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The IMCS FORUM is the official publication of the International Movement of Catholic Students (IMCS-Pax Romana). The FORUM is edited and produced by the IMCS International Team (Kevin Ahern, Zobel Behalal and Fr. Mike Deeb, OP). Please send any comments or corrections to miecimcs@wanadoo.fr.



Editorial:

The Urgent Need for Dialogue in Our World

We are happy to present to you the 2005 issue of the FORUM, which is the space IMCS offers for debate, information, reflection and sharing of experiences on a world that is just and more human.



Kevin Ahern, Fr. Mike Deeb, OP, and Joseph Zobel Behalal

The focal point of this edition is *ecumenical and interreligious dialogue*. Far from this being for us just a fashionable issue with which we are simply tagging along, this question is strongly rooted in the actions of our federations throughout the world since the beginning. Today, it remains a place for us to engage ourselves, working in the same way against the conflicts, injustice, ignorance, prejudices... evils which undermine our societies and give rise to dramatic consequences.

It is thus clear that, either personally or in community, we commit ourselves to open dialogue with the other, or we will choke in the universe that we will have ourselves created. All in all, to be opposed to dialogue is to foster our own demise and is the denial of the right to exist to the other. Far from that, we are enabling you, to share experiences of some students, members of our global network, who have successfully engaged in actions of dialogue with other students belonging to other religions. These experiences are backed up by historical documents and analyses of experts who help us to widen our perception on this issue.

We also want to pay homage in our own way to His Holiness Pope John Paul II, who during his pontificate was renowned for his important writings and actions promoting dialogue between Catholicism and other religions, whether Christian or not.

Kevin, Zobel and Fr. Mike

On the road to World Youth Day 2005 IMCS Related Events at World Youth Day 2005

Since many of you will be part of groups which will have their own program, we urge you to make participation in our movements' activities a priority (especially our meeting on Friday afternoon). To ensure this, please inform your group leaders about these activities, and ask if you can be freed to attend them.

For more information, please visit:
<http://imcs-miec.org/wyd.htm>

"Faith in Action for a Just World" Event by IMCS and IYCS International Teams Friday afternoon, 19 August (2-5 pm)

Location: KHG Köln / Saal, Steinfeldergasse 16-18, Köln, I F3 + L8

All students are invited to attend this event that will empower students to find ways to put the Gospel into action in their daily lives. The event will allow students to share their experiences, challenges and hopes. While this event is open to everyone, it is a particular opportunity for all members of IMCS and IYCS present at the WYD to meet each other, and to have an experience of the global solidarity of our movements.

Big Stage Event: "Study for love and justice" Wednesday afternoon, August 17th, (2-4 pm)

Location: Offenbachplatz, Köln, I G2 + M7

IMCS Germany, the AKH, will be organizing a big stage event on the above theme. It will take place on one of the official open air stages in Cologne. Groups from Bolivia, Congo-Brazzaville and Germany will contribute music from different cultures. Students from Guatemala and Germany will give interviews on their personal commitment for a civilization of love and justice. In addition we will have a famous guest.

Meeting of University Pastoral Workers (chaplains and campus ministers)

Friday afternoon, August 19th, (3-6 pm)

Location: KHG Köln (Totalbelegung), Berrenratherstr. 123-127, Köln, J4

All university pastoral workers, including chaplains and campus ministers are invited to attend this event to reflect on this important ministry. We encourage the chaplains of IMCS who are involved in university pastoral work to attend this event. IMCS-India (AICUF) National Chaplain, Fr. Henry Jerome, SJ and Ms. Lilas Pemba Nzuzi, a student leader in IMCS Democratic Republic of the Congo, will both give inputs in the meeting.

Student Centers Sponsored by IMCS Germany (Meeting Places)

Ongoing Events During the Youth Festival

Locations: Bonn: KHG Bonn, Düsseldorf: KHG Düsseldorf, Cologne: River Friend-Ship, Cologne: KHG Köln (Totalbelegung). For details see program for Meeting Places.

IMCS-Germany, the Arbeitsgemeinschaft Katholischer Hochschulgemeinden and the local student centers (KHG) will be organizing four big "Student Centers" in Cologne, Bonn and Düsseldorf during the "Youth Festival." As part of the centers, students will have various opportunities to reflect on the theme "Study for love and justice" with informal conversations, guided discussions, artistic contributions and prayer.



