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



Fundação Cuidar o Futuro



- Leaders and Camps
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Editorial

Next August, both Movements of Pax Romana will hold their annual assemblies, the students in Lisbon, from 10—22, and the graduates in the Benedictine Abbey of Toumliline, Morocco, from 27—31, followed by a two days excursion, on 1 and 2 September, to some Moroccan cities. The two meetings will certainly be very different in character and in subject-matter, but they will be representative of the present situation of both branches of Pax Romana.

In Lisbon, the students will devote most of their time to thinking about the life of Pax Romana. In the last ten years, the IMCS has grown at a prodigious rate and doubled the number of its affiliates. This development entails serious problems for the leaders, specially when it comes to satisfying the needs of new federations in Africa, Asia and Latin America, and responding to their plea for help on the apostolic and intellectual planes, even more than on the material level. On the other hand, the older federations, especially in Europe and North America, find themselves facing new university situations and problems of the apostolate born of a growing awareness of the responsibilities of the Catholic student.

These factors obviously call for efficiency in the organization of the IMCS and once more raise the problem of the relationship between the national federations and the international organs. The life of Pax Romana should consist of uninterrupted exchange between the inter-national movement and its members, and between the members themselves. That is why the General Secretariat must be in a position to render real services to the national federations. If the Lisbon assembly takes another step in this direction, then it will doubtless be an important landmark in the development of the IMCS.

In Toumliline, the graduate will push ahead with their three year programme. A year ago, mention was made in this column of the "major project" which the ICMICA Council had decided upon and its general theme of "Christianity in the Cultural Changes of Today's World."

The first stage in this study was that of the Louvain Assembly last year — the life of faith in a technico-scientific world. The primary factor in the rapid transformation of the modern world, that which contains the germ of several other aspects of this evolution, is the development of science and technology. Its influence on the religious outlook of contemporary man is undisputed.

But this study is far from exhausting the problem. Along with technological pressures, our world feels the rising tide of another force, that of the peoples acceding to independent political life. Here too, the Catholic graduate must be able to live the life of faith, and work to make his milieu receptive to the Christian message. A few months ago in Manila, the Asian Catholic graduates proclaimed the need for the intellectual apostolate in their countries. In Toumliline, it will be Africa's turn. African, European, American and Asian graduates will together study the place of the educated Catholic in the building of Africa. Consequently, we shall see the difficulties which handicap the implantation of the Church in that continent, and the role which educated Catholics can and must play to smooth them away. We shall likewise proclaim the irreplaceable contribution of Christianity in the defense and promotion of man, and the flowering of authentic human values.

We count on the interest of all our members and friends in these two manifestations of such importance in the life of Pax Romana.

LEADERS AND CAMPS

by Aurelia Alva and Fanny Fernandes



Of all the problems with which the Church in India is confronted one of the most serious is the lack of leadership among Indian Catholics. This is a fact acknowledged by all, and felt most keenly by Catholics themselves. The Church in independent India needs leaders of outstanding calibre to fulfil her goals — to implement the call of Leo XIII: "Thy sons, oh India, shall bring thee thy salvation". It is this lacuna which the All-India Catholic University Federation seeks to fill up through its programme of camps.

The camps are of two types: leadership camps proper and work camps. Both have the same objective, viz. the building up of a genuine Catholic leadership. While there are many things which are common to both, the approaches are essentially different. The leadership camps try to train young students in techniques of leadership (organization, public speaking, chairing of meetings etc.) at the same time giving them a more intellectual and specialized Catholic formation so that when they go back to their respective colleges, they will be the torch-bearers of the movement. Organized first in 1953 as a national leadership training camp, they are at present run on a national, regional and local level in order to cater to the needs of the organization at these three different levels. However, they follow the same plan. Camps vary from three to twelve days, about ten being the average.

Prayer, work and study are skillfully combined in the programme of these camps. Workshops form the most essential part of the training. The theme generally centres round the university student and the Christian apostolate. A commendable feature of these camps is their democratic spirit. Each member of the workshop takes his or her turn to lead the discussion of the day and to become the secretary on another day. At the end of each day the campers meet in plenary session when reports of the workshops are presented. There is much discussion and criticism of these reports. These general sessions are very interesting and useful in that the workshops will put in their best efforts and avoid shallow thinking.

In addition to the discussions in the workshops, experts are invited to meet the students either in formal sessions or informally over a cup of tea, giving the students a chance to discuss topics with people who know what they are talking about. Of late, the tendency has been to get really good experts

whether they are Catholics or not. This has proved beneficial to students and experts alike.

However, more than anything else, it is in the work camp movement that the AICUF has made a terrific impact. The university apostolate has acquired a new meaning under the influence of these camps. The realization that Catholic students in India could not remain isolated within the precincts of the University unconcerned about the great

correspond to a felt need on their part. Life in the camp is very rigorous. Most of the time is taken up by manual labour. Of the rest, intellectual work takes a great deal.

There are several significant features about these camps. The first is that they are open to participation by non-Catholic students without discrimination. This has had a very salutary effect. It has given them a better appreciation of the meaning of the Christian apostolate.



Thiruninravur work camp, 1959

movement that is going on to build up a new Indian society and that the destinies of the Indian Catholic youth is inextricably woven into the future of the Indian youth itself has made the Federation go out and take the initiative in the work camp movement. Indeed it is no boasting to say that the AICUF is one of the finest student-camp organizers in the country. These camps are expected to give to the students a wider vision of the problems of the country and of the Church so that they may be able to find truly Christian solutions to them.

Like the leadership camps, the work camps are also organized on the local, regional and national levels. Almost invariably the camp will be held in a Community Development Project and the work undertaken will vary from building roads and schools and health centres to digging compost pits, the principal consideration being that the work chosen should bring some material benefit to the villagers, and

It is fascinating to watch the change that comes about in the attitude of the non-Catholic participants after attending the camp for a few days. Most of them join the camp with a "Que sera sera" attitude, but before the camp is over, have become most enthusiastic about it. Another feature is that in many cases the camp is sponsored jointly with other non-Catholic organizations. This has helped to broaden the outlook of everybody concerned. A third feature is that in the work in the camp, there is large participation by the villagers themselves so that a better bond is created between the students and the beneficiaries of their work.

The leadership and work camp have begun to produce remarkable results. Most of the leaders of the AICUF today have had their training in both these camps. This has proved very useful because, while the leadership camps have given them intellectual and technical training, the work camps have broadened their vision and given them a deeper



Girls' camp at Madras, 1956. Preparing lime to whitewash houses of poor village.

grasp of the real dimensions of the University apostolate in a country which is so backward and yet seeks development at a fantastically rapid pace, and where the overwhelming majority of the population is still illiterate. University education being a privilege, these students have been able to share it with hundreds of villagers for whom it will remain a dream. Their presence in the village doing odd jobs has had a stimulating effect on the villagers. It has also given the students a feeling of participation in the great task of national development besides inculcating in them some of the first Christian virtues.

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A Work Camp in Thiruninravur

1st—21st April 1959

Thiruninravur is a village of about 3,000 inhabitants in the Poonamalee Block Development, some 20 miles from Madras. The neighbouring factories where many of its inhabitants go for work make of this village a typical example of a rural community under the process of rapid urbanisation. And this was to provide the students with much material for study and reflection.

Excellent accommodation was provided by Thiruninravur Panchayat

Board in the Board building. On the third day of the camp, electricity was installed for the sake of the campers. Latrines and bathing rooms were constructed in the backyard of the bungalow, — students and villagers working together to build them.

Main Work Project

The main work project consisted in the construction of a road one mile and one furlong long (2 Km.) and thirty-six feet (11 metres) broad, connecting the big "cheri" of Thiruninravur (population of about 2,000) with the railway station of Tinnanur. The level of the road had to be raised in places by nearly 2 feet which entailed heavy work.

Nearly half the adult population of that "cheri" are daily users of the train to get to their work place. The new road will benefit all these workers who, so far, had to walk across the fields to reach the railway station — a source of many inconveniences when the walking had to be done under the rain of the monsoon or in the darkness of the early mornings or in the evenings. Before the campers left, the Electricity Department had already placed the lamp-posts on the new road, and on the evening of the inauguration of the road, the workers could come back from their distant work on a lighted road. This new road certainly represents an important contribution to the welfare of the villagers.

Village Co-operation and Contacts with Villagers

The villagers' co-operation was excellent in all respects: some of them had donated portion of their fields for the new road to be traced. Many of them (at times up to 50 per day) came and worked with the students, especially during the last days of the camp to bring the work to completion.

The most friendly contacts were established between campers and villagers, especially due to the evening social activities. This spirit of friendliness became apparent when the students staged a Social Drama one evening for the sake of the villagers: some thousands of them came to witness it and contributed musical items to the evening function.

Social Activities in the Village

Hot milk was distributed to some 400 children every evening. Seeds for gardening were also distributed free to the villagers, and advice on hygiene and sanitation given. Some groups of students went in turn to share their evening meals with the villagers.

Lectures and Cultural Activities

The campers had the good fortune of welcoming in their midst some eminent personalities and experienced social workers who gave them very useful lectures on social work and village uplift in particular. Besides they conducted in the afternoons their own discussions and debates on village problems and other social topics.

The Spirit of the Camp

The cordiality and understanding which prevailed all along the 21 days of camp life is probably the outstanding characteristic of this Thiruninravur Camp. It is another proof that work-camps are probably the best means of bringing men together and uniting them, by making them share in hard work for the benefit of a poor community of villagers. This camp has thus helped us to come closer to fulfilling the motto which we have taken for our AICUF Camps: "A United Youth for a United India".

(Taken from "The King's Rally")

Nerumbur camp,
1955





Covelong 1957

The Irreligious Student

by P. T. Kuriakose



A marked feature of the post-independence period of Indian history is the decline in the moral and spiritual fiber of the young people of India. It is rather depressing to see this in a country where, in days that are now past, education at all levels was intimately connected with religion. In fact learning the code of one's religion was customarily the predominant feature of one's educational career. The greatest men that India produced were all men who had had an abiding faith in their religious values. Therefore, if one gives a melancholy sigh at the sight of this steady and none too slow attrition of the religious interests of the Indian University students, it is not out of conservatism nor restrictive orthodoxy, but out of a deep desire to see India highlight the great tradition which she has possessed for so many years.

While it is true that this phenomenon had begun to show itself long before Independence, only since that event has it become evident and acute. There is this peculiarity about the Indian fight for independence. Religion played a significant role in it. Unfortunately the role was not without detriment to the harmonious resolvment of the divergent interests in this great land mass. It will be remembered that the partition of the erstwhile India and Pakistan was based primarily on religious considerations. So it happened that, immediately after partition, India paid one of the heaviest self-inflicted fines for freedom that history has ever recorded. It cost much in terms of human life. Religious intolerance was responsible for large-scale slaughter on both sides. The result has been that many of our young men and young women have developed an aversion for religion, for they are children of an age which has seen some of the most irreligious actions committed by religious men anywhere. For many of them, therefore, religion has become a subject for their contempt.

