



ANIMA NEWSLETTER

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UNITY and DIVERSITY in the APOSTOLATE

The apostolate of the Church expresses itself in many different ways within the context of student life. In fact, considered objectively, there are very few intelligent student activities which are not properly termed part of the apostolate. This is so because the apostolate of the Church is nothing less than the Christianization of the world. Every act of a true Christian should contribute to this effort, even if it be just by way of example or preparation for future activity. The individual student participates in the apostolate primarily by perfecting himself as a Christian student.

There are, however, other objectives of the student apostolate; namely, the perfection of the student community, the development of an apostolic outlook among students, and the preparation for the apostolate after college. These objectives are best fulfilled through group action. There are several types of student groups which do or at least could take part in this effort. For some of these, this is their very reason for existing; YCS for instance. Others make it a part of their program; for example, the Sodality. But by far the majority of student groups just never think of their activity as being apostolic.

Ordinarily each group functions completely independently of the others and never even imagines that it might have

something in common with them. When two groups find that they have a common aim or project, instead of cooperating on it, they will often fight over who has the greater right to it. When one finally wins out, it will often reject the efforts of the other. No idea is accepted if it is presented as originating in an outside group. Granted that under certain circumstances competition is good; it has no place in the apostolate. After all, we have the whole secularized world to compete with!

In addition to this problem and to some extent due to it, we find another problem. Students tend to look upon their activity in these groups as merely something to occupy themselves here at college. They do not sense the need of carrying over this work into the lay apostolate after college. This is unfortunate because the greatest needs of the apostolate are in the outside world. Although student apostolic activity can do a great deal in perfecting the student community, it neglects its primary purpose if it does not train Catholic lay leaders, who can apply the techniques they have learned in the sheltered laboratory of the Catholic college community to the unsheltered reality of the modern world.

It is this two-fold problem which has been the motivating idea in the planning of the Fourth Annual Advent Symposium, which will take place at the University of Notre Dame, December 7-9, 1956. Its aim is to bring members of student groups together so that through discussion and listening to authorities in the various phases of the apostolate, they may

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LOOK INSIDE FOR REPORTS ON:

- NFCCS National Congress
- NSA National Congress
- YCS Midwest Regional Study Week

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YCS MIDWEST REGION STUDY WEEK

During the week of September 2, a group of midwestern college students studied, played, and prayed together at the Midwest Regional Study Week of the College Young Christian Students, held at Camp Don Bosco, Pevely, Missouri. Throughout the week the students intently studied the role of the apostolate today and the techniques the Young Christian Students use in helping the student fulfill his apostolic mission.

Students at the study week saw that the present world situation calls for an active lay apostolate. The major problems of the world today are definitely in the field of lay activity. Problems of over-population, housing, working, intellectual apathy, and the like can be influenced only by the layman. Because a Catholic is a member of the Mystical Body, sharing in the very life of Christ, he is responsible for the social conditions which surround him--when a member of the Mystical Body meets a situation, it is Christ also who meets the situation. Each member of the Mystical Body has a unique and indispensable contribution to make to the activity of the Body. The layman cannot sit back and be passively religious; it is the demand of our times for positive lay activity.

This group of students realized during the study week that the college student must not become aloof from the world. While in college, Catholic students must expand their vision beyond the university, beyond a purely intellectual perspective, and develop a social consciousness, a real awareness and respect for the social ramifications of the participation in the Mystical Body. However, the educational institution because of its place in society has a special apostolic mission. Here students in their own student way must attempt to unify the temporal and eternal orders. Catholic students must bear witness to Christ as students and must make their own sphere of activity Christ-like.

As it was brought out in discussion at the study week, the students' primary responsibility is to learn--to learn in order to know themselves, their end, their means to that end, and the circumstances which may help or hinder them. Students must develop their minds and also their personalities so that they become more aware that they are members of several communities, the most important being the Mystical Body. The social aspect of learning cannot be overlooked.