Habemus Papam

**IMCS joins the universal Church in
Congratulating our New Pope:**

His Holiness, Pope Benedict XVI.

**We look forward to seeing you at
World Youth Day!**

Religions: Rays of Truth which is the Mystery of Jesus Christ



The Catholic Church has made a clear and irreversible option to enter into positive relations with people of other religions and their respective traditions. The reasons for this could be found both outside as well as inside the Church. For example, interreligious dialogue is postulated by the fact of religious plurality in our world; it is also affirmed that the reasons for the Church's commitment to interreligious dialogue are not merely anthropological and sociological but primarily theological.

Based on clear, specific and precise guidelines which are rooted in the teachings of *Nostra Aetate* (Vatican Council II), the Catholic Church understands interreligious dialogue with a definite meaning. In her practice the Church approaches interreligious dialogue in different ways: reciprocal communication, attitude of mutual respect and friendship, constructive common action, obedience to truth which transcends all and respect for freedom of conscience.

Through their dialogue with other religious traditions Christians wish to understand themselves better, get to know others justly and fairly, dispel fears and misunderstandings, be influenced, inspired and enriched mutually with their dialogue partners.

The Catholic Church teaches that interreligious dialogue is part of the Church's evangelizing mission. Therefore, while on the one hand, the Church encourages Christians to open themselves up in dialogue with people of other religions and their respective traditions, the Church on the other hand, also asks Christians to remain uncompromisingly rooted in their essential religious identity. The Church teaches that the more a Christian remains integrally faithful to his/her tradition — faithful disciple of Jesus Christ, the Word become flesh and universal Savior - without surrender or compromise in matters of faith, the more his/her dialogue will become authentic and fruitful.

Although the Bible does not directly pronounce any definite teaching on

interreligious dialogue one can discern, particularly in the New Testament, that Jesus praises one's faith in God and one's readiness to convert even when one belongs to other religious tradition. In fact, what Jesus denounces unequivocally is the practice of idolatry. Some of the Fathers of the Church, in explaining the mystery of Jesus Christ as the universal and active saving presence of God in the world (Logos), initiated and developed a profound theological thought which today has been animating a further reflection for the Church's dialogue with other religions.

According to the faith of the Church, 'the full and complete revelation of God's saving mystery is given in Jesus Christ, while the understanding of this infinite mystery is to be explored and deepened in the light of the spirit of truth, who guides us in the era of the Church 'into all the truth' (Jn. 16:13)...(And) connected with the uniqueness of Christ's salvific mediation is the uniqueness of the Church he founded" [John Paul II, *l'Osservatore Romano*, En. Ed. N.5 2nd Feb. 2000]. Consequently, the Church is fully aware that when interreligious dialogue is actually undertaken it does raise profound and fundamental theological questions (Cf. *Dominus Jesus*, n. 3).

The Christian partner in dialogue must always remain faithful to his faith-profession. To do this he need not pretend to be superior than the other, nor should he try to present himself triumphantly to the other. He must not forget that "Equality, which is a presupposition of inter-religious dialogue, refers to the equal personal dignity of the parties in dialogue, not to doctrinal content, not even less to the position of Jesus Christ — who is God himself made man — in relation to the founders of the other religions" (*Dominus Jesus*, n. 22).

As a result of the practice of interreligious dialogue, the Church has become aware (among other things) that:

- 1) there are elements of grace in other religions

2) dialogue with people of other religions is always a dialogue of salvation, even if people do not come to the explicit profession of faith in Jesus Christ

3) interreligious dialogue is a source of mutual enrichment

4) prayer made by people of other religious traditions is efficacious because there is only one God who hears every prayer

5) there is a need always to affirm “the basic unity, hidden but radical, of the human family which the divine Word, in whom everything is created, and in whom everything exists (Col. 1:16; Jn 1:3), has established among the men and women of this world.