Adoption of Secularism

The memory of this large-scale religious violence was fresh in the minds of everybody when India's Constitution was drafted. Like the United States, India too adopted the policy of the "secular" State. This no doubt was a correct decision. Still, many of our people have not grasped fully the meaning of secularism. It



Milk distribution at Nerumbur work camp, 1955.

has been taken by many as some kind of warrant for banishing religion from all aspects of life, not merely from the competency of the State. Few words have worked such havoc in recent Indian thinking as this one. For many, to be "secular" is to be irreligious. The drift toward this line of thought has contributed greatly to the growing spiritual anaemia of our young people.

A third factor that could be mentioned in this regard in the development of science and technology and the manner in which they are taught in the Universities. It is true that ever since the Industrial Revolution science and technology have made

serious inroads into the moral and spiritual life of peoples everywhere. But in India today this is happening with a vengeance. A remarkable feature of Indian life of today is the realization by all, including the most illiterate and uneducated, that quick and enduring progress is possible through the application of science and technology to the methods of production. This is in sharp contrast to the fatalistic attitude which used to be characteristic of the Indian masses. Many of them see technology as the vanguard of progress, while religion represents stagnation and ruin.

Cult of Progress

There is a cult of progress, of technology. And unfortunately much of this newly gained knowledge is imparted and received in our Universities in a non-religious atmosphere. The observation of the Indian University Education Commission is



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pertinent. The Commission was appointed by the government of India in 1948 soon after independence. Its Chairman, D. S. Radhakrishnan, at present Vice-President of India, is a world-renowned philosopher. The Commission consisted of the most eminent educationalists in India. Here is what it reported: "Many of our popular writers today seem to be possessed by the one desire to escape from the world of meaning and to teach us the essential purposelessness of life. They make us believe, with a good deal of cleverness and sophistry, that life is infinitely complicated and totally inexplicable. Many of our students are taught to assume that free will and personal responsibility are illusions, that human beings are conditioned wholly by their physical make-up and the society in which they live, and the only sense the religious statements make is emotional and subjective. This is a generation which knows how to doubt, but not how to admire, much less to believe. This aimlessness, the indifference to basic issues, is to no small extent responsible for the decline of standards, for the fading of ideals, for the defeat of human endeavor."

Another Factor

A fourth factor is what may be called human respect. Because of the persistent efforts to play down the importance of religion and spiritual values in one's daily life, religion has become a matter for the old and the sick. Many a student feels old-fashioned if he has to practice a certain religious code. This is particularly true among the Hindu students because of the absence of regular and specified religious practices required in everyday life. This, of course, does not mean that there are no religious practices in Hinduism. Far from it. Only it is not like the Christian faith wherein there are some set and some compulsory requirements. So it is that an average Hindu student feels more awkward in going to a temple than a Christian student does in going to a church. However, both are becoming increasingly diffident as far as going to the temple or to the church is concerned.

At this stage one may ask the question: why should we bemoan this? After all, if such a fall in the spiritual calibre of people has been a universal feature all over the world, should we not expect the same for India? The question is certainly valid, but still, it does not offer a reason why India should go the same way. For one thing, as was

stated earlier, India has a tradition of religious value unequalled in any country. No doubt, it can be asked why such a tradition deserves to be preserved. One need not preserve traditions. But if a tradition is a laudable one, then certainly there is no reason to bring about its death. In this case we are speaking of a valuable tradition. Our tradition of spirituality has earned for us a name in history. It is this which has made India great in the eyes of the world. If this has been so in the past, there is no reason for doubting that it will be so the future as well. Spirituality is not to be confused with blind orthodoxy and superstition. From Asoka to Akbar and Buddha to Gandhi, our great men have emphasized the need for a spiritual life for man. History abounds with examples of men who denied this need



for spiritual perfection at first and later discovered their mistake. Therefore it will be a great service rendered to their motherland if Indian students foster her invaluable spiritual tradition — cherished so by all thinking men throughout history.

Men of High Quality

Even apart from this, a life which has its moorings in religious values is an essential part in the formation of the man of real character and quality. Of late, Prime Minister Nehru has been saying that all the Five Year Plans of India would be without value if India and particularly our Universities failed to produce "men of quality". By this it is obvious that he did not mean men who had attained mere technical perfection. Rather it is the man dedicated to values who is the man of quality. While one can talk of values irrespective of religion, beyond a doubt religion guarantees that they issue in a high moral life.

It is here that purpose is lent to the life of a man. It is here that he reaches loftiness of motivation.

It may also be added that material progress alone will not make a people great. To a certain extent material advancement brings satisfaction to a people. But there still remains that search for an inner completion and happiness which are not the products of physical luxury. Material progress is one of the many means that join in the pursuit of happiness. It must remain a means. A society wedded to material progress alone and which does not give sufficient importance to deeper considerations of the spirit is doomed to an unhappy fate.

Greater Values

We in India may not realize the importance of this because we have not been denied the opportunity to live a spiritual life. But study the revolts behind the Iron Curtain. In them one can see the hustlings of a people to live a spiritual and religious life. Moreover, why is it that, despite the great advances made by America in recent times, her leaders feel rather alarmed at the tragic decline of the moral values among the youth? In a highly materialized society those great values of life — sacrifice, love, loyalty, family, etc., — begin to lose their meaning. It will be the blackest of days in Indian history should she throw away these values for the sake of material progress. It is rather surprising that the happiest people in this world have often been people who have wholly renounced it. The great **rishis** (sages) of India stand out as testimonials to this. As Professor P. Mansell Jones of the Manchester University recently wrote in the London Times: "Brilliant research, ingenious analysis, expert logomachy remain sterile for the education of the undergraduate if they are not related in some way that he can see, to any of the spiritual, moral or vital anxieties that disturb the phase of civilization in which he has to live and work, and which will depend on him and his generation for its defense and adornment". Hence, if Indian society is to develop along right lines and not lopsidedly, our students must build in continuity with those great values which India has possessed for so long. For the custodians of her future, this is a great responsibility. If they do not realize the significance of this, it is indeed a sad thing for India. That is the least that can be said about it.

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The Church and Changing Structures in Africa

by J. E. Stewart



Fundação Cuidar o Futuro

My paper means to study the Church's relation to those major transformations of essential principle that today seem to sweep through society with increasing speed all over the world and which are very evident in Africa. Will a Catholic mind be present among the great new formative forces in Africa, will a Catholic mind be triumphantly present as a new world comes into being?

Impact of the West

The influence of the West, with its technology, its systems of organization, and its ideologies, is going to be decisive. Already it is too late to deny the inoculation; already the West is present with all its strange dynamic, opening what was closed, uprooting what was static, offering with an equal gesture gifts both good and bad, armed with a thousand energies and a thousand

confusions. Into this huge flux and uncertainty, what universal movement will enter to take possession?

Future historians, Arnold Toynbee suggests, will say of the impact of Western civilization upon all the other living societies of the world that "it was so powerful and so pervasive that it turned the lives of all its victims upside down and inside out — affecting the behaviour, outlook, feelings and beliefs of individual men, women, and children in an intimate way..." What is the essential vehicle of this Western approach to new cultures, and what is the decisive force it exerts today? It is a compound of technology and of certain forms of social organization, with the ideas of men and society out of which this compound was born, and which it in its turn renews, multiplies, and disseminates.

It is through this impact that the old stable African societies are disappearing. This is not, of course, only a matter of externals. Rather it is the radical and uprooting effect of this invasion, upon the closed African societies, which is decisive. ... Into this world a new society has entered, whose form is essentially individualistic, whose gathering is the city of disparate individuals, and which substitutes a money economy for a subsistence economy. The self-sufficient communal economies of isolated villages and tribes have begun to dissolve before the advent of trade, industry,

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agriculture, and mining. There is a new division of labour, a dispersal into new occupational groups, a greater class differentiation. The degree of all this varies very much: sometimes the Western introductions can serve to strengthen valid and vigorous African structures, and sometimes there is the opposite extreme, a process of atomizing and proletarianizing.

Everywhere, with this loosening and opening up, with the spread of communications and contact with the outer world, an extraordinary amount that is new, is learnt. In innumerable and often invisible ways, a whole new conception of man begins to be imported — of his dignity, his natural rights, his equality before the law and his great destiny. Literacy opens up new vistas. The West may very often violate its own prin-

to direct the newly-emerging forms of life. . . . In short, the West which enters Africa like a flood is not just one thing — not merely humane or Christian, not merely materialistic and aggrandizing — and it offers to Africa, as it extends its influence, more than one concept of life and the world, more than one image of man, and his liberty, and the nature of a human act and our responsibility. Our technological structures are a good example of how mixed our institutions can be, for technology derives from an affirmative approach to the goodness of natural things, and to the rational order of the world, but now tends to a hypertrophy, which diminishes responsibility and promotes a mechanical order of society.

What will be the dominating structure ?

What dominating, what embracing and transforming culture, is going to give its essential and decisive nature and character to the structures which mould life in Africa ? Will its attitude to man, and to all being, open the way freely and generously to grace, to faith and sacramental understanding ? Will the Church succeed in providing the dominant form — that essential principle which constitutes a culture ?

Are the new structures going to emerge from minds not Christian, and in forms far from accommodating to a Christian life and a Christian spirit ? Are the present leaders of the African National Congress with their good will and their white Marxist friends (how many others try to be friendly ?) going to establish political forms ? How many well-established Catholic institutions were there not in China ! But now they have been swept away by the advent of a dominant culture armed with a hostile ideology.

Are we equipped to do better here ? Do we, as South Africans, as white and black, Catholics, attempt to see and project the future culture of our land in Catholic terms ? So far as I can judge, it is not so. When we think of the future of the whole body of men and affairs here, it is not with a Catholic judgement. Many in fact think of the Redemption as being something intended for individual souls rather than for society as a whole in Christ. There is therefore all the more duty upon us to understand as Catholics the epoch upon which we have entered, and to be present as Catholics in those many places, both public and hidden, where culture is being made.

Public Action

It is with our action in the public sphere that I am concerned. This approach is open to the criticism of being too cerebral, too explicit, too exterior. Do cultures grow in this way ? Surely they grow invisibly ! And don't we do great injury to the Church when we regard it as a kind of ministry to cultures, a superbly elevated charitable agency perhaps. The Church, this view reminds us, transcends all human societies, by virtue of the destiny which she claims for her members. She is no human institution, no agent of social welfare.



Gold miners in Ghana

ciples when dealing with Africans, as when dealing with its own people, but it is in terms of these principles that Africa is able to accuse it. Education has opened up a new consciousness, a new perception; and a new sense of social order, of the rule of law, of the autonomy of local institutions, has begun to take possession.

The Church is not absent from this great action in Africa. The Church is present and not only the Church but other denominations and communions, bringing with them, in greater or lesser fullness, and with heroism, the message of Christ, bringing with them too an altogether new spirit, a new life. Yet how far has the spirit and truth which the Church brings permeated in Africa ? How far at this time when so much is influx and seeking new structures, has it entered into, and established, forms of life, modes of thought, judgement, and habitual conduct ?

