

# pax romana journal

International movement of catholic students  
international catholic movement for intellectual and cultural affairs

number 2

april 1955

the asian seminar :

## 'a lived experience of the church'

by Joseph Kuriacose

The All Asia Seminar, which *Pax Romana* had prepared during the last two years, became a reality last December when Catholic students of 11 Asian countries met to study, discuss, exchange views and experiences on the University apostolate, recreate and pray together at Madras. In organising this Seminar, *Pax Romana* had accepted as its aims the awakening in the students, of a keen awareness and proper appreciation of their countries' problems, and of a true consciousness of their responsibility as Catholics and men of higher learning, towards the Universities they frequent as well as towards society.

In order to further these aims, the general theme chosen for consideration was "The Catholic students and the modern transformation of Asian Universities". To facilitate the working out of this general theme, it was further subdivided into seven points ranging from the actual conditions in Asia, through the Mission of the University, to the possibility of Catholic students finding remedies to the actual situation by international collaboration. The method designed to work out most of the points was "the interpretation by way of study and the mutual exchange of experiences and ideas, of all that is meant by the intellectual apostolate in the specific context of the needs of the Asian Universities". In practice this meant that most of the work was done in small groups thus aiding better mutual understanding and providing an atmosphere of greater freedom.

### responsibilities

The answer to whether *Pax Romana's* aims in organising this Seminar were fulfilled will best be found in the reports of the various study groups of the Seminar. Though the uncertainty of finding the finances had interfered with the choice and preparation of the delegates, they still were full of that



Joseph Kuriacose, President  
of Pax Romana-IMCS

youthful enthusiasm and keen to grab at this opportunity offered to them to make together an examination of conscience and take new resolutions. The delegates assembled at Madras remarked that while the Mission of the University is a supranational one and hence acceptable to all countries, in reality, the Asian University is remote from the ideal University for three main reasons; the lack of a true University community, the lack of cultural integration and the lack of any clear concept of the role of the University in society.

By exchange of views among the delegates and the helpful interventions of the observers from non-Asian countries, these students realised their two fold vocation, namely aiding the growth of the mystical body of Christ and contributing to the conjoint effort of all those engaged in building a truly human society. They were conscious however, that this distinction was only nominal since action in both spheres is only a cooperation with God in the realisation of His plan. Like all serious exchange of views, the discussions of the Seminar clarified the problems that the University students in Asia have to face and made them realise better their responsibilities. Those who were not yet aware of their special role went back with the determination to share what the Seminar had taught them with

the less lucky of their compatriots. For those who were already in the field, the Seminar opened new vistas and gave them added courage in the knowledge that Catholic students in other countries had the same problems and they would help each other to overcome these difficulties.

### community

For those who were lucky enough to live with the delegates it was a very invigorating experience to discover with them, like the primitive Christian communities, the essential values around which the Catholic community should be built. What was more significant than the intellectual work accomplished during those twenty-three days was the fact that students from so many different countries during three weeks had gradually grown into a real Catholic community. One of the most encouraging results of the Seminar was the gradual understanding of the liturgical life of the Church. Just to give a single example, during the earlier part of the Seminar, the day was begun without a community mass for the simple reason that the women delegates were living some way away from the place where the meetings were held and so found it difficult to be away from their lodgings for too long a time at a stretch. But after a week of life together, they realised that a group of catholic students could not start their day without offering the Holy Sacrifice together, and from then onwards in spite of the small inconveniences the day started with the community mass.

The small Catholic communities of the Asian countries, perhaps due to the fact that they are lost in large pagan populations, are more conscious of being a minority, and tend not to derive strength from the fact that they belong to a Universal Church. Further, the distances that separate them had helped them to grow in isolation. The Catholic students of these countries were meeting for the first time. Due to the different cultures and political outlooks they represented, there was perhaps reason to be sceptical about the results of such a meeting. The enormous goodwill of the delegates overcame all human barriers in a very short time. One could actually observe the triumph of Christian love and charity over prejudices, and the gradual formation of a real Christian community.

(Cont'd. page 4, col. 3)

### inside

views of delegates . . . . .	2
conclusions . . . . .	3
the way ahead . . . . .	4
reality of pax . . . . .	6
engineers . . . . .	8



# asian seminar-delegates' views

It has been apparent for some 50 years now that Asia is under going fundamental changes in its basic ideas, traditions, structure and institutions. There is about it something of the air of the Renaissance — the same intoxication with freedom, the same sense of mastery over nature by science, the same response to culture and beauty, the same call of adventure, the growing consciousness of human brotherhood. At one and the same time Asia is going through her Renaissance, Reformation, Industrial Revolution and Social Emancipation. Whole nations are still in the process of rejuvenation and indeed of formation — and with the souls of those nations as the prize, there are locked in battle a few great "total" movements, each professing to offer the one and only way of life — Hinduism, Islam, Buddhism, Communism and Christianity... the first apostolate in this crisis of Asia is in the realm of thought. The Universities are in the very frontline of the battle of the soul for Asia...

Marking as by a milestone the progress of the apostolate in Asia, the Seminar has a deep significance. It is a manifestation of the growth of the Mystical Body. The grace of Christ as Head vivifying the entire Mystical Body is extended in great measure to Asia, to the end that it may manifest yet more of the eternal and infinite perfections of God. Asia, with its ancient heritage, its thousand million people, its distinct mentalities, must be an area where Christianity will find new categories, new forms of thought and new fulfillments.