The Church encourages every Catholic to enter into dialogue with other religions, for “every local church is responsible for the totality of mission. Moreover, every Christian, by virtue of his faith and baptism, is called to carry out to some degree the whole mission of the church. The needs of the situation, the particular position of the people of God, and an individual personal charism dispose the Christian to direct his efforts principally to one or another aspect of that mission” (Dialogue and Mission, n. 14). The experience of recent years gives

evidence of the many ways in which dialogue is expressed. Four forms of dialogue are singled out. They are distinct from one another yet at the same time connected:

1) dialogue of life — it implies concern, respect, and hospitality towards the other;

2) dialogue of collaboration — it calls every Christian to work together with each and all for goals of humanitarian, social, economic, or political nature which are directed towards the liberation and advancement of humankind;

3) dialogue of specialists — it involves confrontation, deepening and enrichment of respective religious heritages; and

4) dialogue of religious experience — it implies sharing one’s experience of prayer, contemplation, faith and duty, as well as one’s expressions and ways of searching for the Absolute.



Mgr. Felix A. Machado is the Under Secretary for the Pontifical Council for Interreligious Dialogue and is based in the Vatican.



IMCS Members in Thailand with some children who survived the Tsunami in a CUCT (IMCS-Thailand) Work Camp on "Student Volunteers: Tsunami Victims' Friends" organized from 15 March to 6 April 2005

Inter Religious Dialogue in the student's milieu: A case study in Democratic Republic of Congo

(Original in French)

Introduction: An idea of inter religious dialogue

The unity of all divided humanity is the will of God (John Paul II, *Ut unum sint*, 1995, n.6). Beyond cultures, beliefs, thoughts and ideas, humanity must search for spaces of collaboration in order to respect the will of God. In the parable of the Good Samaritan, Jesus Christ describes a Samaritan who overcomes the obstacles of his beliefs and culture to help a man (Luke 10,29-37).

Social and cultural life offer broad fields for ecumenical collaboration. Indeed, Christians have a role to defend human dignity, to promote peace, the implementation of the social Gospel, and to give testimony to the Christian vision in the sciences and arts. Their place is even more important when it is a question of coming to the assistance of the suffering and to remedy miseries of our time (hunger, natural disasters, social injustice, etc).



More opportunities for inter religious collaboration in the student milieu arise when students face common challenges and social realities that affect all students, no matter what religion they practice. The students' living conditions, violence in the campuses, new information technologies, wars, and HIV/AIDS are just some of the many questions which lead students to seek a compromise, mutual self understanding of values and beliefs and which lead them to deepen their own convictions to transform the milieu in which they live in order to make it a better place for all.

Attempts of IMCS-DRC to transcend the religious barriers.

The actions of IMCS-DRC in recent years have included many attempts at collaboration with students from different ecclesial communities. Programs and activities carried out initially by the federal office of IMCS-DRC, then resulted in many initiatives of the provinces and sections of IMCS in DRC.

Inter religious Dialogue through a questionnaire.

In preparation for the 8th International Youth Forum, sponsored by the Pontifical Council for the Laity (Rome, March-April 2004), Lilas Pemba, the delegate from the DRC prepared a questionnaire for IMCS-DRC to take into account the opinions of all the students no matter what faith. This questionnaire was presented by the Federal Office of IMCS-DRC to the students of the five university institutions in Kinshasa. The respondents to the survey included 62 boys (68%) and 29 girls (32%) and 65 Catholic students (71%) and 26 students of other religious traditions (29%). The questionnaire was 4 pages and took at least 45 minutes to answer correctly. This allowed us to know a bit better the expectations of the students in DRC and their idea on the Catholic Church.

Activities and programs open to all students

IMCS-DRC carried out two training programs for students without reference to religion and the day would start and end with a prayer of a participant. The first program on first aid in the community enabled the students from several university campuses of the DRC, to reinforce their capacities to help those wounded during the war. The second program on HIV/AIDS and Sexuality in the student's milieu aimed to sensitize students about the risks of HIV/AIDS in the academic world in order to bring them to willingly accept an HIV test. During this program, the exchanges on students' sexual behaviours revealed the diversities of beliefs which are attached to this aspect of life. The taboo of sex and sexuality, the questions about sex before marriage, condom use and some sexual practises, obviously preoccupied the participants who could not find, at the time, a compromise around the standards and the morals values to be respected. These public exchanges on sexuality had the merit to have taken place in a society where the fact of speaking about sex in public is shameful.