The techniques used by the Young Christian Students are directed toward action--action demanded not only because Catholic students are participants in the Mystical Body, but also by the unchristian condition of the world and also the condition of the learning community. The observation of a situation calls for concrete, definite facts. In judging these facts the mind of the Church, Christ's evaluation, must be applied. The resulting action is a direct partaking in the redemptive work of the Mystical Body, a carrying on of Christ's mission in the world. This method used by the Young Christian Students groups creates a definite social responsibility in the individual group members. This habit of inquiry is both naturally and supernaturally beneficial; the group action engenders a Christian oneness among the individuals in the group which extends itself to the environment.

It was concluded at the study week that the student in fulfilling his apostolic responsibility must develop his own intellect and acquire a true perspective of life, yet be aware of other opinions; he must be socially conscious of his own immediate student community and of the society which surrounds him and which he will enter after graduation; he participates in Christ's royal prerogative over the temporal order. (Thanks to Miss Margo Penny of Alverno College, Milwaukee, Wis., and Mr. David Judge of St. John's University, Collegeville, Minn., for contributing to this article.)

N. F. C. C. S. THIRTEENTH CONGRESS

During the week of August 28 - September 2, the NFCCS held its 13th national congress in Cleveland.

The theme for this year's congress was "Learning and Power for God." The opening addresses stressed the urgent need for Catholics to ascend to positions of leadership in the community and that the preparation for such tasks should be the immediate concern of the Catholic College Students. The fervor of these speakers was, no doubt, conveyed to the members of the congress as a whole, for throughout the week activity was at a maximum, caucuses lasting until the early hours of the morning.

The mechanical details of the congress were handled expertly. The working papers, included in the folders given out during registration, greatly facilitated routine business; thus the limited time devoted to plenary sessions was well used because the delegates were already familiar with the matters to be discussed.

One of the most important problems that arose during this congress (though not as explicitly stated as the following) was the question of the primary function of the Federation. Challenging the established commission system was the idea of representation. This year will constitute a trial period for both the commission system (to see if its efficiency can be improved) and representation (to decide whether this type of activity is proper to NF. A committee was appointed to study a new preamble to the constitution that would embody the new emphasis.

It is of the utmost importance that every NF member study this problem thoroughly so that he may vote intelligently on this question when it is again on the congress floor.

NINTH NATIONAL N.S.A. CONGRESS

The Ninth National Congress of the United States National Students Association was held in Chicago this past summer from August 21 through August 31. The purpose of the congress was to provide the facilities for student leaders from all over the country to meet and to discuss mutual problems, programs, and plan in workshop settings; and, secondly, to establish the policies and programs of the NSA for the coming year.

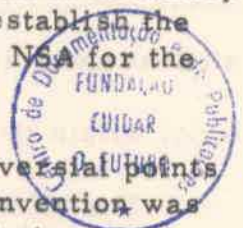
One of the most controversial points which came up during the Convention was the Academic Freedom resolution which the Eighth Congress had passed. Several Catholic Colleges threatened withdrawal from the Association unless this "liberal" resolution were revised.

On this point Catholic colleges worked together as a unit. Joining forces with many conservative state schools and other sectarian colleges, they managed to obtain a more suitable resolution concerning Academic Freedom.

The new proposal was not ideal, but it was the general opinion that it marked a definite advance over last year's stand.

It must be pointed out that NFCCS was asked to stand on Academic Freedom. Mr. Reinstadtler gave a personal opinion which was used to convince the more liberal groups.

Another highly discussed issue proved to be a very strong resolution condemning segregation and all other forms of racial or religious discrimination. The resolution calls for very definite and immediate steps toward desegregation in higher education. This resolution was carried by a tremendous majority with only a few schools abstaining; none voted against the resolution.



TO OUR READERS:

With the Winter issue of the ANIMA NEWSLETTER we plan to introduce the change in scope which was promised in our program for this year. It will be the aim of the expanded NEWSLETTER to partially fill the vacuum created when Anima extended itself beyond the student apostolate and was finally replaced by Apostolic Perspectives last year. Its basic purpose will remain the same: exploring the various aspects of the student apostolate and attempting to develop in students an awareness of their responsibility within the apostolate.

The NEWSLETTER will be directed to the Catholic student leader and it is hoped that with the cooperation of the NFCCS delegates on the campuses it will be channeled to these students. The editorial staff will encourage those interested in the student apostolate to submit articles for consideration. In this way it is hoped that the NEWSLETTER will become the sounding board for ideas on the student apostolate throughout the country.

