

My dear Thom,
I hope this will be
useful for something. Perhaps
you can take these questions for
the discussions in the Seminar itself.
I will write tomorrow.
Love Hans



Comments on Colin's draft for the African Seminar

Form of presentation: This draft is intended not only as a preparation but also as a guiding tool for the discussions in the groups. So, I would like to have the different questions presented in such a way that they could be employed in the discussions. The changes I propose have mainly this intention. If you don't do it, it would be extremely difficult for the leaders of the groups to guide a fruitful discussion.

(The same applies to the question of Edward.)

Group A

For the first day, all the group A, we have no discussion groups, but I would like to suggest some questions for reflexion. They are the following:

Point 1. (after Colin's text)

1. The Church is, above all, the Church of Christ, that means the presence of Christ in the world. The first task of the Church is, therefore, to promote the redemption of mankind.

In how far are we conscious of this task of the Church ?
What is the meaning of this task for us, as lay people ?

2. Being the presence of Christ in the world, the Church has a duty to deepen the concrete implications of Truth and to spread it among men. So, it must be present in all fields of life - social, cultural, familiar, professional, political.

Are the University people aware of the need of such a presence ? What are the greatest difficulties they put against the right of intervention of the Church in all spheres of life ?

3. The Mystical Body of Christ is formed by all men, whatever may be their race, cultural and social background. Everyone is really unique in God's plan. So, the Church has the duty to bring the light of the Gospel to every man.

What are the ideas in your milieu about the missionary task of the Church ? Have the University students the opinion that what matters is that people feel happy and in that case nobody has the right to disturb them ?

A small remark on point 1:b. It seems to me that the paragraph which begins " The lay person ... " and the following " A layman's asceticism ... " are not very correct from the theological point of view. Please, Thom, ask Fr. Kaelin. I would like also to stress in this item the following idea, perhaps after the last paragraph: " The work done by the layman is real apostolate



in so far as he is united with the Hierarchy. It is not by himself that the layman has to spread Gospel and to christianize the structures - it is the Church as a whole, and in her, the Hierarchy who received the mandate. The apostolate of the layman takes its value from the participation in the apostolate of the Hierarchy! (Please, put it in nice words - I don't know!)

Point 2. Very good; questions are on " University and society " and " University and the state ", made by Edward.

Point 3. Some questions:

1. We are the presence of the Church in the University. This means that, through our work and our prayer, Christ fulfills the Redemption. So, every thing we do has a " santificateur " meaning. How can we make ourselves and our fellows aware of this idea in what the studies are concerned ?

2. Being a center of research and spreading of Truth the University " fulfills a preparation for supernatural revelation, for redemption and charity ".

In the daily life are the catholic students concious of this important role of the University ? In how far do they ask the University to be entirely faithful to its task ?

3. The training at the University must enable people to think by themselves and to acquire efficient methods of thinking and doing. Is the African University aware of this task ? In how far the groups and Federations of PR can help people in the development of these capacities, so essential to their task of leaders in the society ?

4. The University is not closed in itself. On the contrary, it has a deep social meaning - it must guide the thought of people and build the most adequate structures for their welfare.

How can be this task fulfilled in the practical life ? What can our catholic groups do in this field ? What to do in order to form the University people in the idea that they are devoted to the service of the others ?

Group B

Again I would like to have " The African University and Society " and " The African University and the State " in the same day. As for the questions, there is enough material in the draft of Edward.

For " The African University and Religion " some suggestions:

1. Culture and religious life are not separated values. However



the University in our days is not divorced from religion

Don't you think that ~~the~~ here springs the inability of the University to give a wide and true cultural vision ?

2. The Christian justice states that every man has the same possibilities to fulfill his vocation according his natural capacities. How do this principle apply to the access of people to the University ? Who must safeguard this essential right of people ? Who can the catholic groups do ?

3. A superficial knowledge of Sciences and Technique has lead many men to think that Faith is in the opposite side of Science.

How can the University make Science a positive step towards Faith and not an obstacle ? How can the neutral University be an openness to Faith ?

4. The knowledge of the world is not an end in itself. It has only a positive meaning when it helps people to *come* from the creatures to God.

Is the University aware of this task ? What can do the Catholic groups for this essential aspect of the University formation ?

5. Don't you think that in order to be able to fulfill its role in the social life, the University has, besides its strict function of scientific education, the task of establishing true relationship between the thinking and the doing, the task of defining the primacy of essential values, the task of developing the esthetic and the moral sensibility, the task of enlightening the cultural life with real wisdom ?

Do you think it would be possible to acquire such a formation in the University life today ?

6. Do you think that it is possible a serious formation of the intellectual personality without an integrated conception of the human person and of Truth ? As the Christian conception is the only one which enables the fulfilment of man's possibilities, how can people get that formation at the University ?

7. How can be build the University community ? It is possible without Charity ? How can catholic groups spread the fruits of Charity in the University ?

For " the education of the African girl " I would like to have besides the points indicated by Colin, the questions in the enquiry to our women leaders.



Group C

Some suggestions for " Professional formation " :

1. The professional formation is not only concerned with the scientific and technical ability. It is deeply related with a serious preparation in the theological, philosophical, moral and social implications of the problems arised by the professional activity.

What are the possibilities of our Catholic groups in order to provide this preparation ?

2. How can our groups form people in order to understand the social dimension of every profession ? What can they do for the professional orientation of the students ?

(It seems to me that we must leave the discussions of " group work " and " leadership " very free - in that way people can put all their own questions and we can have practical and fruitfull discussions).

For all group C I have already suggested the brochure the Portuguese group prepared last year. Brian is working on it.

Group D Fundação Cuidar o Futuro

I have a general outline on PR I made last year for the FUCI. I am sending it as an Appendix A.

For the regional work, see Appendix B.

And some questions for the international orientation of the groups:

1. How is present the international dimension in the programme of your groups ? And in the organization of the groups ? In the formative and apostolic activities ? Some examples.

2. What are you doing now in order to open people in your group to the international life ? How can this interest help in the apostolic task of the group ? What are the main difficulties you find in this task ?

3. Are you really convinced that there is no real catholic life without an universal feeling of love ? How are you going to convince the students of your group of this idea ?