A harmonious co-operation between priests, pastors and students of different religious confessions

The members of IMCS in the University of Kinshasa engaged in a program on inter religious co-operation which saved the academic year 2003-2004. The violent actions of the students included burning down the

residence of the vice-chancellor of the university and the buses transporting the professors each morning. This caused a crisis which stopped academic life until the intervention of the religious leaders working at the university. The Parish Priest of Our Lady of Wisdom in collaboration with the protestant chaplains of the university met with the representatives of the Catholic professors, the association of the professors of the University of Kinshasa, the administration committee and several students representing diverse religious groups.

Through the actions and agreements taken by the priest, the ministers and the students of different religious confessions, the tensions were alleviated and the university returned back to a normal and peaceful academic life.

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Representatives of diverse religious confessions work together for the 2005 elections in DRC

The leaders of IMCS-DRC have been involved in a program of awareness building during the period of transition in DRC which will end in June 2005 with free, transparent and democratic elections. This program is organized by the network of the Christian organizations involved in education and human rights (RODHECIC) and the representatives of different religious confessions.

Limitations of the inter religious collaboration within the students' milieu in DRC.

Although there are many positive efforts, certain behaviours tend to break the harmony between students from different religious confessions.

Tensions often arise because of the efforts by some churches and sects to convert Catholic students. Unfortunately, these practices tend to divide ecumenical prayer services and deepen the divisions between the different communities of the students instead of bringing them closer.

There are also some examples of professors who use the students to promote their own philosophical views. This reality disturbs many students who are turned off by the religious discrimination of the professors.

Economic and political struggles in DRC are at times the occasions for fights of domination between religions. These fights are easily reflected in the student's milieu. The different religious confessions in the country have adopted different strategies to reduce poverty. Often the university is a space to recruit followers for these different ideas and as a result the groups of fanatics can easily turn into tribal groups.

Conclusion

Difficult social realities are an opportunity for greater inter religious collaboration. These opportunities should enable men and women with different values and beliefs to search for a better life for the whole humanity.

In DRC, the student's milieu is often favourable to inter religious co-operation due to the many challenges that need to be faced together. Unfortunately, many religious communities profit from the many problems of the academic world to increase their political and religious influence.

In this context, IMCS-DRC was able to develop initiatives, activities and programs to collaborate with the students of different religious confessions through questionnaires, formation seminars and joint actions. These actions with the representatives of other religious confessions allow the Catholic students to transcend the religious barriers dividing them while deepening and safeguarding their Christian values.

More opportunities for inter religious collaboration in the student milieu arise when students face common challenges and social realities that affect all students, no matter what religion they practice.

Jean-baptiste Ndundu is an IMCS student leader in the Democratic Republic of Congo (MIEC-RDC)

Jewish—Catholic Dialogue among Students in Poland



After the Second Vatican Council (1962-65), the Catholic Church became more open for dialogue between different religions. One of the texts published by the Council was *Nostra aetate* (Declaration on the Relation of the Church to Non-Christian Religions). This document was not planned before the Council and it is the shortest which was ever

edited by the Church's highest Council. It was a turning point of interreligious dialogue in the world. New rules of dialogue are based on appreciation of values of other religions as well as on need of respect and tolerance and on necessity for dialogue between Christians and other religions.

The idea of this document derived directly from Vatican II ecclesiology, which was based on the idea that the Christian Church subsists in the Catholic Church but is not limited only to it (*We live in the world, for the world*). Starting with reflection about man's role in God's salvation plan, and contemplation about non-Christian religions (Hinduism, Buddhism, Islam), the document addresses the main issue, which is relation between Catholics and Jews, who are "the root of Christianity".

The main idea of *Nostra aetate* is pneumatological conviction of presence of the Holy Spirit in other religions, which means in practice that salvation is also possible outside the Catholic Church (because the term: "God's people", introduced there, is a wide category). This document highlights that evangelisation should be led by means of example and not by means of indoctrination. It condemns all religious discrimination.

In short, *Nostra aetate* showed a new position of the Catholic Church in interreligious dialogue.

We can distinguish various forms of the dialogue:

"Life dialogue" – in which we can learn mutual tolerance, indulgence and compassion

"Socially engaged dialogue" — in defence of human rights and social justice

"Religious experience dialogue" — which means participation in prayers and concentration on fundamental truth of each religion – God.