The expanded NEWSLETTER will contain five major sections; namely, news of the movement, documentation, formation, spirituality, and review of the apostolate. The general theme adopted for this year is "Apostolic Leadership in the Student Community."

Considerable thought has gone into the planning of this publication and we feel that it will answer a real, basic need in the student apostolate. We thank you for your continued interest and look forward to hearing any suggestions you may have.

THE EDITORS

ADVENT SYMPOSIUM (Continued from page 1) better understand their common goal in the apostolate and the application of student training in the world.

The Symposium will begin with a brief explanation of what the student apostolate is, followed by a critical look at how it is being fulfilled on our campuses today. This will be followed by a talk by Rev. Joseph Fichter, S. J., a noted sociologist and an expert on parish life. He will bring out to the participants the needs of the lay apostolate, the fulfillment of which is our ultimate goal. With this goal in mind we can better plan our preparation. Individual student groups will then be considered; first, as to how their work fits into the apostolate, and second, as to the method of apostolic formation used by each. The Symposium will conclude with a talk by Mr. Don Thorman, an outstanding Catholic journalist, who will give an insight into the difficult problem of applying student training in the world.

Whether or not you will be able to attend the Symposium, this is a problem deserving of your attention. What can you do in your region or at your school to create more unity among the diverse groups of the student apostolate?

(The following is reprinted from Commonweal, October 5, 1956, pp. 17-18.)



THE VOCATION OF A STUDENT

The Most Rev. Bernard J. Sheil, Auxiliary Bishop of Chicago, recently delivered an address to the National Convention of Newman Clubs. Substantial excerpts from his remarks follow:

It has been well said that education should locate a man within history. This statement may serve as a valuable guiding principle for a discussion of the vocation of the student. For this saying immediately illuminates for us a truth, namely, that education is essentially a humanistic venture. It is not merely a detached and uncommitted search for unrelated facts....

In one of its most profound aspects, education opens the way and methods to the discovery of self, and the relations of that self to all of reality. It is an organized attempt to recover the past personally, so that a man may understand his own historic antecedents. It is a reasoned effort to grasp, to criticize and to understand the present. All this is done so that the person may know himself as he stands at a precise moment of history, a moment which, as Leibniz puts it, is not only charged with the past but even more so with the future.

Education is a dedicated search for truth as the one medium to reality which in turn is a means, rather a preamble, to Divine reality. For, wherever there is any specific truth, whether it be historical, cultural or scientific, there we find a reflection, and expression of Divine truth. The vocation of a student must mean, then, a courageous response to the call to dedicate himself to the quest for truth and reality. Obviously, this vocation, like any other, demands definable and necessary virtues.

Fundação Cuidar o Futuro

The basic, in fact the generic, virtue for the student must be a reverent love of reality. This love must be a comprehensive one, reaching out to all creatures of God's Universe. If a student, or any person, lacks this friendship for everything in nature and culture, then he loses the essential relationship between himself and reality. He is tempted --and I assure you it is a recurring temptation--to regard the things of nature, and even his fellowmen, as objects to be manipulated for his own purposes. He comes to regard them primarily as static things to be used technically in the building of his particular earthly paradise. In a word, these creatures cease to have value in themselves and become mere means to a personal or collective end.

It is not necessary for me to emphasize for you the fact that our modern world is saturated with what Gabriel Marcel has aptly called "the optimism of the technique." We have all been indoctrinated with the glittering idea that if we have the "know how" we must necessarily possess the "know why." We have done a thorough job of confusing ends and means, methods and values. The characteristic result of this is that modern man is in danger of losing the sense of his personal, essential relationship with reality. Its inevitable consequence shall be the loss or the grave weakening of the feeling for the transcendent, of all awe and wonder in face with reality. Man shall fail to see that beyond realities lies that reality whom, in the words of St. Thomas Aquinas, men call God.

