "New aspects of the history of man".

Third International Congress of Catholic Jurists: This Congress will take place from 10—14 September in Luxemburg. The lectures will be in form of reports from the commissions which have been at work from some months and will cover the following subjects:

1. Christians and their knowledge of international institutions and problems.
2. Studies of the causes and means of warfare, presented by Prof. Garcia Escudero of the University of Madrid.
3. Peace, its moral and legal aspects, by Maître A. Richard, Dean of the Free Faculty of Law in Paris.
4. The human person, subject of international law, by Prof. Sperduti, Professor of International Law, University of Naples.

Pax Romana in Asia: The following experts have agreed to attend the meeting on "The Present Impact of the Great Religions on the lives of people in Orient and Occident" organized by Pax Romana-ICMICA and sponsored by UNESCO:

1. Dr. Sushri Bhusan Das Gupta, for Hinduism.
2. Dr. Hajime Namakura, for Buddhism (Mahayana).
3. Dr. Wijesekara, Buddhiam (Hinayana).
4. Professor Minoru Shibata, Shintoism.
5. Dr. Hsieh Yu-Wei, Confucianism.
6. Dr. Mahmud Husain and Dr. Osman Yahia for Islam.
7. Dr. Simon Greenberg, Judaism.
8. Christianity - Professor Olivier Lacombe, Roman Catholicism.
9. Dr. Hendrik Kraemer.
10. Dr. Louvaris, Orthodoxy.



A Pax Romana wedding in Ghana! Mr. Andrew Botse-Baidoo and Miss Magdalen Araba Monney, both of whom attended the African Seminar, were married recently in Cape Coast.



UNESCO: Under the sponsorship of UNESCO, representatives of 18 International Youth Organizations met in Chamonix (France) from 30 April to 3 May. The purpose of the meeting was to work out details of a joint enterprise of international youth organizations within the framework of UNESCO's Major Project for the mutual appreciation of Eastern and Western cultural values. The youth organizations resolved that in 1959-60 they would proceed with a study of the values to which young people remain attached in East and West. The study will attain the following objectives: 1) determine the values to which young people remain sincerely attached, often in spite of appearances, in professional, cultural, moral, social, civic and spiritual spheres; 2) make known and compare ideas and attitudes of young people from East and West; 3) help the youth organization leaders to know these ideas better. The study will be carried out in three countries in the West (Austria, Canada and Cuba) and three in the East (Japan, India and Malaya). Mr. Jaime Cordova, General Secretary of Pax Romana-IMCS, attended the meeting.



Long Live Thom and Hannie! Our heartiest congratulations and warmest wishes go to Mr. Thom Kerstiens, General Secretary of Pax Romana-ICMICA and his bride, Miss Hannie Smeets, who were married in Roermond, Holland on May 2nd.



Fundação Cuidar o Futuro *Fly East with Pax Romana*

CHARTER FLIGHT EUROPE—PHILIPPINES FOR THE PAX ROMANA ASIAN MEETINGS END 1959

Dates depart Amsterdam and Geneva, 17 December 1959; return 13 January 1960.

Route outward flight: via Beirut, Karachi and Bangkok
return flight: via Saigon, Calcutta, Cairo or Bagdad.
Stop-over for approx. ten hours at all the above-mentioned cities to allow for sight-seeing.

Cost 3990 Swiss francs or \$ 960 or £ 330 sterling. This sum cancels the higher prices given in Journal 2. It includes the return fare and three weeks' living expenses in the Philippines.

Registration Not later than 15 September 1959 with down-payment of \$ 100 or equivalent.

Further details are available from the General Secretariat of Pax Romana, Fribourg, Switzerland.