"Intermonastic dialogue" — dialogue of monks of different religious traditions, which aim is recognition of different spiritual schools

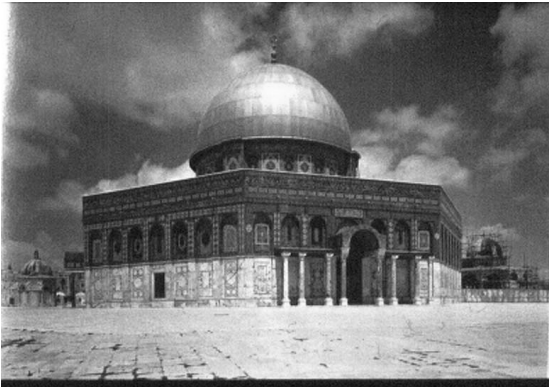
"Specialists' dialogue" — managed by theologians and scientists, it leads to exchange of opinions on faith's truth.

The aim of the dialogue is not to create one common human religion. The necessary condition of dialogue is the mutual respect for the identity and belief of each party and the removal of any impediments in the dialogue. These impediments include: not being rooted sufficiently enough in one's own religion, not enough knowledge and understanding of other religions, a closeness to the other's culture, syncretism, religious indifferentism.

In our movements we talk a lot about such great things like interreligious dialogue but it's really hard to start and practice it. There are many questions like: how to start? Where and how to find a partner organisation? How to run the dialogue? What do we want this dialogue to be? How to avoid syncretism and indoctrination?

The Archbishop of Algeria, Henry Tessier, said in a Sept. 2004 interview: "I wanted to tell all people in the world, who suffer from wave of terrorism, that there's no answer like entering more numerous friendships, which cross the borders". This is the way. Private contacts are "life dialogue". We can learn the respect, tolerance and also we can learn how to increase our knowledge about other religions through personal relations, basing on certain examples.

The lack of knowledge and understanding creates stereotypes. The best way to learn is to see with one's own eyes, to get one's own experience, to participate in something. So the best way to get to know other religious traditions and cultures, is to get to know the people – the believers. To learn from them how does their normal daily life look like? How do they celebrate their holidays? How do they see the world? What are their problems and what makes them happy?



The Temple Mount, Jerusalem

Based on this perspective, we built in KIK: DRUM-BUN (IMCS-Poland) our own program of dialogue with Jews. We have several different types of meetings. Some of them are long time projects – i.e. since some years we organise in spring a two day trip: “Tracing tzadiks”. It is a tour devoted to the discovery of forgotten places in Poland, which were the centres of Jewish life before the Second World War.

Every other year there is the March of The Living (MOL). This is a silent march from Auschwitz to Birkenau (the two biggest Nazi concentration camps) to commemorate victims of these two camps. Our aim is to remember the all victims of Holocaust and to show our protest against intolerance and hate, symbolised by these two camps, and to declare that we won't let such things happen again. The M.O.L. is international meeting which gathers together a huge number of Jewish youth, and at the beginning (more than 10 years ago) it was organised by Jewish milieus. In recent years it is organised in co-operation with Polish government, and a group from KIK (Pax Romana– Poland) was the first non-Jewish, Catholic and Polish group which participated in M.O.L. 2005 marks the 7th year we have participated .

One of our short-term events, which we co-organised with Jewish milieu was summer camp “Kukle 2002”. We organized and led the lectures and workshops devoted to Polish – Jewish dialogue, we learned together how to eliminate negative stereotypes. We also organised workshops on practising our cultural traditions.