In a microcosmic fashion, it was possible during the Seminar to catch glimpses of this breath-taking vision of Christian Asia — in which the unique gifts of intellect and spirit, of will and imagination of each Asian country will be its distinctive contribution to the "concert" of Divine praise, and to the establishment of *Pax Romana* in Asia. To this end there is much need of a missionary spirituality — which members of the Seminar might well make their own.

— Frank Ng (Malaya and Australia)

Friendship was always at the very core of the Seminar, increasing as days went by. Otherwise we would not have felt it so difficult to part from our fellow delegates when the end came. Entering deeper into the Seminar, I found many delegates very understanding and a few not so understanding. The degree varied greatly according to countries and individuals. However, I think that if we did not understand the difficulties of other delegates, or at least if we did not try to do so, we must have lost a great part of the Seminar, with all the trouble and preparation that went into making it a reality... By this Seminar I believe that many prejudices were broken away and that we came to a true recognition of the universality of Mother Church, no less than to the realisation of the international character of the present age. Now that we have been fortunate enough to get such a basis for international mutual understanding, let it never be clouded by a narrow individualism or exclusive nationalism.

— Augustine Kunii (Japan)

The Seminar spoke the language of love and brotherhood of men under the paternity of God. It made the delegates realise what a beautiful and wonderful thing it was for people so diverse in colour, culture, language and tradition, to band and work together with one common aim in view — the growth of the Mystical Body of Christ. The sessions during the Seminar were at times exhausting and trying to the limit but nevertheless the delegates kept on and on, if only to seek the solutions to their common problems, if only to exchange ideas and experiences, if only to impress upon their young minds the responsibility they had as Catholics in this part of the globe, so that in the distant future they may secure for God the whole of Asia. If there was any tangible and fruitful result of the Seminar, it was the great spiritual re-awakening among the delegates, the development of the 'Catholic and international sense' in their whole being.

— Rafael Panganiban (the Philippines)

## message from the seminar

"The Catholic student delegates, representing eleven Asian countries assembled at Madras for the *Pax Romana* Asian Seminar, extend their gratitude to all those throughout the world who by their prayers, and by their intellectual and material efforts, have made an indispensable contribution to the success of the Seminar, and realise that it is only by this mutual help in the true spirit of *Pax Romana* that the aims of the apostolate in the university can be seen as something transcending national and other barriers, and extending to the international university community."

— Resolution passed unanimously as the closing session of the Asian Seminar.



Fr. Meissonnier, student chaplain at Singapore

The Asian Seminar made us aware of the fact that our main aim is to Christianise the world... our task is to build a human society which will be ready to receive the Christian message. We as Catholics have two vocations — the supernatural one, that is to live up to our Faith and to build up the Mystical Body of Christ, and the temporal vocation, the building of a 'human world'. These two vocations are complementary... It is only when we infuse the Christian spirit in our own sphere of work that the world becomes a fit place to live, that truly 'human world' of which I have spoken.

— Bernadeen Mendis (Ceylon)

After the Asian Seminar, recently concluded at Madras, I find, as a delegate from Pakistan, two main facts standing out in bold prominence in my consciousness. The first of these two facts is the realisation of the tremendous work in which Catholic students in Asia are engaged, and the immense zeal and fervour they are bringing to their work. The Seminar, by bringing us into contact with these Catholic students from all over Asia, and Australia and New Zealand, and their problems and difficulties, and the bold attempts they are making to overcome them, has done tremendous good to all of us and more particularly to students of countries like Pakistan and Burma, where they have not yet felt the need for organising themselves into a strong, vigorous and effective union. Such unions could play an invaluable part in their lives by giving them an adequate religious, social, intellectual and professional formation. This would supplement the formation given at the university which in most cases is entirely inadequate, and equip them to carry on their work in the apostolate. This, in fact, was one of the main purposes of the Seminar, namely "the arousing of the students to consciousness of their responsibility — as Catholics and as Catholic university students — to the University, to society, and to the nation", and it is a tribute to the organisers of the Seminar that this aim was fully realised by the students who came together at Madras... Another aim of the Seminar was the instilling into the

(Cont'd. page 3, col. 1)





### in memoriam

It is with profound regret that we announce the death in January of the

**Rev. Fr. R. P. Paul Reinert S. J.**

chaplain to the Catholic students at the University of Bale, Switzerland. A faithful and devoted friend of *Pax Romana*, since its beginning, Fr. Reinert participated for many years in the work of the Movement as Secretary of the Chaplains of *Pax Romana*. All those who knew him learned to love him and will keep Fr. Reinert in their memories. May he rest in peace.

### delegates' views

(from page two)

students of the sense and spirit of the University apostolate, so that "returning home they might share with others the enriching effects of this experience and lay the foundations for the necessary work of orientation in their own countries". This aim too was, in my opinion, admirably realised at Madras, and it is up to us, now, to translate the rather abstract idea of the University apostolate into concrete facts, to build up something solid and permanent based on the realisation of the problems with which we in Asia are confronted, in the light of Catholic doctrine. In countries such as mine where we are just awakening to a realisation of these problems, this spirit can, if properly communicated to the students, prove to be of immense value in our future work.