Other forces of greater material strength and immediate exterior influence than the Church, enter

Nevertheless, the Church cannot withdraw from the temporal structures of our time. In the words of St. Augustine: "We are in Christ — and also in this age". The first work of the Church — in all its members — among social structures will be at the level of the deepest and most formative institutions, e.g. marriage, the family, the state. . . . There are many others. What we are concerned with is those established forms within society which by their solidity have the power of establishing widely a certain habitus in a man, which are at best inducement to wisdom, an occasion of virtue, and a source of education, and at worst, a source of cynicism and corruption; the city, the home, the factory, the polite conventions, the reading matter, the advertising — all that builds a certain atmosphere, a certain universe, in which man may become himself, or lose his nature.

Widely debated Catholic consciousness

A great struggle has begun for the capture and direction of the institutes of society. What is urgently needed is that among our laity there should be a widely debated, widely accessible, Catholic consciousness in these very matters. At present there is virtually no common place among Catholics neither of journal, newspaper, nor group, in which the future, the whole culture of Southern Africa, our social situation, or our political duty, are discussed. There is no place where a Catholic approach or 'solution' or ramification of solutions is a matter urgently and constantly present.

It would be stupid to think that there is a clear-cut problem or a simple answer, but the struggle is unmistakably there, and unless there is a fruitful exchange among Catholics, gradually reaching a common mind about what is possible in our local and historical circumstances, the forms that emerge are quite likely to be hostile to a Christian life. The Bishops' statement of 1952, dealing with certain special questions, invites lay amplification of its suggestions, but the official sources, the official newspapers, don't show much evidence of it; a comfortable sense that no special adaptations are needed, exudes from their pages. . . .

A grave responsibility, it seems to me, must rest upon all who risk the loss of souls by failing to make the effort to adapt themselves to valid and inescapable major preoccupations of their time. Kwame Nkrumah was once a teacher in a Catholic minor seminary, and it seems only too possible that an atmosphere of virtuous incomprehension in such a place may have led him to find political inspiration elsewhere.

How are our Catholic laity going to have a great current of formative consciousness? The proposed new constitution of the Catholic African Union gives reason for hope, with its general aim of "the triumph of the kingdom of Christ in each individual soul, in families, and in society as a whole"; its objects include promoting Catholic societies for the development and safeguarding of economics, industrial, social, domestic, educational, and religious life, and an active concern about the matter of public laws. In official bodies



Catholic Chapel, University College, Ibadan, Nigeria.



such as this, in formal and informal gatherings, in the Y.C.W. and new bodies not begun, in newspapers and discussion groups, what we must have is a discipline of relevance in all our debate, to the exigencies of the actual indigenous situation.

The need of working to christianize whole cultures is not as yet very widely felt. A couple of years ago, the Union of Catholic Students in England wrote to many bishops in Africa asking what openings for lay service in Africa they could suggest. In my opinion the replies they received were almost uniformly wanting in any sense that a service might be done in christianizing the culture, structures, or institutions of Africa. What is the use of having a devoted, educated, apostolic Catholic layman in an African area? To help in our hospitals, to teach in our mission schools, this was the answer. Yet how many other comparable formative enterprises might legitimately be fostered by the Church — promoting better farming methods, organizing co-operatives, promoting the co-operative building of a dam — in permissible ways, humanizing and transforming life. One of the greatest formative works for a layman in Africa is simply to come there, with what resources of culture and perception he has, in any profession, however humble, which involves service among Africans, permits fraternal participation,

and is not linked to exploitation. A free comradeship presence — as a technician, a road-builder, a librarian, a university lecturer — a position involving sacrifices, sharing of ideas, liturgical collaboration, a community of interests, of prayer, of dialogue, of disagreement, would be immeasurably fruitful.

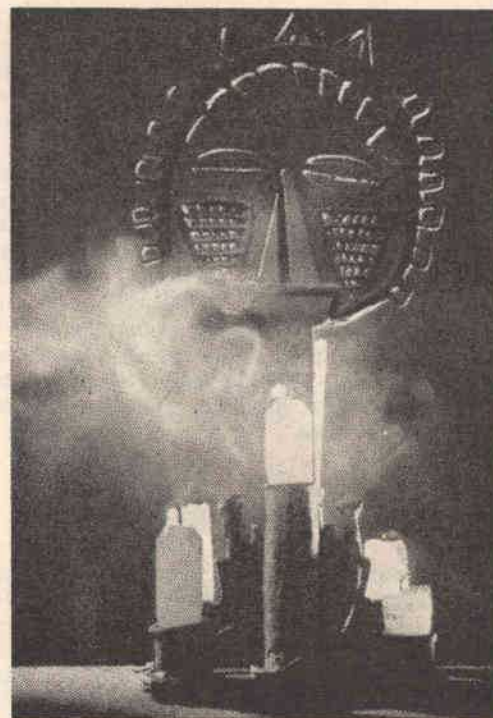
The World and The Sacristy

For my part, I find it hard to see how we will extend our scope from the sacristy into the indigenous world, if that indigenous world does not in a certain manner enter the sacristy, if at certain permissible levels our liturgy and devotion do not contain an indigenous form or flavour or (as it would no doubt have to be) a variety of indigenous forms. How easy it is to confuse eternal dogma and purely European elements! New developments here are clearly exceptionally difficult, the Western forms which we have at present are no doubt the outcome of contingent circumstances, but the contingent itself is providential. Nevertheless, I am convinced that our work of adaption in Africa must begin at legitimate points in that liturgical worship where we are all corporately and fraternally united. From this basis we will be better able to attempt a preservation of the living inheritance of Africa, which has nothing to do with any current sentimental belief that Africans should maintain "their own way of life" in tribal form. This consecration of a fossil past is a poor imitation of a living desire to preserve the indigenous good, the wonderful individual riches which God has implanted in this soil.

Learning to reject evil

If we are going to have a whole current of Catholic and incarnational interpretation everywhere present to our laity, we must also learn to reject with great definiteness the evil that the West has brought to Africa. We need a quite new and radical refusal, explicit and open, to ally ourselves with the proletarianizing of the African masses, with that public contempt expressed in a mass of legislation which reduces Africans to the status of displaced persons in South Africa. We need a general disavowal of ourselves from the forms of capitalistic exploitation "opposed to God's order and the purpose He assigned to the goods of the world" (Pius XII, 1st May 1955), and from that colonial invasion which seems to the African the very stamp of Western arrogance and aggression. It is, incidentally, clear that many acts of this kind which are not in the sphere of direct public, social or political influence, will nevertheless have their repercussions upon the public order... the public and united action of Christians as citizens and members of the body politic, is of peculiar importance.

Obviously our work must first be positive, not a resistance, not a negative reaction, however necessary, but an attempt to build upon, to extend, the resources of the living and good, so that all that is stable in society, I mean its structures, can lead on to the simplicity of virtue, the creativity of labour, and the



This candlestick, based on an ancient Baoulé mask, was executed by a sixteen-year-old craftsman in the French Sudan.

Fundação Cuidar o Futuro

innocence and friendship and contemplative wonder of leisure.

To this end African qualities and indigenous African forms cannot only lend fresh elements, to make a new amalgam, but what they have to offer can also mend gaps and heal wounds in our defective Western systems. The Papal Encyclicals and statements, for example, in their subtle advocacy of a mixed economy, whose aim is the achievement of justice with enhanced freedom and responsibility, suffer from one disadvantage: how badly they need to see their principles applied, untarnished and clear, in places not bedevilled by entrenched monopolies and triply-safeguarded bad practices. It seems likely that the African manner of mutual help, of extensive mutual obligations based upon the pietas of the group rather than on strict justice, can provide a material base for such a human economy in a huge venture of co-operative enterprises. If we do not start too late, Africa may lead the world to an economy in which there is neither the arrogance of private wealth, nor the facelessness of public control. In this way, the African's own tradition and heritage may come to his rescue and project new structures whose value will extend not only to Africa, but beyond, providing the West itself with working models from which it can learn.

THE WORLD UNIVERSITY SERVICE

by Bernard Ducret



Mr. Ducret has been Secretary General of the World University Service since 1955. Before that, he worked for twelve years at the General Secretariat of Pax Romana, during four of which he was General Secretary-IMCS.

It was no vague abstraction which gave birth to the World University Service (WUS). It was not formed to win the world to any ideology, nor to impose on students any doctrine. WUS sprang from a very human need, from the profound human misery which struck the student youth of the Central European countries following World War I.

During the winter of 1919—20, a representative of the World's Student Christian Federation travelled to Vienna with the intention of renewing the friendly relations which had existed between Austrian and English students prior to the war. On her arrival, she was overwhelmed by the distressing conditions in which the students and teachers lived and immediately launched an appeal in a spirit of Christian brotherhood to the members of her association. The appeal was heard and it constituted the beginning of a large-scale assistance programme carried on under the auspices of the European Student Relief Fund.

Before long, the foundations of this movement were widened. It was no longer to consist only of WSCF students associating in a common endeavour of Christian charity, but was to encompass students and teachers of different outlooks, faiths and convictions, and arouse a new and far-reaching awareness of a fraternal, human solidarity inducing the more privileged students to come to the assistance of those whose circumstances were less fortunate.

Thus in 1925, a new organization was formed, the International Student Service (ISS) which, while remaining faithful to the original inspiration of 1920, associated members of all the university movements — Catholic, Jewish and non-denominational, as well as Protestants, — in the same service to the university and its students.

From 1925 to 1940, ISS tried to associate more closely in all its activities not only students but also university professors and administrators. It thus acquired the unique cachet of a true university community in which, since that time, all those who form the university community meet on terms of complete equality. So our article is not merely addressed to the students of Pax Romana, but also to all the members of Pax Romana — C.I.U.C.A., the gra-

duate branch, whose collaboration with WUS is invaluable. This collaboration is all the more appreciated because the years 1925—40 saw ISS pursue its activities in the field of material assistance, and undertake a vast programme of conferences, research and study on problems related to the organization and running of universities, on the social responsibilities of students, the employment of young graduates, international cooperation, etc. This second, essential, complementary and irreplaceable aspect of our activities can never be over-stressed because it is this which, to a very large extent, gives value to our programme.

At the beginning of 1940, confronted by the magnitude of the task to be accomplished, the international university organizations, including Pax Romana, decided to pool their resources and their efforts in order to aid the student victims of the war as efficiently as possible. This work was carried out, from 1940 to 1950, under the auspices of the World Student Relief, one of whose most enthusiastic and devoted sponsors being the unforgettable Father Joseph Gremaud, then General Secretary of Pax Romana.

When it became evident that the material needs which had been the prime concern of the World Student Relief, were less demanding, most of the international university organizations expressed their wish to pursue their own particular objectives. Profiting by the experience gained during the war and well aware of the new conditions which the war had created, the International Student Service adapted itself once more. Thus in 1950, it assumed a new form, that which is known today under the name of World University Service.



Among the chief programmes of 1958, WUS provided emergency scholarship and material aid to Algerian students in Europe and North Africa.