Perhaps this helps to explain the dominant note of alienation that runs through much of modern man's thinking and feeling. No one has more poignantly expressed this sense of alienation and its consequent anguish than Pascal, that knowing discernor of the grandeur and the misery of man. He writes: "When I see the blindness and the wretchedness

of man, when I regard the whole silent universe, and man without light, left to himself, and, as it were, lost in this corner of the universe, without knowing who has put him there, what he has come to do, what will become of him at death, and incapable of all knowledge, I become terrified."

Existentialism has appropriated this theme of alienation and has built upon it one of the most influential of modern philosophies of life. It is significant to any observer of the current scene that a writer and thinker of the stature and influence of Albert Camus should have written one study on suicide and another on organized murder....

If what we say be true, then unquestionably the Catholic student has an obligation in charity not only to feel this bond of friendship with everything in nature, more, he has the further duty to lead man, through this, back to his lost sense of the transcendent and the Divine. To do this successfully the student must avoid being influenced by any contempt for the world, whether it be of Manichean or Jansenist origin. This can lead but to that spirit of isolationism which rejects the world and all its works... In a profoundly religious sense the Christian must be worldly. He must not only accept the world as God's creation. He must live in that world, work in that world with the avowed purpose of restoring it to its proper relationship with its Creator.

This cannot be done by attempting to escape into a cloud of comforting abstractions. Unfortunately, the world in which we live is not a world of platonic absolutes. There is not always a neat and obvious dividing line between black and white, good and evil, truth and error. Our world, in truth, is often a murky place, colored by almost unlimited shadings. In a word, it is a world of living men with a bewildering variety of passions and emotions...

There is a tendency, I think, for Catholic students and scholars sometimes to reduce human problems to abstract philosophical formulas. I believe that frequently enough the exact expression of the formulas becomes more important than the meaning of the truth so expressed. This presents a double danger. First, we begin to assume that the mere knowledge of the formulas is equated with a knowledge of the truth expressed. Secondly, there is a complete lack of communication between ourselves and those who do not know or do not use our particular formulas to express realities. It was Socrates who said that the unexamined life is not worth living. We might paraphrase him by adding that unexamined formulas may be only an uncritical substitute for living thought and knowledge. Let us remember that truth, like life itself, can only be communicated if it is actually alive.

All this leads us to a consideration of the second virtue, so essential to the student if he is both to learn and to communicate. And this virtue, which is but another facet of love, is Humility.

It is a complete misunderstanding, and one fostered I am afraid in certain Catholic circles, that Catholic thought is a closed and completely self-sufficient system. Hence, that there is no need to learn from others nor consequently to cooperate with others in a common quest for truth. This, I assure you, is not the traditional attitude of the genuinely Catholic mind. This mind has always held that truth, from whatever source, is and remains truth. Nor does the truly Catholic mind measure the validity of an historic or cultural or scientific truth merely according to the personal religious belief of him who has found and communicated this specific truth. Truth remains truth no matter how far from Catholicity or Christianity the possessor of that truth may stand.

To hold otherwise is to risk the danger of intellectual blindness, which is nothing more than to close the mind to the possibility that any truth, that is not exclusively mine,

has validity and value. There is ample historical evidence both for the presence of this blindness and for the often irreparable damage it has done both to the Catholic Church and the cause of religion generally.... It is my experience that too often Catholic students have been told that they possess a truth that is impregnable and at the same time are given the impression that this truth must never be tested in the crucible of living, that it must never be allowed to come to grips with an opposing opinion. This is not only a grave pedagogical error, it is also a doubt about the inherent strength of truth itself to meet and conquer error....

Perhaps this lack of humility, this reluctance to learn from and communicate with others, and above all this false estimate of the strength of truth has been the underlying reason why Catholics have made a noticeably small contribution to the intellectual life and heritage of America. Perhaps, too, lack of humility partially explains the refusal of Catholics to cooperate with other groups and agencies in the attempt to create social and political structures that might better serve to give all men the opportunity for a truly human existence. It is easy, and I suppose comfortable, to condemn attempts of this kind because they lack specified religious inspiration and principles. It is much more difficult to participate in the attempts and to bring into them by the fact of our cooperation those values they apparently lack....