— Ronald Britto (Pakistan)

During those days of the Seminar, the air was full of dissertations and discussions about the 'Mission of the University' and the 'Spirit of the Apostolate' among the Catholic university youth. Certainly the Christian is born with a mission... this mission is of the noblest kind and hence the most difficult to fulfil. It needs a heroic spirit, a strong will and a trained intellect... the Indian undergraduate lags behind many of his confreres in other parts of the globe in his spiritual formation and knowledge... I am afraid the fault is not in the system but in ourselves. The (Indian) Federation's primary task for the days ahead will be to intensify the spiritual formation of its members.

— S. Arokiasamy (India)

My love must grieve in distant lands  
For Christ has claimed my heart and hands,  
And wretched I in sorrow leaving  
Have lost my heart in time for grieving,  
And I in hiding cannot hide  
From their blameless bleeding  
Nor from the ceaseless rasping tide  
Of hopeless voices crying  
In their wizened needing,  
Their mouths unfed, the living dying.  
O land of fire,  
O night of tears,  
O day of sighing.

— Jeremy Nelson (Australia)

### extract from conclusions

## the student must be responsible

"... There is a need to diffuse a responsible concept of nationhood, which realises that a unified nation is not necessarily a homogeneous one, and that a nation can find its unity and strength in the diversity of its races, its cultures, its religions, and even its languages. This necessitates the establishment of a delicate structure of mutual rights and obligations on the part of both majorities and minorities. It also implies an awareness that responsible nationhood does not imply external or internal oppression, but an enrichment of the lives of the individuals, the families and the communities that constitute a nation. These are some of the responsibilities of Catholics in a changing Asia."

### mission of the university

"... There is general agreement on the functional concept of the University. An essential characteristic of this concept is that the University is a supra-national autonomous unit, owing allegiance only to the good, the true and the beautiful, which are values rooted in an eternal order with God as the central fact... The idea which underlies the University in Asia seems to have become remote from the concept of the Mission of the University as defined. There is no doubt as to the validity of the concept which, being supra-national, does not depend on territorial or geographical factors. But, viewing the present pattern of the Asian University, a significant characteristic is its utilitarian purpose, economically and politically, a purpose largely determined by the economic and political needs of the State rather than the real needs of the individual human person."

### present inadequacy

"... The doctrinal basis of the University Apostolate is the Mystical Body of Christ. A Catholic being essentially a member of Christ's Mystical Body has the essential function of making Christ grow... Broadly speaking there is not found among the majority of Catholic students in Asia a consciousness of being truly engaged in the Apostolate of the Church. It is agreed that there exists a small

but ardent minority of students who are conscious and active... It is universally admitted that Catholics in Asian universities are well aware of the yawning gulf between the theory and practice of the ideal Mission of the University. They are conscious of their responsibility of bridging this gap and it is here they are confronted with apparent and even real obstacles. The direct control of the curriculum by students is in most cases impractical. Nevertheless the students have the power to influence the University and society indirectly... There is prevalent a feeling that there is no impetus given to independent thought and judgment. Educators seem to pin their faith to text-book knowledge and stereo-typed answers... The crying need of the time is an active intelligent interest by Catholic students in the social problems of their respective problems and the world, and the use of their intelligence in presenting Christian solutions to national and international problems."

### urgent needs

"The most urgent needs of the federations are for the development and extension of apostolic consciousness among Catholic students in the different Asian countries, and for Catholic student leaders who have had a personal formation which fits them for this task."

### intellectual dedication

"... Ways have to be bound to awaken the Catholic student to his responsibilities, and means to enable him to fulfil them. Although the individual student can achieve something by himself, complete apostolic formation of students and effective influence on the university milieu demand a vital apostolic Catholic student society. In Universities where they do not exist such societies should be formed, and most existent societies should be more dynamic. Such societies require full-time and trained chaplains, and students who are dedicated spiritually and intellectually, and who have a sense of initiative and responsibility. We feel that there should be greater collaboration between the Chaplain and the student, in which each recognises his own particular and essential role. Without doubt one of the most important results of the Seminar has been the awakening amongst us of an international sense. A personal knowledge of other national delegations at the seminar has made us realise that we have many problems in common, and a common goal has given us a lived experience of the universality of the Church. We have decided to work closer together... and feel that increased cooperation will further the work of the apostolate in the individual Asian federations and really bring us into the worldwide community of Catholic university students."

work in commission: Fr. Pryke,  
student chaplain at Sydney University





## summing up

## the way ahead in asia

It is not easy to distil all the impressions brought back from the Asian Seminar into a few lines of prose. In fact they could form the basis of a series of long articles. But I want in this short article to bring out a few points in the hope that they will emphasise the tragic — but nevertheless captivating — reality of Asia.

It is always dangerous to generalise, and to talk, for instance, about the problems of Latin America or the problems of Asia without realising that each of the countries that comprises these vast continents has its own distinct problems. However the Seminar at Madras did allow us to appreciate that the countries that were represented had to face a certain number of problems in common. The desire to strengthen or win national independence; the reawakening to traditional cultures; the search for a precarious equilibrium between the introduction of Western techniques and the preservation of historic ambitions; vast amounts of legislation covering all fields of life; the establishment of five year plans; aspirations towards a more just social order. It is obvious that now is the moment for Christians to bring a loyal and fruitful contribution to the solution of these enormous problems.