I hope the reader will forgive me this historical introduction. But I felt it was necessary, in the first place, to underline the fact that even if the organization has frequently changed its name and appearance in the past, it has only been a question of external modifications. There is



The Delhi WUS Health Centre, completed in 1956, provides medical assistance for the 13,000 students at the University

no essential difference between the spirit of 1919 and that of 1960. We can truly speak of a WUS tradition, and we shall try to see in what it consists. In the second place, I felt the historical interlude was necessary to illustrate how profoundly the WUS has been influenced by Christian university milieux, and at certain stages, by Pax Romana in particular. This fact should, I feel, awaken in every individual member of Pax Romana a renewed interest and generosity towards the WUS.

If today we wish to show ourselves worthy of this tradition and faithful to it, we must always remember that the founders of WUS had but one concern — that of serving a cause that was common to them all and of working for the advent of a better, more just, and more human university life. The World University Service still lives on this moral ca-

pital, and its origins explain what has always been one of the essential characteristics of its tradition — a sense of the meaning of man.

This idea of man has always been at the centre of WUS's outlook: man, in all the dignity which Christianity bestows upon him, in all the richness and complexity of his nature. Furthermore, it is precisely because of this animating respect for man and the inspiration of brotherly love that WUS has always tried to give its work as individual a character as possible. WUS tries to make the students with whom it is in contact feel that in WUS they will find brotherly friendship, respect for themselves as human beings, and the feeling of belonging to the world community of university men and women.

It is also because WUS has always seen this human element in each student, that it has never sought to make distinctions among those who seek its aid. Whatever their national or racial origins, their religious or political convictions, it has always helped all university people, basing itself upon one criterion only: their need.

To define this policy which has always guided its activities, WUS has forged the term "positive neutrality" with two complementary and mutually perfecting elements. WUS is neutral, that is to say, it refuses to identify itself with any political, ideological or religious position. However, this neutrality is positive: it does not imply abstention or indifference, but an effort to associate in one common action the representatives of all tendencies. It is this policy of neutrality which has enabled WUS to effect reconciliations which could never have taken place outside its framework. This neutrality has never been, and will never be an end in itself; it is merely a means to achieve a greater mission to humanity. WUS has always affirmed its neutrality in the face of conflicting political forces. If it has always refused to take part in them or to pass resolutions in one direction or the other, it is because it

has, since its very origins, been confirmed in one policy: it is always on the side of man, and for that reason, it is opposed to all forces which hold him in scorn, degrade him or force him into subservience.

From this position WUS derives another characteristic of its tradition, its concern for justice. It has always believed it a duty to work for all needy university students and teachers. We could cite many examples where the WUS has been called upon to defend the rights of certain minority university groups, and national or racial categories.

Suffice it to mention the WUS service for Hungarian students, and its efforts to help hundreds of Algerian students carry on with their studies.

Lastly, the WUS tradition is characterized by a preoccupation with social problems that manifests itself in different forms. The officers of WUS have always been aware that the fate of the university student and graduate, no less than that of the University, cannot be isolated from that of the society to which they belong. They are also aware that the University will radiate influence to the extent to which it is not an isolated body, but is a reflection of the aspirations and the vital



Women students at the Sind University (West Pakistan) WUS Health dispensary.

TO APATHY



by Paul Grundy

In facing this question of the apathy of Catholic students towards Catholic societies, and of all students towards a full university life, it is important to see what is the malady and what is the symptom, so that we do not delude ourselves into thinking we have affected a cure when we have merely hidden the symptom.

Why is it that mankind everywhere suffers from apathy, not only in the University or in the Church, but in politics, social life, trade unions, etc.? We may say that it is a habit engendered by the technical mass communication media. In these, social intercourse, which requires listening to others, thinking creatively, and replying, is completely severed. The two-way exchange is replaced by a flood in one direction through cinema, radio, television and newsprint, so that the creative engagement of souls with real issues concerning themselves and their neighbours is destroyed. We may suggest, too, that this passive state is reinforced by the Protestant tradition which we unconsciously share of private judgment, which forestalls the need to communicate and share one's ideas with others. (Nothing could be more foreign to the spirit of a university).

Whatever the origins of apathy, we can see that it is associated with a critical breakdown in ordinary communication between people. How many of our conversations are banal, superficial and evasive? How few are those which communicate the real beliefs and values of souls, or grapple with real issues? Think of our own Catholic University societies. Alas, these too can justify the same criticism. Do they merit the remark "See how these Christians love one another"? How would one see Christian love? Surely in the depth of understanding, communication and sharing of each other — personal joys and sufferings as well as common ideals. This, then, is the first requirement: to examine ourselves to see if, in spite of our activity, we suffer from the same anti-human tendencies which make apathy so obvious in others.

"But I chastise my body, and bring it into subjection: lest perhaps when I have preached to others, I myself should become a castaway" (I Cor. IX. 27).

Mr. Paul Grundy of Australia is reading for a Ph. D. in Engineering at Cambridge University, England.

The tragic fact about the student who claims to have time solely to pursue his studies without extra-curricular distraction is that he is not really interested in his studies either. He seeks a cohesive knowledge of the subject as a personal attribute, not even as a tool of scholarship; and he is never motivated by the desire to give his talents to revealing the truth of his studies to himself, and through himself to the world. This last motive is all out-going, all charitable, not merely self-sacrificing but loving the truth, both material and spiritual revealed about the universe, which is good because its Creator is Goodness and because it reflects His glory.

How far this ideal is removed from the apathetic student! By contrast, his allegiance to his studies is a selfish one, a self-centred abuse of his God-given stewardship, for worldly advancement. This is not just hollow, though perhaps unconscious hypocrisy. It is a negation of charity and his personal vocation to restore all things in Christ. Apathy, then, denies charity and is a weapon of the Anti-Christ:

"Being what thou art, lukewarm, neither cold nor hot, thou wilt make me vomit thee out of my mouth" (Apoc. iv. 16).

The most agonising of this apathy is not the difficulties it brings to the running of our societies, nor our repeated failures to move our universities in the face of it. Let us suffer these hardships if need be. No, it is the plain denial of God's Will, the irretrievable times and places when students repudiate their unique privilege in joining in Christ to restore through Him to the Father what He entrusted to their care. It is the denial of the human values enshrined in the institution of a university and shared by its members. The ultimate desire of Pax Romana that the university community should achieve its unity and destiny in Truth, sharing the life of Grace, is frustrated.

What is the way of solution? It lies in the antithesis of apathy, which is awareness and charity. Awareness is actually a charitable state itself, being attuned to all around us and their needs — lest we, too, shall say on the day of judgment: "Lord, when were You hungry and thirsty . . ."

Let us face these deep issues squarely and see if the half-suggested, conventional

solutions of more education (meaning knowledge) and more efficient organization are adequate. Necessary? Yes. Adequate? No. The organization, for instance, no matter how scintillating its activities, will leave the ordinary student unmoved because he thinks it is irrelevant to him, or it will convince him even more that Catholics are "misguided" and "failing to be good students". Perhaps he will be stirred to attend a talk on a subject as controversial as birth control, but this leaves the major fabric of his life untouched, i.e., his daily study, his motives and ambitions, his potential Christian virtues.

Take the question of education and the acute problem, raised by Ignatius Adigwe (see Journal 1—1960), but by no means unique to Sierra Leone, of the Catholic student who has little knowledge of the fundamental truths of his Faith and an attitude that his Faith is a set of rules rather than a vivifying principle. The paradox is that, while he needs to realize the full meaning of Calvary and the Mystical Body, he is the first to refuse to have any deeper education in his Faith. Here we have the Catholic student, no less apathetic than his non-Catholic counterpart, untouched in any deep way by any manifestations of the Catholic organization or its attempts to educate him. What is to be done? The answer, again, is awareness and charity. Here we have the example of St. Paul:

"Thus nobody has any claim upon me, and yet I have made myself everybody's slave, to win more souls. With the Jews I lived like a Jew, to win the Jews; with those who keep the law, as one who keeps the law . . . to win those who kept the law; with those who are free of the law, like one free of the law . . . to win those who were free of the law. With the scrupulous, I behaved myself like one who is scrupulous, to win the scrupulous. I have been everything in turn to everybody, to bring everybody salvation" (I Cor. IX, 19-22).

This is the heart of our apostolate, that by sharing our lives with our fellow students (a real, charitable sacrifice of our own just desires) we restore that communication between people now lacking, we become more and more painfully aware of the tension between the aspirations and values of our world and God's Will for it, and above all, while still united with Christ we are there, at grips with our God-given world, able to build on every virtue or good aspiration that it holds. If the apathetic student is solely concerned with his studies it is there we must meet him, sharing his concern, seizing on the sparks of interest from which a spirit of enquiry is engendered, seeking a restoration of good

(Continued on page 25)

KOREA

The long trek North to South



PALESTINE

Fundação Cuidar o Futuro

HONGKONG

A small boy tends his sick father in the streets



GERMANY

one, two, three ...
five cigarette butts.
A day's "work" in a
refugee camp.



World Refugee Year

Pax Romana Declaration

We, students and graduates from 45 countries attending the Pax Romana Conferences in Manila, conscious of the moral and material problems which are posed by the fact that in our world today there are still two and a half million refugees, recall the words spoken by His Holiness Pope John XXIII:

"What a sorrowful anomaly in modern society, so proud of its technical and social progress! Everyone has the duty to take this matter to heart and to do whatever is in his power to bring this sad situation to an end".

We are mindful of the efforts being made by men of goodwill everywhere in this — the World Refugee Year — to bring about a lasting solution to this problem but we are aware that the World Refugee Year itself can only provide the impetus which will result in an eventual solution of refugee problems.

Therefore, we call on all Catholic students and graduates to redouble their efforts and working in close collaboration with the national commissions for World Refugee Year, to be generous in the material and spiritual aid which they offer to the refugees, especially those in Asian countries.

We call on the governments of the world to liberalize their immigration policies so that the day may soon come when even the "hard-core" cases will cease to have any relevance.

We congratulate the organizers of the World Refugee Year on the work which they have already undertaken to end the sufferings of so many innocent people.



Technological Progress and the Christian Life

The IVth International Congress of the International Secretariat for Catholic Technologists

With its fourth international congress, the I.S.C.T. will open up a new approach to the position of "The Catholic Technologist in the Modern World" (theme of St. Germain Congress, 1951). Having deepened our approach towards our fellow man with whom we are brought in contact by our professional activity (Human Relations theme, Delft, 1954) and towards the community which establishes the bases for our commerce, legally if not actually, ("Integration of Community and Company", Bergamo, 1957), we now propose to examine the relation to Christian living of what constitutes on the temporal plane the core of our interest: the development of technology.

1. Preamble

For thousands of years the economic life of society evolved through empirical techniques, gradually developed without any ties to scientific thought. It is only comparatively recently that technology (in the largest sense of the word) has been taken over by men who have received a solid scientific education, and trained in scientific methods (originally in industrial production, more recently in agriculture and methods of distribution), with the following well-known effects:

- on the one hand, a surprising acceleration in the evolution of technology,
- and on the other, an extraordinary stimulus in scientific education.