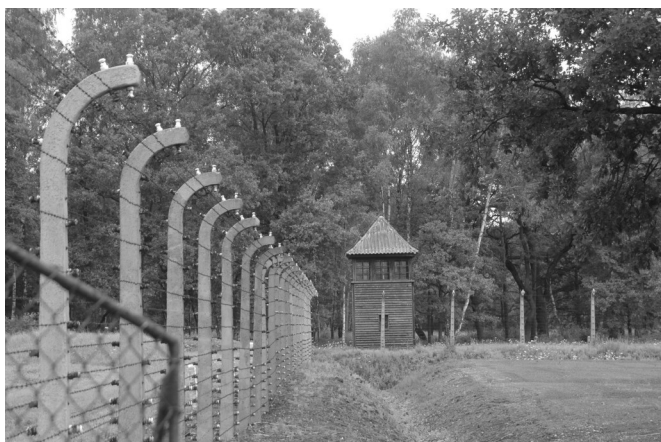
But, apart of leading workshops, we are still learning. We'd like to improve our knowledge

and capabilities. In 2003, two of us took part in a workshop “Toleration”, which was organised in Warsaw by the European Peer Training Organisation from Brussels. It was training for young leader, in which we joined young Jewish leaders, and young leaders of various minorities, which live in Poland.

Last spring we co-ordinated with Warsaw University, the Second Jewish Day at Warsaw University. I led a panel discussion about identity of young Polish Jews.

Before summer holidays we organized a DRUM BUN football cup which we held every year. This year we started with a match between the DRUM BUN team and the representatives of Polish Association of Jewish Students (PUSZ). This was a men's' game. We will also have basketball match between women from DRUM BUN and girls from PUSZ in the fall.

In our interreligious and intercultural dialogue with the Jews we co-work with Polish Association of Jewish Students (PUSZ), the Jewish Community in Warsaw (orthodox), the Beit Warszawa (progressive Jewish community) and also with different organisations which support Jewish culture and with some NGO' s which promote intercultural dialogue. Some of our projects were also realised with financial support from embassy of State of Israel.



Nazi concentration Camp at Birkenau

Julia Koszewska is a student leader in IMCS Poland (KIK-DRUM BUN)

Ethics and Globalization: The Interreligious Challenge

Globalization is certainly a term that generates great passion today nearly everywhere. To the extent that the globalization process enables us to break down cultural, ethnic and religious barriers and brings us into increased human understanding and solidarity it is a good thing. Insofar as it becomes a generator of cultural and economic hegemony by rich and powerful nations over other peoples it deserves strong condemnation. As I look at the process of globalization today I think it is in fact doing both. The challenge before us is how to erase its shadow side.

“there is no way for the Church to survive meaningfully if it allows the death or suffering of other people”

The economic institutions created at the 1944 Bretton Woods Conference have served in large part as the engines of globalization. For many years globalization's champions in North America, Europe and Asia have claimed it would bring worldwide prosperity and create peaceful international cooperation within the family of nations. "Make money, not war" became their mantra.

But clearly something went terribly wrong with such optimistic assurances. Even people who have been deeply involved with the globalization process from within such as the 2001 Nobel Prize winner in Economics Joseph Stiglitz have come to critique the current globalization system.

For many in our time, including many in the religious community, globalization has come to be seen as a monster that devours traditional cultures and religious beliefs, condemning millions of people on the globe to a permanent prison of economic depression and political anger. That anger, it is charged with considerable justification, fuels anti-Western terrorist groups and destabilizes fragile regimes.

Faced with this reality, we in the religious community need to ask ourselves how religion might constructively contribute to the increasingly strident debate about globalizations. In an important volume *Spiritual Perspectives on Globalization: Making Sense of Economic and Cultural Upheaval* award winning journalist Ira Rivkin provides a concise analysis of how eight major world religions relate to globalization. Rivkin addresses a provocative question to religious communities. Can they help preserve

local values within the process of globalization, for many see globalization as a process that erodes the local values that have grounded fundamental human meaning in various cultures.

Religions may have a unique contribution to make in this regard as they generally are the only social institutions that function both at an international and at a local level.

I would lay a second major responsibility on religious communities in this era of globalization. Globalization forces us in the religious community to expand our universe of moral obligation. Not to undertake such an expansion will in fact endanger every religious community. Religions must now recognize that the survival of all persons is integral to their own authentic survival.

Speaking as a Christian, I would assert that there is no way for the Church to survive meaningfully if it allows the death or suffering of other people to become a byproduct of its efforts at self-preservation. So the desire to preserve our own distinctive religious heritages against the ravages of globalization cannot be pursued within an insular religious framework.