## temporal order

On this point the Seminar resulted in some very encouraging conclusions, not necessarily written conclusions that were notable for their depth or their freshness, but firm resolutions planted in the minds and hearts of the participants. The fact that they are a minute fraction of the total population of Asia has often led Catholics to adopt very defensive attitudes. The concept of "presence" which has often been discussed within *Pax Romana* is something new in Asia. But nobody can deny that all the participants in the Seminar were seriously preoccupied by the urgent need to spiritualise the temporal order. It would be far too

optimistic to expect that this first meeting will supply all the answers that must be provided for the problems of Asia. But it did allow the federations represented a chance to exchange ideas on the ways in which the different Asian countries could be supplied with scientists, technologists, thinkers, doctors, lawyers... all of whom constitute the heart of healthy human activity.

It would not be right to say that the Seminar has started something completely new in this field. It has only allowed a fruitful pooling of ideas on the needs and the ways in which these needs can be met; but it has started an epoch in which the trends of progress that have already been set in motion will be accelerated. Because although one tends to accentuate the minute number of Catholics in Asia, there is the counterbalancing factor that their influence is wider and deeper than a first glance would lead one to believe. The work of education and welfare accomplished has brought widespread recognition and acknowledgment, for it is above all by practical works that the Church can try to get its doctrine appreciated, following Gandhi's advice.

The Church has not failed in this task, and one can cite, for example the figures in the field of Catholic educational institutions in India: 49 university colleges, with more than 28,000 students; 528 High schools, with 252,000 pupils; and 4,900 middle and primary schools with 670,000 children. These figures speak for themselves, but they also show the labour of love that has made them a fact, and which has led to the spread of the Church's influence outside the Catholic community as such.

## seeds of progress

The majority of the actual leaders of Asia have through their contacts with Europe and America become impregnated with a number of Christian ideas. This is even true to the extent that one can say that the Indian constitution is based — at least indirectly — on a Christian inspiration. The ideas of political equality, justice, and respect for opinion which form the skeleton of the preamble to the constitution undoubtedly spring from Christian concepts, and are the seeds of progress.

Scientific research, social reform, political life, cultural development — these are all questions that call for the presence of men who are capable of providing a sound leadership in every field, whether it consists of a simple service or of intensive specialisation. The Seminar, by the quality of its participants, showed that the process of forming a really effective Catholic intellectual elite is proceeding apace throughout Asia. It is the responsibility of the whole of *Pax Romana* in these coming months to help the federations in Asia to strengthen themselves, to enlarge their membership so that they can include all who should be members, and to play a role in the intellectual context of Asia that is theirs, and theirs alone.



river-bank Newman Club in a Travancore village, S. W. India

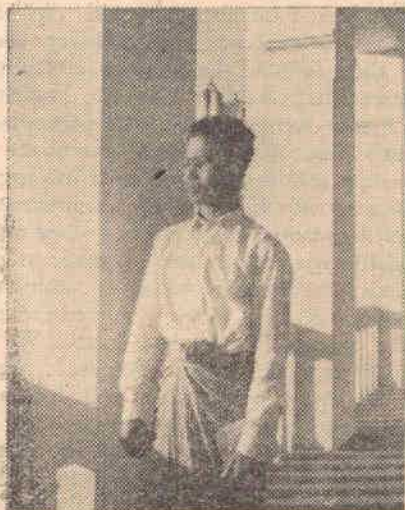
## lived experiences

(from page 1)

International Seminars like this do promote world unity and help to enrich the cultural and spiritual life of different nations. It is more so, when people meet with the disposition of mind to look at each individual as the image of Christ and judge each individual with fairness and respect. As the national chaplain of the Indian federation (that acted host to the Seminar) remarked at the closing session, "The meeting of the beauty, culture and charity of different lands was a tremendous experience for all who had lived together in unity and harmony for 23 days and would certainly go forth on the mission of carrying the message of peace and good will to the ends of the earth".

To conclude these few remarks on the Seminar we could do no better than quote from the conclusions drawn up by the delegates to the Seminar. "Without doubt one of the most important results of the Seminar has been the awakening amongst us of an international sense. A personal knowledge of other national delegations at the Seminar has made us realise that we have many problems in common, and a common goal has given us a lived experience of the Universality of the Church and made us resolve to continue helping one another after our return home. *Pax Romana* has, by organising this Seminar, initiated a new era in the Asian University apostolate."

the asian student looks ahead:  
Michael Yun, from Burma



018

Quelques heures seulement... séparent les continents si vous volez avec la SAS! Que vous soyez en voyage d'affaires ou de plaisance, toujours il vaudra la peine d'opter pour SAS. La SAS relie 69 villes dans 40 pays répartis sur 5 continents. Votre agence de voyages vous renseignera volontiers sur toutes les connexions SAS.

Qui vole souvent — préfère la SAS

**SCANDINAVIAN AIRLINES  
SYSTEM**



## a work of entraide

## 'human communication was established'

The most astonishing thing about the Asian Seminar is that it ever took place. The idea of having a special meeting for Catholic student leaders drawn from all parts of Asia had been thought about and talked over within *Pax Romana* for many years, but it was not until the Interfederal Assembly of *Pax Romana*-IMCS held at Toronto, in Canada, in the summer of 1952, that the idea began to crystallise. The handful of Asian delegates present at this Interfederal Assembly met together in commission, and presented a rough outline plan to the full Assembly. It is an interesting comment on the transience of the IMCS milieu that none of the Asian delegates who took a part in drawing up this original plan actually participated in the Seminar itself. The theme and the details were worked out during the next two and a half years by the General Secretariat in conjunction with the Directing Committee and the Asian federations themselves — especially the All India Catholic University Federation, which was responsible for the technical organisation of the Seminar.