With its concern for the continual enriching of its Christian life, and in its fidelity to the directives of the Church, which has recently stressed both the dangers and the benefits of technical progress, the International Secretariat has a deep responsibility to take the lead in seeking the harmonious development of technology and the Christian Life.

At first it seems difficult to attribute any moral value to technology. It is good in itself but its moral value is limited as it is the result of purely human work.

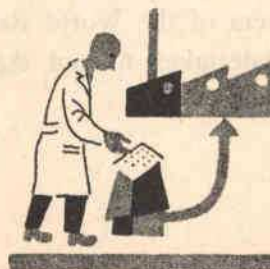
Nevertheless, it does continue the creative work of God for it "works with the world" and turns it to the service of man. Technology does not consist in just machines or building installations. It is much more than that: it includes the elaboration of new methods of working and thinking, it demands the coordinated activity of groups of people working for a common goal — in brief, it works for the production of a civilization. Moreover, by the development it allows on the natural plane it makes it more possible for man to find a propitious climate for the development of his supernatural life.

This latter presupposes on the part of the technologist the intention to use his techniques for ends conforming to morality, for the individual and for the common good. However the difficulties encountered in this exploitation of technology are great and numerous:

The power which man has leads him to forget his absolute submission to God on every level of life. Modern man considers that the domination of nature is his affair and that in it there is no need to seek direction, nor render account, nor give homage to God.

This very real power always risks being interpreted by those who exercise it (on every level) as an absolute and not a relative. Man's pride tends to lead him to identify himself with the Creator. Even if his daring does not reach that extreme, he nevertheless forms a concept of the world as centring around himself — considering only the physical order of nature and that of the human spirit, but omitting altogether that of grace. In short, the naturalist view of the universe.

The rapid growth in the progress achieved by technology poses daily new problems for man. Not so very long ago, if man wished to examine his lot on the natural plane in the world around him, and consequently, to improve it, it was sufficient to look at history and to continue to project the upward curve. We have reached the stage now, however, where the importance of these upheavals created by the advance of technology is



that man has become confused. Where do we go from here? What should we do to build our future world with a minimum of trouble? What goals should we strive for, and where is the evolution of our world taking us?

Man's capacity for adaptation seems to have been surpassed by the speed of his material progress, and differences among nations grow sharper. For the last century, technology has been bringing about the material unity of the world; now the time has come to deepen our Christian doctrine on the spiritual unity of man. The light of faith and the message of the Gospel should permit us to master this evolution as well.

Such spiritual effort will enable each man to realize at the same time his state as creature subject to his eternal Lord in all things, as a man tending towards material progress, and as a believer seeking the restoration of Christ.

The development of technology can have repercussions on our own lives on three levels:

- that of idea conception, be it of a product, or the study of a plan of construction, or the ordering of a pattern within a particular sphere;
- that of production, or the execution of the plan;
- that of distribution, or the use of the product.

2. The Conceptual Activity and the Christian Life

The stage has now been reached, or soon will be, where future prosperity can no longer be assured — or even satisfactorily achieved — by the effort and research of a few isolated men. The private discovery has no longer any meaning, it lacks effectiveness. Confronted with the magnitude of the tasks to be accomplished, man can no longer work alone, nor can he work without a programme.

Slowly the place of the isolated individual is being taken over by teams of research scientists... nor do these teams work haphazardly: they follow a long-term plan of action wherein each member plays a part according to his own speciality and competence, without seeking fame or those private aspirations of a man which can warp his personality. These men are concerned with the overall problems of humanity. Seeing themselves as innovators, they examine their share in the construction of the future world they look towards. However, to carry out this task properly every day, it is necessary that some of them, at least, be able to conceive what the world of tomorrow will

be. This conceptual activity which is essential, calls not only for the exercise of the rational faculties, but for a picture of the world which is not just scientific, but metaphysical, and which must conform to the mystique of Christianity.

The men who devote themselves to scientific research and technological projects are developing something artificial in the world, a transformation of "natural" nature to the point where it is no longer recognizable. What is the significance of this remoulding of nature? On the other hand, if they do accept this task of planning the world of tomorrow, if they do strive to create the future, how few of them actually accept the world around them?

Technical progress provides for these men an opportunity to exercise high moral values (intellectual honesty, moral probity, clarity, scientific discipline, etc.). Although the exercise of these virtues calls for a good deal of sacrifice, thus favoring the development of the Christian life, it cannot be denied that the lack of interest in the world as it is, this refusal to integrate with it, save on the condition of transforming it, can only be interpreted as a lack of realism and humility.

3. Productive Activity and the Christian Life

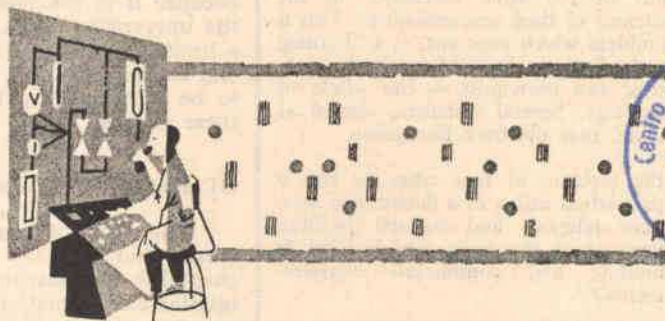
If we consider the realm of production today, we are struck by the preponderance of the speed factor. Throughout history progress has always had as one of its side effects an increase in production with a reduction in time. To the extent that new production techniques are adopted in industries, so workers will see their habitual lives disjointed. In some cases they are overworked, as the transformation was made with no consideration of their human capacities; the production engineers, always anxious to avoid the slightest risk, are compelled to lay down increasingly tight production programmes, and to evolve similar means necessary to carry them out. Consequently, man is frequently judged as merely one means among others: machines, capital, etc., despite the developments in psychology and sociology which more and more are corroborating the claims of the Christian conscience.

Fortunately technological progress permits production at lower prices and of better quality. The study of working conditions, the research in automation, both to safeguard against human errors, inevitable yet increasingly inadmissible, and also to reduce the strain on the worker — all these are factors which can favor a Christian life.

Nevertheless, corresponding to the progress in technology, there is a development in industrial concerns: they have become important concentrations of man-

power, places where men feel lost, nameless, hired for a purpose whose end they are unaware of. In this way a proletariat is formed — be it a material or a psychological one — with all its grudges, its demands, and its revolts, and as well, a shadowy despair virtually inevitable for a mind which is ignorant of God. Moreover, to a greater or lesser extent this despair involves a negation of the Creator by the creature, and gradually in the hearts of men is instilled a refusal to believe in anything which surpasses man himself, and hope limited to material welfare and revenge on those who oppress them.

Thus the development of the means of exploitation of nature resources (agriculture, industry, transport, etc.) at man's disposal have permitted the satisfaction of his needs for comfort and security in an industrially advanced population. Naturally, both these elements are favor-



able in the development of a Christian life. On the other hand, however, man has a tendency to rely too much on others and not enough on himself, through systems of social insurance and the over-organization of society. This security reduces his initiative and his taste for work, but the Christian must take initiative and work hard, if he is going to respond to the message of the Holy Spirit.

4. The Distribution of the Products of Technology

Within what framework is the Christian problem of technological progress situated for the person who distributes the products of nature or of industry? The alternative positions are in terms of profits to be made or of needs to be satisfied.

"The customer is always right" contains a good deal of truth, and it is so because production should be adapted to the demand, i.e., to the capacity of the market to absorb at a certain price a certain quantity of products of a determined quality. It is up to the business to place itself on the market, failure to do so forces it to withdraw, or to revise itself. Such is the format which seems morally satisfactory in a world with free-

dom of enterprise, since through it the consumer is protected by the balance between excess profits and inferior quality.

However, even setting aside the question of monopoly — which is tolerable only within a structure of government jurisdiction and control, the satisfaction of the most genuine needs is frequently impeded by the type of business and advertising which creates artificial needs, or at least unnecessary ones, in order to generate higher profits for themselves and the producers. As a result the whole scale of economic values is upset, to the detriment of the least affluent strata of the society.

We are forced to recognize that in this modern world our choice among the totality of products and services which are at our disposal is becoming less and less decisive. The consumer is obliged by the sales structure to have his terms

dictated by such things as boards of specialists who are subject to the temptation of systematically favoring the least expensive items to produce, and the most saleable — either because of a personal interest or, which is more dangerous, because of a spirit of loyalty to the system.

Production comes to be considered as an end in itself, and this is the work not only of the capitalists, but also of the workers spokesmen with their legitimate concern for full employment. To permit the continued expansion of this production, propaganda of every shape and form is employed, studies are carried out to determine the consumer's psychology, even in its more distasteful elements (slavishness to style, vanity, the instinct of domination, sensuousness, etc.)

This perversion becomes even more shocking when its victims are underdeveloped countries, and it has contributed greatly to the odium which has surrounded colonization. Although it is heartening to see the progress in communication and transport which can enable men to know each other better, to understand and come to the assistance of each other, it is nevertheless a great paradox to see that the gulf between standards of living of different peoples,

far from coming together, is growing steadily apart. Undoubtedly this is a complex phenomenon, in which many complex factors — notably demography — play major roles; however, the tendency to materialism, more or less directly commercial, which frequently dominates "market analyses" and "sales campaigns", plays an important part therein.

Conversely, the introduction into the relations among peoples at different levels of a spirit of true charity — particularly one sustained by the inspiration of Christianity — will of its very nature bring about in international relations a community spirit conforming to the ideals of the Gospel.

5. Conclusions

Whether it be in distribution, production, or conception, we can ask ourselves whether the specialists who form an elite by the fact of their competence can lay claim to the same excellence in the awareness of their responsibilities. This is a problem which concerns, as a "burning question", every scientist, engineer, agronomist and economist — the whole of technology. Several instances, chosen at random, may illustrate this point:

- the erection of new cities to face a population influx in a determined area: have religious and cultural facilities been given the same consideration as housing and commercial establishments?
- the establishment of a factory in a rural environment: what measures have been taken to facilitate the adaptation of the manual labour force, until then employed in agricultural work?
- the rapid introduction of new activities in a hitherto economically underdeveloped country: what has been done to ease the adaptation of the traditional social structures which serve as a balance for the civilization and the religious life of the people?

Whenever we analyse problems of this kind we must affirm that the complexity and mobility of the modern world lays down responsibilities which, far from being individual and fragmentary, are becoming more and more collective and global. But are we really aware that a technological decision will have repercussions not only on the technological level, but also on the human and social plane? That as a result, all our professional activities have a spiritual dimension in their reverberations upon the souls of our fellow-men?

It is toward this reappraisal, this examination and consideration, that the conferences and discussions of the IVth International Congress of Catholic Technologists must, by supreme necessity, tend.

(See page 25 for details of Congress.)