We are aware that so many of our contemporaries stand in desperate need of some satisfactory religious philosophy of life. We witness their pathetic and futile attempts to find it in very unlikely places, whether these be in explorations of the subconscious, or excursions into a frenetic eroticism, or the acceptance of the cult of violence. All of these indicate the need for religion. Yet, at the same time these people seem incapable of accepting the case for religion as presented by its professed exponents.

In seeking the reason for this fact there is, as in all complex problems, the danger of over-simplification. Despite this, I feel constrained to say that one possible explanation is again a failure on our part to communicate religious truth to these people. Certainly their refusal of religion cannot always be explained by attributing lack of good will or moral blindness to them. Perhaps what is most called for in this situation is an examination of our collective Catholic conscience. This may reveal to us our own failure to present religious truth to them in terms that are not only understandable but which are calculated to evoke an emotional response. Such an examination may bring to light an even more difficult thing to face--namely, that our own personal failure to bear witness in our own lives to the truths we profess may be the greatest single obstacle to the acceptance of those truths on the part of others. Perhaps we should begin to take to heart the saying of Our Holy Father that Christianity stands in need, not of apologists, but of witnesses. And to be a witness to truth means not only to possess it but to communicate it to others, to share it with them in the bonds of Christ-like charity.

BOOK REVIEWS

Forward the Layman, by J. M. Perrin, O. P., Newman Press, Westminster, Md., \$3.25.

"The Christian apostolate is false to its mission and degenerates if it turns into any sort of propaganda. Its character is intended to be human collaboration with, and continuation of, the divine intention throughout time." Around this theme the author has built a study of the full meaning and implications of the lay apostolate.



Father Perrin divides his work into four general topics: fellow workers with God; apostolic spirituality; the apostolic approach; and the secular institutes.

Under the first heading Father discusses the meaning of the apostolate, human cooperation in the Divine work and the special task of the laity in this work. Herein he speaks of the distinction separating the visible institutions, which Our Lord uses to channel to us His Word and His grace, from the reality of faith and charity on the part of the faithful. He points out that God works through us to bring about the Divine plan using the analogy of human action as a tool used in spreading the Gospel. Further on he brings out the role of laymen as a complement to the clergy, standing in the front line of battle.

Next, the author takes up the spirituality behind the endeavor. Here he stresses the idea of a "...living intimacy with Christ as the moving spirit of the Apostleship." The layman "...must possess a spiritual urge strong enough to raise the life, to transform it and make it a part of the unity of charity and give it a new significance." As you make up the fire if the room is larger or the world outside is colder so must the degree of intensity rise as de-Christianization gains in the world. Father tells us that we must not put ourselves into the Apostolate in such a way that our faults will reflect on its work. Rather, we must be transparent allowing the truth to shine through in spite of our weaknesses. As to the relationship between the layman and the hierarchy, the author sums up his case with a distinction between the layman's passively carrying out orders and setting up, from his own experience, the problems which are most pressing.

Lastly, Father Perrin turns to the practical aspects of the question and surveys some of the more important applications to particular forms of the apostolate and ends his work with a study of the secular institutes and how they strive to fulfill the ideal of the lay apostolate for those who are called to it.

In speaking of how the layman goes about his mission of cooperating with the Divine intention the author makes the following observation: "Does he want to lighten the world? Then he must be incandescent. If he wants to give Divine savor to his brethren's life, he must be salt. Does he want his testimony to be taken seriously? Let him first of all live it within himself. Does he want to cry from the house-tops and to the utmost ends of the earth? Then let his lungs and his deepest being, if I may so put it, be capable of shouting so far! The more he wishes to testify to reveal Christ, the more will he devote himself to becoming and being Christ."

In all its phases this work has an air of completeness about it and manages to avoid the extreme of investigating only the theological authority of the apostolate and then, while building up intense enthusiasm and energy in the reader, leaving him with no outlet for this energy in the way of planned action. We would suggest this book as good study material for study groups in their embryo stages.

HIGHLY RECOMMENDED . . . The Catholic Church, U.S.A., edited by Louis J. Putz, C.S.C., Fides Publishers Association, Chicago, \$5.95. (NCASC offers a 20% discount) Twenty-four outstanding specialists "have looked at the Catholic Church historically and analytically as a free institution in a pluralistic society where it has prospered under the American cultural and economic climate."