The difficulties to be surmounted were enormous. Excluding the two Oceanic federations of Australia and New Zealand, there were only five Catholic students federations affiliated to *Pax Romana*-IMCS in the whole of Asia — covering Ceylon, Malaya, Indonesia, Japan, and India itself. But if the participation in the Seminar had been confined to these countries, then one of the basic aims would be imperilled before the start. The problem was to find delegates from other Asian countries who would be *truly representative* of the Catholic student communities in their countries. Efforts made in this direction were successful in the cases of Burma, Hong Kong, the Philippines and Pakistan. Defeat must be admitted in Siam, Vietnam, Formosa, Korea, and China, which were not represented at the Seminar.

Another major difficulty was the racial, cultural, linguistic and political diversity of the Asian countries, which seemed at first to null any common bond that they may take from the geographical fact of Asia. Non-Asians tend to be more conscious of the unity of Asia than Asians themselves, and that was why it was vitally important that the stimulus for the Seminar should come from Asia itself, and not from outside.

## unity

Any other problems, outstanding, of course, being the prohibitive cost of such a meeting. It was only the concerted effort of the Catholic student community throughout the world that enabled the Seminar to be held at all. For many months before the Seminar, Catholic student groups and federations in all the continents offered Masses and prayers for the intentions of students in Asia, and for the Seminar: in South America, for instance, the *Pax Romana* federations organised a series of weeks of prayer and penance

amongst Catholic students with these intentions in view. In this and in similar ways a spiritual firmament was elaborated for the Seminar which was subsequently matched by the Masses offered by the Seminar delegates for all their fellow students. In this most basic way the delegates found a unity in prayer with the whole of *Pax Romana*.

## entraide

It was intended that this spiritual aspect of entraide should be supplemented by an intellectual one, and the non-Asian federations were urged to do everything possible to make their members aware of the reality of Asia, of its university situation, and of the problems of Catholic students in the context of this situation. It would be misleading to say that this intellectual work was wholly successful. Of course there were instances of non-Asian federations that through articles in their publications, through arranging special study meetings, did undertake this work, with greater or lesser success. The relative failure in this field need not necessarily be attributed to lack of effort. It is a regrettable reality that the printed word is not an efficient way of evoking the category of reality and awareness that it was hoped to arouse. It seems that only personal contact and physical presence can be really effective. Physical presence at the Seminar was a lot, of course, possible for non-Asian students. But it is a pity that more non-Asian federations did not take the opportunity of using the vast store of experience of Asian students studying in their countries. This criticism is not harsh when it is remembered that at the Interfederal Assemblies in 1953 and 1954 the federation delegates voted unanimously, and with enthusiasm, for the plans for the Seminar, with all the effort that these plans implied.

The biggest practical problem was, as has been hinted above, that of financing the Seminar, with the tremendous travel costs that it involved. It was quite out of the question that these costs should be borne by the central budget of *Pax Romana*, and in spite of repeated attempts, efforts to obtain sufficient money externally failed. The responsibility therefore lay with the federations, both Asian and non-Asian, and this responsibility was repeatedly emphasised, both at and between the Interfederal Assemblies. That the problem was ever successfully solved was little short of miraculous. The non-Asian federations were, at first, extremely slow in undertaking the material responsibilities that they had taken on themselves at the Interfederal Assemblies. But, as the Seminar drew nearer, and even during the Seminar itself, financial help flowed in from many of the federations, in large and small amounts, the result of campaigns and collections in universities all over the world. In addition help was given by Propaganda Fide, and the *Pax Romana*-IMCS Missions Sub-Secretariat undertook an intensive and extremely successful campaign in Belgium. Perhaps the most encouraging factor was the



mankind is one: seminar delegates feed the poor on Christmas Day

enormous effort made by the Asian federations themselves, in spite of their poverty and their small numbers, to obtain as much money as they could inside their own countries, and, in fact, they themselves shouldered the major part of the financial burden.

## real work

So it was possible for the Seminar to be held, as the result of an intensive effort — spiritually, intellectually and materially — by the whole of *Pax Romana*. Was it worth it? Other articles in this issue of the *Journal* attempt to evaluate the Seminar in so far as it can be evaluated at this time. For the real work of the Seminar only started when the Seminar itself has finished, and the delegates returned to their universities aware of their responsibilities as Christians to the university and to society, and of their duty to spread this awareness amongst their colleagues. One thing, however, can be said. When the national delegations arrived at Madras, in spite of a superficial friendliness, they tended to treat each other with reserve if not suspicion. This was not very surprising. Hardly any of the delegates had been outside of their own countries before, and the media of mass communication had, not necessarily consciously, worked in ways that made the students think about each other in terms of conflicting foreign policies, of trite generalisations about national character. Before many days had passed these barriers amongst humanity were torn down, and a genuine human communication established, a communication dependant on the mutual recognition of the dignity of the individual and common membership of the Mystical Body of Christ. Such real communication is rare — even, it must be said, within *Pax Romana*. If it were more frequent then the free world would not long remain in that desperate and possibly catastrophic plight of frustration that prevails today.