Central American Seminar

The Second Pax Romana Formation Seminar for Central America, Mexico and the Caribbean Zone was held in San José, capital of Costa Rica, from 28 February — 6 March. The meeting was organized by the JUC, IMCS affiliate, and the Latin American Assistant Secretary, Mr. Raul Gonzalez Simon. The Seminar was officially opened by His Excellency, Mgr. Gennaro Verolino, Apostolic Nuncio. His Excellency expressed the wish that the Seminar would lead the delegates to a clearer understanding of the concrete tasks awaiting them in the university, and give them increased enthusiasm for the spreading of Christ's kingdom. The Seminar dealt with five subjects:

I. Problems of the University Milieu

Orientation, Structure, Teaching Staff, etc.

II. Apostolic Techniques

As a result of the students' deliberations, it was recommended that the techniques of small groups be adopted by the federations of the Zone, because it is the most effective manner of carrying out the apostolate in the university milieu. By **small group** is understood the apostolic effort of a limited number of militants, whose leaders meet frequently to coordinate and revise their plan of work. Other recommendations included a pamphlet to be published by the General Secretariat indicating work methods for these groups.

III. Formation of Members

The lack of organization and adaptation of federation programmes means that they are unattractive and uninteresting. There is a shortage of chaplains and university parishes. Discussions stressed the need to provide **intellectual formation** through activities in which all can take part, e.g. round table discussions, book forums, training in public speaking etc. **Spiritual training** is of capital importance. Various spiritual exercises must be the normal thing in the life of a federation, e.g. short monthly retreats, community Mass etc.

As regards **professional formation**, the federations should investigate the possibility of organizing faculty groups, which in turn need a library, bibliography, and a corps of professional people and priests from whom advice can be sought. As a means of overcoming the lack of professional formation, it was suggested that graduates be "enlisted" to give professional formation, e.g. through the organization of a National Study Week on the lines of the "Semaine Sociale de France".

IV. Apostolic Tasks

Since leaders do not know their true role and have no appreciation of the apostolic aims of the federations, it was recommended that Pax Romana organize a meeting for the Zone to train one or two leaders from each Federation in specialized Catholic Action methods and the drawing up of programmes. The host-federation would offer free board and lodging to the delegates. It was hoped that such a meeting could be organized for the end of May or early June next. The delegates also felt that when retreats were organized, they should be held, where possible, in a district where there was no priest. In this way, the local community could have the benefit of following religious services, notably of assisting at Holy Mass. It was noted that if a militant is to work effectively, he must know the fundamental principles of catholic action as contained in papal documents.

V. International Activity of the Federations

Discussion centred on the need for the federations to support the BIDI (Latin American Bulletin of Pax Romana) and to pay at least ten subscriptions per federation per annum.

PAX ROMANA DAY



... in North America

The 1960 North American Commission Seminar was conceived in the spirit of Pax Romana Day since the theme was "The International Responsibility of the Catholic College Student". The Seminar throughout stressed the universality of the Movement, and the delegates were given Pax Romana Day literature and pamphlets on the IMCS. ATEITIS, the Lithuanian Student federation in North America, played host to the seven federations composing the Commission at Marianapolis, Thompson, Connecticut, the weekend of February 20th. The setting was ideal, the time appropriate, since the holiday - George Washington's birthday - gave an extra day to the Seminar.

After an opening address by the host federation and the President of Pax Romana-IMCS, Dr. Peter Vygantas, a lecture was given by Dr. P. V. Thompson, distinguished member of the Providence College faculty, in Rhode Island. Dr. Thompson spoke on "The Twentieth Century Catholic". He stated that our goal today is the same as for Catholics in any other century - that of true sons and daughters of God. It is all important for us to keep our true identity in the light of what is happening in the world today. The use of the Liturgy, and a revival of religious trends is present. The Mass brings us to Calvary, but it is Man that brings labor to God. Dr. Thompson further stated that the Church is an organism, a structure of our very lives as Catholics. We should know what we hold, and don't hold, and realize that the aware laity is the impact of Catholicism.

Two additional lectures were given on "International Student and Youth Organizations and Our Role in Them", and "Is there a lack of Catholic cultural assessment on the international level?". Discussion groups covered such pertinent topics as the teachings of the principles of social thought and action to the laity, the Christian sources of the dignity of personality, the existence of a Catholic social order, and our role in the ecumenical movement. In summary of the above, it was felt that the Liturgy ideally did not teach the principles of social thought, yet, practically speaking, it does, through dialogue masses, and the use of the missal during Holy Mass. The Liturgy is a gift to the Divine Master, the representation by external means and symbolism. Our role in the ecumenical movement is one of knowledge, teaching ourselves and others the meaning of the forthcoming Council, reasons

for it, what we hope to achieve, how it will be organized.

We were privileged to be addressed by the Lt. Governor of Connecticut, Governor Dempsey, who spoke about the important person in the world today - YOU. YOU make up the laity - the informed laity - which builds a stronger rock, the Church. You make the Church flourish by grabbing the challenge She offers, and it is up to YOU to be the well informed laity She desires.

The final discussion centered on "Today's International Challenge to the Catholic Student". Dr. Peter Vygantas addressed the participants on the why, what and how - involving our responsibility. A human approach is needed so that the universality of the Church may be translated into action. As members of the Mystical Body of Christ, we are all Brothers, and have an obligation to all our fellow students. Love should not end at a country's boundaries, but exist around the world.

PATRICIA McGOVERN
Vice-President for
International Affairs,
NNCF-USA.

... in the USA

You asked that we inform you as to what we did on Pax Romana Day in the Minnesota Region. At St. Scholastica, we had just sponsored a week-long CURA fund-raising campaign. So we decided against another one. However, we got our International Relations Commission and Sodality together and had a joint discussion "Student Unity in Christ". It was open to everyone and publicized as Pax Romana Day. It was held on the evening of March 7th. Four people had prepared talks given in an informal panel discussion. One girl discussed Pax Romana in general - its aims, what it is doing, how we fit into it etc. The other three each talked about a foreign country or continent where Pax Romana is already

making strides, or underlined the hardships peculiar to the students in these regions: Africa, Latin America and China. We had some prepared questions which stimulated the discussion afterwards. One big question was what, exactly, is our responsibility to these other student-members of the Mystical Body of Christ? Several points were discussed including prayer and keeping ourselves aware so that we might be intelligent voters in matters affecting these countries. The Pax Romana journals were very helpful in preparation for the discussion".

PHYLLIS WAKEFIELD,
Senior Delegate,
Minnesota Region, NFCCS.

*

"Thank you for all your encouragement concerning our endeavour of furthering Pax Romana in this Province (North Central). This year was a start, and I think more will be done with and for Pax Romana in the future. Briefly, this is what was done: 1. The material you sent to me was forwarded to our 20 clubs throughout Wisconsin and Upper Michigan; 2. I asked them to try and spend at least half of their club meeting to explain the how, why, and what of Pax Romana. Your pamphlet of this title was very excellent for this purpose; 3. Then also, to have a Mass offered up for the intentions of Pax Romana and its continued progress. I don't have any results at this time of those who did all or part of this, but we at the University of Wisconsin were able to undertake all parts, and the students showed some interest in the material presented to them. To overcome the feeling among the students that Pax Romana is remote, of no concern to them, this is the problem we face".

ROBERT E. WAGNER,
Vice-Chairman External Affairs
North Central Province,
National Newman Club Federation

WHAT ABOUT EXCHANGING IDEAS AND DOING RESEARCH THROUGH CORRESPONDENCE WITH AN AMERICAN STUDENT ?

Then contact the Foreign Correspondence Exchange Committee of the NFCCS, c/o Miss Patricia Martin, D'Youville College, Buffalo, N.Y., USA.

... in Montreal

On March 6th, the Sunday closest to Pax Romana Day, nearly 100 students from Loyola College, Sir George Williams and McGill University and the University of Montreal took part in a Pax Romana Day.

For weeks previous the heads of the various organizations had been meeting to iron out the many organizational problems. For the first time it was decided to invite the Christian Family Movement to participate in the Day. Their role would be to have the foreign students into their homes for supper. This offer was accepted by many Catholic families in Montreal.

The day began at 9 a.m. with an Eastern Ukrainian Rite Mass. A choir added tremendously to the impressive ceremonies. For most it was the first time they received Holy Communion under the species of wine. After the Mass, breakfast was served.

At noon, a panel discussion was held. The theme of the discussion and, in fact, of the whole day was "The International Responsibilities of Catholic Students in Canada". The panel consisted of Rev. Hugh McKinnon, S.J., professor of history at Loyola College; Professor Marc Yvon Morin of the University of Montreal's Law Faculty; Professor George Joly, Assistant Dean at the Faculty of Engineering at McGill; and Tony Walsh, an outstanding lay apostolate worker in Montreal. Mr. Walsh is now in charge of Benedict Labre House, which is situated in the slums of Montreal.

Fr. McKinnon said: "We must be informed Catholics... we must have that exchange of ideas with the foreign students in our universities". We must have the humble attitude that we want to learn, not in a condescending manner but as friend to friend.

Prof. Morin based his talk on three main points. He said that we must have a good knowledge of history, especially in regard to the countries in Africa and Asia. We must understand present events in terms of past history. He remarked that Catholic students are sadly ignorant of Pope Pius XII's messages on war, the United Nations and many vital issues.

Prof. Joly mentioned that we all have a personal responsibility to foreign students. We must teach them the solid basic values that underlie our Western culture. Mr. Walsh commented on the many foreign students who lose the faith while studying abroad. He suggested that Canadian students ask the foreign students to their homes. Mr. Walsh went on to talk about the lay missions. The call has gone out and the response in North America, especially in Canada, has been very small.

After the panel discussion the students broke into groups. The foreign students added much to the informal discussions. There was later a talk by Fr. Joseph Christie, S.J., from London. "Every man has a genuine desire for a common brotherhood and we, as Catholics, can strengthen that desire".

Afterwards, a sherry party was held during which the various Catholic families arrived and were introduced to the students. Following this, the different foreign students were taken home for supper.

The day was quite a success. The Mass united the students spiritually. The panel discussion united them intellectually. The social aim was achieved by the discussion and sherry party. The whole day was a practical application of the Mystical Body of Christ. The Canadian students mixed and talked with foreign students. The Canadian families met foreign students for the first time and so learned about the universality of the Church. All realized that day that the Church was not just Montreal nor Canada but the whole world.

DAVID DYSON,
Executive Secretary,
CFCCS

... in Ireland

Students of the University College as well as secondary school pupils packed St. Mary's Church, Cork, to attend Solemn High Mass on the Feast of St. Thomas Aquinas, Pax Romana Day. The sermon was preached by the Rev. Austin Flannery, O.P. In the course of his sermon, Fr. Flannery said that he would concentrate on a few aspects of St. Thomas's character and doctrine which seemed particularly relevant to the present time. First of all, he said, there was St. Thomas's scale of values, the things that interested him and the things that quite failed to attract his attention. "Many of the witnesses at the process of canonisation assert that he was quite uninterested in what he ate or drank, he scarcely seemed to notice whether the food placed before him was good, bad or indifferent. He wrote one of his great masterpieces, the 'Summa Contra Gentiles', on scraps of scribbling paper.