People of religion must be candid. Many times in the past religious traditions have employed violent language towards those outside their particular community. If religious language in a given society continues to demean people who do not share the dominant faith system and even denies them full rights of citizenship it opens the door for physical assaults on such groups in times of social tension. If religious communities fail to cleanse their language and practice of religious violence toward the other they will eliminate themselves as effective agents of humanization and solidarity in the global era. There simply cannot be world peace without peace among religions.

Religion also has a role to play in insuring that groups in a society are not "neutralized: in terms of their fundamental humanity. Religion must always fight against such neutralization, even of an enemy. For if neutralization of particular groups in society is allowed a foothold, it exposes these groups to the possibility of more violent attacks which in times of social crisis can turn into genocide.

Finally, religion can also contribute to some of the central challenges of our globalized world: enhanced economic equality, ecological preservation and human rights. But religion will not contribute in its fullness to global society unless it draws from the depths of its spiritual traditions. These traditions have the potential to penetrate hardened hearts in ways that secular ideology and mere technical competence cannot. It can combine commitment and knowledge in ways that will overpower the forces of exploitation and destruction in the current global system.

Fr. John T. Pawlikowski, OSM, Ph.D is the director of the Catholic-Jewish Studies Program at Catholic Theological Union in Chicago, IL and the President, International Council of Christians & Jews and its Abrahamic Forum Martin Buber Haus in Heppenheim, Germany.

Builders of a "Plural community:" **Religion in Dialogue**

In December, the leaders of IMCS-Italy (FUCI) and the leaders of the Jewish and Muslim student organizations traveled to the headquarters of the European Parliament in Brussels to make the following public statement on Interreligious Dialogue:

Builders of a "Plural community:" Religion in Dialogue
Brussels 1/3 December 2004

As young Jews, Muslims and Christians we are ready to take a very clear and simple action: dialogue. We have decided to make a journey because our aim has been in these years to walk together: first of all to know each other, then to become friends and try to build a "plural community" in which we could be "united in our diversities", but also to realize that confrontation makes us nearer to the other and to ourselves and we do not want an identity that fears confrontation.

We believe that Dialogue and Education of the new generations are the privileged means to overcome the cultural conflicts which sometimes risk to become concrete, cruel political conflicts.

Last year we have promoted a three day meeting of cohabitation. To live in the same place has meant to know each other but also to find a way to discuss about politics, citizenship and religion.

Now our visit to the European Parliament, the heart of European institutions, means to strongly affirm that our religion should not be an obstacle to our peaceful living together nor an instrument of political actions.

This means also that our faiths are different but we feel united, as young European and Italian citizens, in the engagement for our Country and for a Europe that would know how to build peace and democracy.

We are for a Europe that considers secularity as a value and also that would not choose the simple way of tolerance towards the cultural and religious diversities instead of the way of knowing each other and of integration, respecting our specific diversities.

NOSTRA AETATE, The Declaration on the Relation of the Church to Non-Christian Religions (Vatican II 1965)

We commemorate the 40th Anniversary of this Ground-Breaking Document, by Reproducing it Here

1. In our time, when day by day mankind is being drawn closer together, and the ties between different peoples are becoming stronger, the Church examines more closely the relationship to non-Christian religions. In her task of promoting unity and love among men, indeed among nations, she considers above all in this declaration what men have in common and what draws them to fellowship.

One is the community of all peoples, one their origin, for God made the whole human race to live over the face of the earth. One also is their final goal, God. His providence, His manifestations of goodness, His saving design extend to all men, until that time when the elect will be united in the Holy City, the city ablaze with the glory of God, where the nations will walk in His light.

Men expect from the various religions answers to the unsolved riddles of the human condition, which today, even as in former times, deeply stir the hearts of men: What is man? What is the meaning, the aim of our life? What is moral good, what sin? Whence suffering and what purpose does it serve? Which is the road to true happiness? What are death, judgment and retribution after death? What, finally, is that ultimate inexpressible mystery which encompasses our existence: whence do we come, and where are we going?

2. From ancient times down to the present, there is found among various peoples a certain perception of that hidden power which hovers over the course of things and over the events of human history; at times some indeed have come to the recognition of a Supreme Being, or even of a Father. This perception and recognition penetrates their lives with a profound religious sense.