J. M.





# pax romana

## around the world

### Ottawa, Canada

Last December, the North American Commission of *Pax Romana* met in Ottawa, Canada, under the chairmanship of Director Raymond C. Labarge. It was evident from his report that 1954 had been a year during which there was great progress in the technical organisation of the Commission. In connection with this work, the North American delegates at Flueli presented a draft charter to the Interfederal Assembly which was adopted. Discussion at the December meeting thus centred firstly on areas in which the various federations could co-operate with one another, and secondly on areas in which the NAC could work with other regional groups. Preparation for the 1955 World Congress and the Interfederal Assembly was mentioned as the most important topic of co-operation this year, although there was also a great deal of discussion about co-ordinating projects for refugee and foreign students, entr'aide, sale and distribution of *Pax Romana* publications and general publicity. The most important item, probably, from the point of view of the individual student, will be the increased effort to provide a friendly atmosphere for foreign students. A special project has been worked out with the Latin-American federations for their members who are studying in North American colleges and universities. The North American federations have the names of the students and the universities at which they are studying, but it was urged that the Latin-American federations attempt to contact the students before they leave their home countries and orient them to the programme which has been prepared.

In November the NAC was host to several representatives of Latin-American federations who visited Canada and the United States. At that time, an agreement was reached to exchange federation publications between the NAC and the Latin-American Bulletin so that the regional groups could become more aware of each other's programmes. It was planned to try to exchange representation at regional meetings also, and the NAC voted to co-operate fully in the success of the 1956 Interfederal Assembly to be held in Central America.

Representation at the NAC, meeting included: Rev. J. G. Hanley and Madeleine Pigeon (both from Ontario) of the Canadian Federation of Newman Clubs; Kenneth Cassidy (Montreal) of the Canadian Federation of Catholic College Students; Jean Arès, René Major (Montreal) and André Gilbert (Quebec) of the Fédération des Etudiants des Universités Catholiques du Canada; Rita McGreevy (Ohio) of the National Newman Club Federation; William F. Ford (Ohio) and Katherine Loftus (Washington D. C.) of the National

Emilio Fracchia (fifth from left) with a group of Chilean delegates at the Valparaíso meeting



Federation of Catholic College Students; Rita Yukaushaite (Connecticut) of 'Ateitis', the world Lithuanian Catholic Student Association; and also Joseph H. McMahon and Marjorie Black from the General Secretariat of *Pax Romana*.

### Copenhagen, Denmark

In the second week of March, the *Pax Romana*-IMCS Sub-Secretariat for Social Formation and Action held a regional meeting in Denmark for Catholic students from Scandinavian countries to discuss questions concerning the State. The theme of this meeting was a development of one aspect of the subject studied by the two halves of *Pax Romana* at the joint study week held in Luxembourg at Easter 1954 on 'The Political Responsibility of the Christian'. Introductory talks were given by Erich Tradt, Director of the Sub-Secretariat for Social Formation and Action, on the basic concepts of political theory; by Dr. Franz Kluber, of the Institute of Christian Sociology at Munster University, on the principles of Catholic political theory, and on the character, tasks and limits of the state; and by Borge Mannov on Catholic sociology and the situation in Denmark. These talks clarified the basic principles, and the way in which they could be applied to the actual position in the Scandinavian countries: they stimulated lively discussion among the thirty students at the meeting, who came from the universities of Copenhagen and Aarhus, in Denmark, and Lund, in Sweden. The participants ideas on the question of community did not remain abstract: living in primitive conditions, they had to render to the community those services that made daily life possible. The community found its spiritual centre in its liturgical life, under the guidance of Fr. Heinrich Roos S. J., chaplain to the students at Copenhagen university.

### Havana, Cuba

A regional meeting for *Pax Romana*-IMCS federations in the area covered by Mexico, Central America and the Antilles was held at Havana, Cuba, at the end of March. Preparatory work was done by an organising committee drawn from the four federations in Cuba, and headed by Manuel Fernandez Pérez. The theme studied had the general title of 'The Presence of the Catholic Student in the University', and this was broken down into four sub-divisions: pre-university movements, supernatural aspects of university work, the formation of Catholic student leaders, and the problems of the young graduate. This last point was studied as part of the preparation of federations in this area for the *Pax Romana* World Congress, to be held at Nottingham, in England, during August 1955. This regional meeting was the second of its kind — the first one took place at San Salvador in April 1954.

### Fribourg, Switzerland

Professor Bichara Tabbah, of Beirut, in the Lebanon, was elected Vice-President of *Pax Romana*-ICMICA at the recent meeting of the Council held at Fribourg. The new officer is Professor of Law at St. Joseph's University, Beirut, Honorary Councillor of State of the Republic of the Lebanon, President of the Chamber of Honour of the Beirut Court of Appeal, and President of the Union of Catholic Intellectuals of the Lebanon. Professor Tabbah is also the author of many books, the latest of which is 'Droit politique et Humanisme', published this year.

Discussion during the two-day Council meeting centred around the study week on the human problems related to nuclear energy scheduled to be held at Louvain University, in Belgium, during Easter Week:



# around the world

from page six

also on preparations for this year's World Congress, and relations with international organisations. In accordance with the principle followed during the last two years, delegates from the International Professional Secretariats joined members nominated by the national federations at the Council meeting. There was general agreement that this has been mutually beneficial. Regarding future meetings, it was voted to combine the Tenth Plenary Assembly with a study week on "Christianity and Culture". The invitation of the Union Catholique des Intellectuels du Liban was accepted for this 1956 meeting, and although no definite date was fixed, it was agreed that if possible the Assembly should be held around Easter.