He once said, in reply to a jesting question, that he would rather have Chrysostom's commentary on St. Matthew's Gospel than the city of Paris. Fr. Flannery said that St. Thomas was uninterested in material things because God and the spiritual world were so real to him as to be of abiding example and absorbing interest. His massive example was very salutary in our times when we are threatened with a progressive materialization of our scale of values. "Modern advertising aims to make us put material things higher in our scale of values, for the more materialistic-minded we are the easier we are to sell to. St. Thomas's doctrinal synthesis is still more needed today, a system in which not only do all things, spiritual and material, find their rightful place, but every error finds its rebuttal.

In the evening, Mr. P. Kilroy of Dublin addressed the Academy of St. Thomas (local group of the IACUS, IMCS affiliate) on "The Leaders of Public Opinion — The Place of The Graduate". At the outset, Mr. Kilroy made a plea for the restoration of public opinion towards a new national ideal.

"This means accepting patriotism in a wider interpretation than heretofore," he said, and added that it meant the rescue of patriotism from the domination of purely political thinking and the appreciation that patriotism was deep-rooted in justice. It should be concerned with the political, with the economic, social, cultural and religious life of the community. He appealed for the creation of a public opinion by which young men and women would be convinced that by staying in Ireland and accepting, perhaps, a lower standard of living they were engaged in work of true patriotism.

... in the Belgian Congo

The Catholic students' group at the State University of Elisabethville, which hopes soon to become a member of the FECARO-IMCS affiliate, celebrated Pax Romana Day with a Holy Hour and community mass.

NEWS IN FLIGHT



NORTH AMERICA

USA: A mimeograph machine and two typewriters have been sent to the Catholic University of Lublin in Poland, through the agency of CURA, the student relief program of the National Federation of Catholic College Students. It is understood that the mimeograph machine and one typewriter will be used by the University administration, and that the other typewriter will go to the students.

The Empire State Province of the National Newman Club Federation held its second annual Spring Leadership Conference at Union College, Schenectady, New York, on March 4, 5 and 6. Seminars dealt with the student apostolate in such specialized milieus as the Nursing School, the Teacher's College, the Private College and the University. There were discussions on the educational and religious programs of the Newman Club, and talks on Chaplain-Student Relations, the Mass and Leadership, the Young Christian Workers etc. Dr. Peter Vygantas, President of the IMCS, spoke on Pax Romana.

Canada: For the first time, the Canadian Federation of Catholic College Students (CFCCS) has appointed an Executive Secretary, David Dyson, whose headquarters for the time being will be at Loyola College. This acts as the national secretariat of the CFCCS. Among other projects, the CFCCS promotes lay missionaries. A special day was held for this purpose on April 2nd. Students from Ottawa University, St. Patrick's College and Marianopolis College attended. Speakers were a doctor who has been on the lay missions in Pakistan, and Mr. Tony Walsh, director of Benedict Labre House in Montreal.

The CFCCS is promoted on the campus by pamphlets, the College Paper and posters. CFCCS publishes a monthly bulletin on the activities of the member colleges.

LATIN AMERICA

Paraguay: Writing from Bella Vista del Alto Parana, Enrique Ibarra, former leader of the Pax Romana federation in that country and assistant secretary to COSEC tells the General Secretariat of his own and his family's efforts to improve the

lot of the rural population. For the last two years, Ibarra and his wife have devoted themselves to modernizing agriculture in the area and improving the output of basic food products. They have observed the local situation thoroughly and decided on suitable measures for all-round religious, cultural, economic and social development. Ibarra has opened a four-grade elementary school. He was able to have a chapel consecrated, and Holy Mass is celebrated there twice a month. Every Sunday, a worker leads the recitation of the Rosary. There is a Popular Theatre attached to the school, and a Social Centre directed by the workers themselves. The Ibarra family has donated the old family mansion to the diocese to be turned into an Agricultural School. The project is fully backed by the Hierarchy. It is hoped that the school will be run by Canadian secular priests and capable laymen, especially those with knowledge of cooperatives, and the methods of the Young Christian Farmers.

AFRICA

Ghana aims high: "We are doing our utmost to have a good representation at the Congo Seminar. We are planning to send about thirty delegates if we can travel by road; if not, to send between twenty and thirty by sea." (Anthony Joppa International Secretary and D.C. member).

PROFESSIONAL MEETINGS — ICMICA

Technologists in Pax Romana: "Living Christianity in This Technical Age" is the theme of the IVth International Congress of Catholic Technologists which will be held in Essen, Germany, from 28—29 May 1960. There will be five main lectures:

1. "The Catholic Technologist and Technical Progress", by Prof. Frans Telleghen, Netherlands.
2. "Catholic Ideals for the Technologist with Ideas", by Dr. Amerigo Mei, Italy.
3. "Distribution and Consumption from the Catholic Viewpoint", by Mr. Christian Beullac, France.
4. "How the Technologist can humanise industry", by Dr. Egmont Hiller, Germany.
5. "The Old Faith and the New Age", a synthesis, by Fr. Jacobus David, S.J., Switzerland.

The Congress will take place in the world-famous valley of the Ruhr where intense industrial activity is combined with a highly religious and cultural atmosphere. The Essen Municipal Hall (Städtischer Saalbau), the celebrated Gruga Park and the picturesque country round Essen will be the setting of the Congress. There will be opportunities for getting to know fellow specialists from other countries, and participants will find a forum for discussing problems raised by the lecturers.

There will be visits to local industries, and cultural activities.
For information: write to any of the following addresses:

1. The Congress Secretary, SHIAEC, 18 rue de Varennes, Paris VII.

2. Mr. Brian J. McCaffery, 74 Tritonville Road, Dublin, Ireland.

3. Newman International Committee, 31 Portman Square, London, England.

Pharmacists in Pax Romana: "The Pharmaceutical Profession in Terms of Service to the Modern World" is the theme of the Vth International Congress of Catholic Pharmacists to be held in Paris from 2—6 September 1960. For further details, write to the Association Française des Pharmaciens Catholiques, 5 avenue de l'Observatoire Paris VI/France.

Artists in Pax Romana: The International Committee of the International Secretariat of Catholic Artists (SIAC) met in Fribourg on 5 and 6 March. In the absence of the President, Prof. Colarizi, the meeting was chaired by Prof. Ramon Sugranyes de Franch, President of ICMICA. Among those assisting were the Secretary of the SIAC, Mrs. Helen Koller-Buchwieser, and the Ecclesiastical Assistant, Fr. Hamman, O.F.M. There were delegates from Switzerland, Belgium, Germany, and France.

The International Committee was especially concerned with preparations for the International Congress of Catholic Artists which will take place in Munich from 27—31 July next. Programme scheduled is as follows: —

27—28 July Administrative Meetings

- 28 Official opening of Exhibition on "Modern Church Architecture in Germany", by His Eminence, Cardinal Wendel.

- 29—31 Congress. On 31st, excursion to visit churches in Ettal, Rottenburg, etc.

EUROPE

England: 1. The University Catholic Federation of Great Britain, which unites the Newman Association and the Union of Catholic Students, held its annual conference in Birmingham at the end of February. The subject was "The New Asia" and this was chosen in view of the Unesco major project on East-West understanding. The speakers and their subjects were: —

"Asia Today"
Dr. K. G. T. McDonnell, Lecturer in History, Queen Mary College, University of London.

"The Great Religions of Asia"
Prof. R. C. Zaehner, Spalding Professor of Eastern Religions and Ethics in the University of Oxford, and a Fellow of All Souls.

"The Christian response to the needs of Asia"
Mr. R. Brech, economist, head of the Statistics Department of Unilever.

About 100 people attended the conference including representatives from Viet Nam, Ceylon and Japan.

Italy: In conjunction with Pax Romana-IMCS, the Federazione Universitaria Cattolica Italiana (FUCI) will organize a meeting in Rapallo at the end of May on catechetical instruction among university students. Discussions will bear on how

(Continued from page 17)

human values which the Church can baptize, and forever expanding the presence of the Holy Ghost in both lives as they are shared. For this apostolic life we do need recourse to our Catholic community, the Church in the University. Call it an organization if you wish, but it is more than that. We need real communication with our fellow Catholics as much as with the University. And we need spiritual food for our labour of witness. The task is very difficult. Even the first step of deepening acquaintanceship into friendship is hard. And our efforts seem so miserable and worthless. But we have the Paraclete dwelling in our hearts — and Jesus' mission to fulfil.

such instruction can be given — through student parishes, Faculty groups, Catholic student associations etc.: on the subject matter — apologetics, ethics, life of Christ, mariology etc. It is hoped that specialized chaplains in the work of university parishes and Catholic student groups will share the fruit of their experiences, and that participants reach precise conclusions on the means of ensuring religious instruction, and the present situation in European universities.

Norway: About 100 Hungarian Catholic students from 9 Scandinavian universities met in Oslo from 4–10 January 1960. The aim of the Congress was to give spiritual strength to Catholic Hungarian students in exile and to show them their apostolic tasks. The Congress was inaugurated by Holy Mass celebrated by His Lordship, Bishop Mangers of Oslo. There was a press conference during the meeting, and five important daily papers in Norway reported the Congress and published photos. Apart from lectures on topics such as "Problems of an exiled student", "Fundamental Truths of Christianity", there were talks on the Scandinavian countries and their spiritual, cultural climate. Pax Romana gave a subsidy of \$ 500 for the meeting. A personal note about the meeting comes from Miss Anna Margrethe Martens, International Secretary of the Katolsk Studentlag (IMCS affiliate in Norway), and one of the organizers of the Congress: "The meeting was a great success. The interest for it was much greater than any of us had expected. Instead of 50 students, about 100 wished to come, and thanks to some extra money we received from non-Catholic organizations, we were able to receive them all. To give you an idea of the interest the students evinced and also of the need for this meeting, I can mention that most of the students followed all the three or four lectures which were given every day, and even asked the lecturers to take up additional topics. Certain days, the lectures and discussions lasted nearly 12 hours".

The Katolsk Studentlag in Oslo are running the following programme from January to April:

- 22 January "Norwegian Art" by Ornulf Ranheimsaeter.
- 12 February "Marriage and the Vocation to the Monastic Life" by Fr. Patfoort, O.P.
- 4 March "The Lie and Professional Secrecy" by Fr. Raulin, O.P.
- 25 March "Are the Protestants Heretics?" by Fr. Torn.
- 22 April "Fr. Lebbe — a glimpse of his work" by Anna Margrethe Martens.

The Studentlag has about 35 members of whom 15 are students. Before the meetings, members gather for a Dialogue Mass at St. Dominic's Church.

★

INTERFEDERAL ASSEMBLY IMCS 1960

Dates: 10–22 August

Place: University City, Lisbon
Portugal.

Sub-Secretariat for Technologists (IMCS): The VII Congress of the International Sub-Secretariat for Technologists took place in Paris from 9–16 April 1960 on the theme, "The Choice of a Career". There were lectures on the general problems raised by the choice of a career, spiritual aspects of this choice, and the choice of an international career. Participants followed the Holy Week ceremonies at Notre-Dame and St-Séverin. A visit to the Renault factories was arranged.

France: "Work — a Christian reflection on work problems in sub-Sahara Africa" is the theme of the Vth Congress of the Union of African Catholic Students in France (UECA) which took place in Berlin from 4–13 April.