The Directing Committee of *Pax Romana*-IMCS also met in Fribourg, with President Joseph Kuriacose in the chair. Although there was a long agenda of policy questions to be covered, it was obvious that the Directing Committee members were deeply concerned about the Movement's aims, its broad lines of policy, and the roles that the federations, the Interfederal Assembly, the Directing Committee and the General Secretariat should play. This concern was reflected in the lengthy reports of the President and the General Secretary, which dealt with some of the basic problems that the Movement has to face. The discussion that followed did not result in any immediate conclusions, but its tone and depth did influence subsequent treatment of policy questions during the meeting.

One important point that emerged was that without some system of priorities, the General Secretariat was finding it very difficult to deal with all the work necessary if the Movement's present level of activity was to be maintained, and that this conflict between possibilities and realities in the context of the serious financial situation could not remain unresolved for long if the Movement was to survive. Work in the different regions of the world, although it was developing, was being impeded by the lack of financial resources.

Among important decisions taken for the future of the Movement was the consideration of the possibility of future members of the Directing Committee being elected for longer terms than at present, to insure more continuity in the work.

## Valparaiso, Chile

60 Catholic student leaders from the *Pax Romana* federations in Peru, Chile, Ecuador and Bolivia came together at Valparaiso, Chile, during January for a regional meeting. The subjects of study included reviews of the university situation in the different countries, of the apostolic work being accomplished by the federations, and of the common problems arising from these two points. These dis-

cussions were followed by a study of the reality of *Pax Romana* at the university, national and international levels, and of the "Latin American plan" which is the basis of supranational work in Latin America. Information was given to the delegates about neutral university movements in Latin America. In their conclusions the delegates expressed their determination to try and perfect their university and national work within the global framework of *Pax Romana*. Tentative time and place for the next regional meeting for these federations are January 1956, and Lima, Peru.

## Geneva, Switzerland

"The University, Culture and Society" was the subject of discussion at a meeting of staff and representatives of *Pax Romana* and the World's Student Christian Federation held February 24-27 at the Ecumenical Institute, Bossey, Switzerland. Although the encounter was limited in number, there was a true international spirit as the delegations included persons from Australia, Belgium, Canada, England, France, Germany, Greece, Holland, India, Italy, Nigeria, Sweden, Switzerland, United States of America, and Uruguay.

Professor Roger Mehl of the University of Strasbourg and Fr. Jean de la Croix Kälin O.P., Chaplain to *Pax Romana*-ICMICA, each presented a paper on "Faith and Culture". These talks were followed by a general discussion which indicated the similarities and differences in the thinking of the participants. On succeeding days, Professor J. Edward Dirks, Chairman of the University Commission of the WSCF, spoke on "The Responsibility of the University Toward Society" and Mr. Jeremy Mitchell of

## apology

A note on the Summer School of the Newman Association of Great Britain that appeared in the February issue of the *Journal* said that this meeting was confined to members of the Newman Association. The Summer School secretary, Mr. Philip Daniel, has written that this is incorrect, as visitors came from Germany, France, the United States, Holland, Ceylon, the Gold Coast, Eire and East Africa. Mr. Daniel adds that there will be no Summer School this year, as the *Pax Romana* World Congress is being held in Britain, but that overseas visitors will again be welcome to the next Summer School which will probably be held at Bangor, Wales, in 1956. We express our apologies for the factual error.

the *Pax Romana*-IMCS staff gave a talk on "The University as a Community".

To facilitate general discussion on the various sub-topics of the theme, two commissions were formulated. Representatives met in these smaller groups to exchange ideas on the problems of the university and methods of working within the university to improve its communities and its relationship with the rest of society. Some interesting questions were raised and it is hoped that *Pax Romana* and the WSCF will be able to investigate these questions more thoroughly on the national and the international level.

A small commission, representing the two Movements, also met to discuss a future international conference on university questions. This conference would include a limited number of delegates from each of the various international organizations directly concerned with the university and a selected number of individuals who are particularly interested in the problems which confront the university. As it will be necessary to have detailed working papers, in order for the conference to be meaningful, preparation will take at least a year.

## AQUINAS PAPERS

Two new reprints just published

No. 2. ST. THOMAS AND NIETZSCHE by F. F. Copleston, S. J., M. A. 2s.

No. 5. THE CONDEMNATION OF ST. THOMAS AT OXFORD  
by Daniel A. Callus, O. P., S. T. M., Ph. D. . . . . 2s.

To be published shortly

No. 24. ST. THOMAS AQUINAS AND LAW by Vincent McNabb P. P. 2s.

A complete list of all Aquinas Papers  
will be gladly sent on request

BLACKFRIARS PUBLICATIONS

34, Bloomsbury Street, London, W. C. 1.



## stock-taking

# the catholic engineer

We have already mentioned the II<sup>nd</sup> International Congress of Catholic Engineers which was held last summer in Delft (Holland). The complete acts of this Congress, which had as its theme *The Catholic Engineer and Human Relations in Business*, have just been published in a pamphlet in the French language. This was edited by le Secrétariat International des Ingénieurs, Agronomes et Cadres économiques of Pax Romana, which sponsored the Congress. (Paris: U.S.I.C., 18, rue de Varenne, 88 pages).

The conclusions of this Congress seem to us to be of very great importance and should be widely distributed. We are, therefore, reproducing them below. :

Using as a base the conclusions of the First Congress of St. Germain-en-Laye held in 1951, the Second International Congress of Catholic Engineers gathered at Delft July 22<sup>nd</sup>-25<sup>th</sup>, 1954, and concerned itself with the definition of the responsibilities of the Catholic engineer in those areas concerning human relations and business.

I. A business is in its essence a remunerative community of work. It is a community of free and equal men, organized in a hierarchical fashion. Work is the fundamental value of the business. It should be profitable for all, profit being understood both in the economical sense and in the sense of human development, with concern for the common good of society.

These clearly defined ends exclude any paternalistic conception where the business head would tend to keep his colleagues in the minority.

II. The engineer exercises two functions in a business:

— On the one hand he creates and sets into operation techniques, which confers upon him a right of moral proprietorship of the product, with all the responsibilities which that involves.

— On the other hand, he directs men, and he has particularly important responsibilities connected with human relations.

Further, the Catholic engineer ought to see that all the members of the corporation are sons of God and his brothers in Christ.

III. In order that the workers can develop in justice, good-will, friendship and joy, the engineer should make sure that the liberty and the dignity of the worker are not sacrificed to efficiency.

He ought to endeavour to contribute to the formation and the promotion of each of his co-workers, and to seek to cooperate actively towards the collective advancement of workers, while taking advantage of the opportunities given him by his place in business to establish contact with the management on the one hand and with the representatives of the workers on the other. Particularly, these opportunities will be present for the engineer in the midst of "industrial committees" or of analogical institutions.

The engineer owes obedience to his hierarchical superiors. But he is obliged to react and even to risk the loss of his position when justice and morality are at stake.

IV. These responsibilities of the engineer will take particular forms depending upon the type of corporation to which he is attached.

a) In a private business with personal management, an executive position does not confer the right to exercise an absolute authority. The engineer ought to safeguard his liberty of judgment and not allow himself to be confined to the rôle of pure technician.

The personal responsibility of the executive in human relations is particularly important in this type of corporation. If the executive shirks his duty or if he understands it in a paternalistic sense, the engineer must make up for his (the executive's) lack or the engineer must react against a form of authority which would deprive the worker of his sense of responsibility.

b) An anonymous society creates, by its very structure, obstacles to good human relations because of the separation existing between the financial and the technical management. On the other hand, the investor's risk of loss of his money is, in general, less serious than the worker's risk of the loss of his job.

Since the structures of these corporations render particularly difficult the realization of a true community, the engineer ought to work for a change of these structures.

c) In nationalized industries, the anxiety of a source of revenue ought to be sustained, but estimated in a larger perspective. The maintenance of a "public service" mentality is necessary for the good progress of business and in particular of human relations. The engineer should strive to maintain such a mentality.

The size of corporations and the regulations which have resulted have freed the engineer from certain restraints but run the risk of his

the journal

published by: Pax Romana  
Fribourg, Switzerland

editor: Bernard Ducret

printer: Imprimerie St-Paul  
Fribourg

subscriptions: \$ 1.00, stg. 6/-  
friends: \$ 2.00, stg. 12/6

sterling area subscriptions to  
Professor O'Neill, 8 Eden Avenue,  
Uplands, Swansea, Great Britain.

being lost in the anonymity and specialization of jobs. The engineer must strive to avoid these dangers by an effort towards decentralization and a multiplication of contacts between services.

d) In international undertakings, where people of different races and religions are intermingled, it is more necessary than elsewhere for the engineer to be more than a technician. It is necessary, in poorly developed countries, to be cognizant of the possible effects of the meeting of technical culture with other cultures, and to respect those cultures different from his own.

He must be interested in the common good of the locality and not only in the financial interests of his business. He should make his employers aware of the hopes and plans of workers in the country where he is working.

The creation of a true international, and even supranational, mentality appears necessary in this context. The Catholic engineers should assume the responsibility for propagating such a mentality in the Catholic organizations, as well as the neutral groups, to which they belong.

e) There are notable differences in the economic plans, as well as the social and psychological projects, of the agricultural work and the industrial work. Misunderstanding results between the rural and urban world. The staffs of industrial and agricultural organizations should strive to reduce these misunderstandings by continual contacts on national or international projects.

V. Human problems which occur within each business shouldn't be resolved independently from those which are found in all the enterprises of a country and of the international community. The Catholic engineers should participate actively in temporal organizations which influence the economic and social life.

In order to assume full Christian responsibilities, the Catholic engineers need to be always nourished by the Gospel and the teachings of the Church. They must strive to organize in groups to help themselves in spiritual formation.

We should also remember that technology in our time is in the middle of evolution. The conclusions reached by the International Congress of Catholic Engineers should be continually re-evaluated in the light of this technical evolution, because the technical and economic progress should not be an obstacle to human progress, but on the contrary should contribute to the total growth of man, son of God and brother of Christ.

## 1955 world congress...

In order to guarantee a space at Nottingham, where it is only possible to accommodate 500 persons, register now for the 1955 World Congress. Registrations should be made through national federations; persons from countries which have no national federations may register directly with the World Congress Committee — Mr. S. Grocholski, Secretary, 31 Portman Square, London W. 1, England.