Austria: The OeCV has published a memorandum on the serious situation of foreign students in Austria to see how contact with these students can be improved in the universities. The OeCV makes an appeal to public and private institutions, and above all the student body and its organizations, to extend contacts with foreign students.

European Meeting in Vienna: A European Study Meeting, organized by the two Austrian federations of Pax Romana-IMCS, took place in Vienna from 4–7 March. 70 delegates were present from the following countries: Austria, Germany, Holland, Spain, France, Belgium, Switzerland and Italy. The meeting was chaired by the President of the European Commission of the IMCS, Mr. Clemens Waldstein. Mr. Jaime Cordova, General Secretary-IMCS, was also present. Prof. Friedrich Heer from the University of Vienna lectured on "Spirituality of the Church in the eyes of Christians and non-Christians". Dr. Mauer, Chaplain of the Catholic Intellectuals in Austria, and Mr. Abendroth from the Rheinischer Merkur were the lecturers on the second theme: "Incarnation of Christian Principles in Public Life".

On the occasion of Pax Romana Day, March 7th, some 3,000 students attended Holy Mass celebrated in honour of St. Thomas Aquinas, and for the intentions of Pax Romana. After the Mass, there was an academic manifestation in the Festsaal of the University of Vienna, where the Minister for Cultural Affairs, Mr. H. Drimmel, spoke on "The Austrian Contribution to European Spirituality".

Manila Publication: The speeches at the public sessions of the Pax Romana-UNESCO sponsored Conference on "The Present Impact of the Great Religions on the Lives of Men in Orient and Occident" (Manila 2–9 January 1960) have been published, and are available from the General Secretariat of Pax Romana. Price \$ 1.00 or equivalent. Also included in the same publication are the talks given at the second part of the Pax Romana Asian Graduates' Conference.

Spain: From Christmas to Easter, the Union de Graduados (ICMICA) has been organizing three cycles of conferences and seminars in the University of Madrid. They are as follows:

I. Economic Development

- A. Problems of Developing Countries
- B. Policy for Economic Development
- C. Economic Development in the Thought of Pius XII
- D. The New Political Economy

Lecturers: Messrs. Emilio de Figueroa and Alfonso Arnau, Fr. José Ma. Díez Alegria.

II. Is Marxism a Solution ?

- A. Historical Antecedents of Communism.
- B. Dialectic Materialism
- C. The New Marxist Man
- D. Collectivism and Trade Unionism in the U.S.S.R.
- E. Property.

Lecturers: Frs. Ricardo Alberdi and José Lasa, Mr. Enrique Miret, member of the ICMICA Council.

III. Religion in the East and West European Countries

- A. Marxism from the viewpoint of Christian Theology
- B. Materialism in the Western countries
- C. Technology and Religion

Lecturers: Frs. Miguel Benzo, Ricardo Alberdi, José Ignacio Tellechea, and Mr. José Luis L. Aranguren.

Pax Romana Meeting for Women Students

This meeting was scheduled to take place in Berlin from 19–25th April, and was organized by the Women Students' Department of the KDSE, IMSC affiliate in Germany.

The theme: "Philosophical and Practical Implications of Dialectic Materialism"

Programme: "The Philosophical Basis of Communist Politics" by Dr. Rudolf Karisch, Essen. "Constitution and Law in the Communist Countries" by Prof. Dr. von der Heydte, Würzburg.

"Education on Materialistic Lines" by Prof. Dr. Möbus, Koblenz.

"Bert Brecht and Materialism: An Introduction to His Works" by Dr. Alma von Stockhausen, Münster.

"Saints of Today" by Ida Friederike Görres, Freiburg.

There was a tour of East-Berlin, a visit the exhibition of Modern Art in West-Berlin, and an evening at the East Berlin Brecht Theatre.

The General Secretariat is happy to announce the birth of Barbara Maria Helena on March 11th to Mr. and Mrs. Thom Kerstiëns, and the birth of a son on March 23rd to Mr. and Mrs. Raul Gonzalez.

Letter to the Editor

Madras, March 22, 1960

Dear Friends,

Volunteers for Indian Workcamps

You'll be glad to know that the Pakistan Federation (or rather its chaplain, Fr. Colaco) has been in correspondence with us and intends sending a delegation to our forthcoming Belgaum Camp. We have also invited Ceylon, and we are confident that they will send some representatives, either to Belgaum or to our workcamps. We have invited Fr. Kuriakose to preach our AICUF Retreat at Mylapore (6 full days. I suggested at the last executive committee meeting that it might be cut down to 5, but they want 6... What can you do with these youngsters!).

We are getting applications for our workcamps from every quarter, and will have to disappoint a number of students. You might have noticed on one of the Unesco circulars, Workcamp Section, that the AICUF has been voted cooperating status with the Coordination Committee for International Voluntary Workcamps (Unesco) at their last meeting in Paris on February 12th. Well, not much, but a little encouragement!

As regards our workcamp programme for these holidays, we are having an interesting project at Palithurai, 8 miles North of Trivandrum, on the Coast. It is to prepare the settlement for a new colony of fishermen — some 600 houses. Our work will be mainly to lay the roads, plant the trees (10,000 coconut trees), dig wells (at least 10 of them) etc. It is a very big scheme, which will take 2 or 3 years to complete. The camp is only for 3 weeks with 80 students, but we intend leaving a small team of 5 or 6 permanent workers, as we are having at Madras, Tondiarpet, with the Service Civil International.

So the Trivandrum Project, in an area which really needs our contribution of hard and constructive work, could perhaps be mentioned to Pax Romana volunteers, who want to work in India. We shall be glad to welcome anyone, Catholic or non-Catholic, boy or girl, skilled worker or unskilled volunteer, doctor or engineer, who wants to volunteer for the work. I shall let you know more about the Project, as soon as it is under way. Incidentally, I went there a month ago to visit the site with the Auxiliary Bishop of Trivandrum, Mgr. Pereira, who is in charge of the scheme, and bought the land — a 100 acres of sandy ground.

With my best wishes to all in Fribourg. God Bless you,

(Fr.) P. Ceyrac, S.J.,

National Chaplain of the All-India
Catholic University Federation.

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PAX ROMANA ACCOUNTS

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ICMICA Council Meeting: The ICMICA Council met in Fribourg on 3 and 4 April and the main outcome of its discussions were:

1. As a follow-up of the First Asian Graduates' Meeting held in Manila, the ICMICA will publish, for the use of Asian graduates, a brochure dealing with all aspects of the intellectual apostolate.

2. The Council will push the adoption of one federation by another, an idea which worked well in connection with the Manila meetings, and enabled several Asian countries to send representatives. The International Aid Fund will be mainly devoted this year to the Pax Romana Centre in Kyoto, and, if it can be established to a Catholic cultural centre in Ceylon.

3. The Plenary Assembly will be held in Morocco. (see below for details).

4. Publication of statements of the Church on social, economic and political problems.

5. Possible organization of a retreat for Catholics working in the international world.

6. As a contribution to the preparation for the Ecumenical Council, Pax Romana will prepare studies on the obstacles to the life of faith a) arising from the new technological age and b) in non-European countries because of confusion between Western civilization and Christianity.

7. Meetings scheduled for 1961 are:

A. Celebration of the 40th anniversary of Pax Romana in Fribourg, Switzerland, last week of July. It is hoped to arrange some professional meetings at the same time.

B. Meeting in the USA in collaboration with the CCICA (ICMICA

affiliate) on the Life of Faith in a Technico-Scientific World.

for 1962

C. World Congress in Latin America on the theme, Social Responsibility of the University and of University People.

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South Africa: To signify its protest against the Extension of University Education Bill passed in Parliament in 1959, and to assert the Christian stand of its members, the NCFS (National Catholic Federation of Students) now uses the symbol of the cross with the quotation "Ut omnes unum sint" on its publications and official stationery. The symbol will be used until such time as the objectionable legislation is withdrawn. The NCFS Newsletter, March 1960, writes: "We have two main objections to the Bill. One is that it places government of the Universities, particularly the new tribal colleges, in the hands of a politically appointed official, whereas the running of the universities should be the work of people whose sole authority is vested in the interests of truth in their universities. Independence from political tags is of vital importance to any university. The second objection we have to the Bill is based on an absolute, the equal dignity of all men regardless of colour. Apartheid, which denies rights to men solely on grounds of colour is immoral. Therefore when it is applied in the university, it is immoral too."

"Is it true that the religion of the average Catholic hardly touches his everyday life?" This question was the centre of discussion at a NCFS Formation School held some time ago in Magaliesberg, Tvl. Some twenty NCFS members attended the School from five universities. The focal point of the community life of the School was daily dialogue Mass celebrated facing the people and including an offertory procession. It is hoped that similar schools

will be run in Natal and the Cape within the next few months.

Second Pan-African Seminar of Pax Romana (Lovanium University, Belgian Congo, December 1960): The following members of the Hierarchy in Africa have already expressed their support for the meeting: —

1. "Pax Romana is certainly not letting the grass grow under its feet, but is very busy furthering the Catholic intellectual apostolate. I hope and pray that your seminar at the University of Lovanium in December this year, will be a great success".

(His Grace, the Most Rev. Denis E. Hurley, O.M.I., Archbishop of Durban)

2. "I am particularly pleased by the theme, The African Student and His People. Our University-educated Africans have a vital task in their countries now according to independence. There is a formidable responsibility of which I hope they are acutely aware. The repercussions of their choice will be of incalculable importance. Moreover Africa is playing a more important role in the evolution of the modern world. Your Second Pan-African Seminar will be an excellent opportunity to go deeply into these tremendous problems".

(His Grace, the Most Rev. Felix Scalais, Archbishop of Leopoldville)

3. "The Seminar is certainly a fine and opportune enterprise. It has my hearty encouragement and my blessing. The members of St. Augustine's Society at the University of Khartoum are already planning to send some representatives. Much will depend on their finances. To encourage them, I have promised to pay for one".

(The Most Rev. Augustine Baroni, Vicar Apostolic of Khartoum)

Fundação Cuidar o Futuro

XIVth Plenary Assembly - ICMICA

PLACE: Benedictine Monastery of Toumliline, Azrou, Morocco

THEME: "The Role of the Educated Christian in the New Africa".

This theme will be treated under three aspects: —

- I. "The participation of the educated African in the growth of the Church".
- II. "Co-operation between believers and non-believers".
- III. "The effects of technology and the role of Christians in safeguarding human values".

Points I. and II. will be worked out in commissions.

Point III. will be treated in a round-table discussion.

Dates and Travel Arrangements: The Assembly will take place from 27—31 August. On 1 and 2 September, an excursion will be organized through Morocco, crossing the Atlas mountains, visiting the desert and Marrakesh, and ending in Casablanca. The General Secretariat hopes to organize a charter plane for the Association of the Friends of Pax Romana. Departure from Geneva and Paris on August 26th. On return flight, departure from Casablanca on 3rd September, and arrival the same day in Paris and Geneva.

Cost: approx. \$ 250, everything included.