Religions, however, that are bound up with an advanced culture have struggled to answer the same questions by means of more refined concepts and a more developed language. Thus in Hinduism, men contemplate the divine mystery and express it through an inexhaustible abundance of myths and through searching philosophical inquiry. They seek freedom from the anguish of our human condition either through ascetical practices or profound meditation or a flight to God with love and trust. Again, Buddhism, in its various forms, realizes

the radical insufficiency of this changeable world; it teaches a way by which men, in a devout and confident spirit, may be able either to acquire the state of perfect liberation, or attain, by their own efforts or through higher help, supreme illumination. Likewise, other religions found everywhere try to counter the restlessness of the human heart, each in its own manner, by proposing "ways," comprising teachings, rules of life, and sacred rites. The Catholic Church rejects nothing that is true and holy in these religions. She regards with sincere reverence those ways of conduct and of life, those precepts and teachings which, though differing in many aspects from the ones she holds and sets forth, nonetheless often reflect a ray of that Truth which enlightens all men. Indeed, she proclaims, and ever must proclaim Christ "the way, the truth, and the life" (John 14:6), in whom men may find the fullness of religious life, in whom God has reconciled all things to Himself.

The Church, therefore, exhorts her sons, that through dialogue and collaboration with the followers of other religions, carried out with prudence and love and in witness to the Christian faith and life, they recognize, preserve and promote the good things, spiritual and moral, as well as the socio-cultural values found among these men.

3. The Church regards with esteem also the Moslems. They adore the one God, living and subsisting in Himself; merciful and all-powerful, the Creator of heaven and earth, who has spoken to men; they take pains to submit wholeheartedly to even His inscrutable decrees, just as Abraham, with whom the faith of Islam takes pleasure in linking itself, submitted to God. Though they do not acknowledge Jesus as God, they revere Him as a prophet. They also honor Mary, His virgin Mother; at times they even call on her with devotion. In addition, they await the day of judgment when God will render their deserts to all those who have been raised up from the dead. Finally, they value the moral life and worship God especially through prayer, almsgiving and fasting.

Since in the course of centuries not a few quarrels and hostilities have arisen between Christians and Moslems, this sacred synod urges all to forget the past and to work sincerely for mutual understanding and to preserve as well as to promote together for the benefit of all mankind

social justice and moral welfare, as well as peace and freedom.

4. As the sacred synod searches into the mystery of the Church, it remembers the bond that spiritually ties the people of the New Covenant to Abraham's stock.

Thus the Church of Christ acknowledges that, according to God's saving design, the beginnings of her faith and her election are found already among the Patriarchs, Moses and the prophets. She professes that all who believe in Christ-Abraham's sons according to faith -are included in the same Patriarch's call, and likewise that the salvation of the Church is mysteriously foreshadowed by the chosen people's exodus from the land of bondage. The Church, therefore, cannot forget that she received the revelation of the Old Testament through the people with whom God in His inexpressible mercy concluded the Ancient Covenant. Nor can she forget that she draws sustenance from the root of that well-cultivated olive tree onto which have been grafted the wild shoots, the Gentiles. Indeed, the Church believes that by His cross Christ, Our Peace, reconciled Jews and Gentiles, making both one in Himself.

The Church keeps ever in mind the words of the Apostle about his kinsmen: "theirs is the sonship and the glory and the covenants and the law and the worship and the promises; theirs are the fathers and from them is the Christ according to the flesh" (Rom. 9:4-5), the Son of the Virgin Mary. She also recalls that the Apostles, the Church's main-stay and pillars, as well as most of the early disciples who proclaimed Christ's Gospel to the world, sprang from the Jewish people.

As Holy Scripture testifies, Jerusalem did not recognize the time of her visitation, nor did the Jews in large number, accept the Gospel; indeed not a few opposed its spreading. Nevertheless, God holds the Jews most dear for the sake of their Fathers; He does not repent of the gifts He makes or of the calls He issues-such is the witness of the Apostle. In company with the Prophets and the same Apostle, the Church awaits that day, known to God alone, on which all peoples will address the Lord in a single voice and "serve him shoulder to shoulder" (Soph. 3:9).

Since the spiritual patrimony common to Christians and Jews is thus so great, this sacred synod wants to foster and recommend that mutual understanding and respect which is the fruit, above all, of biblical and theological studies as well as of fraternal dialogues.

True, the Jewish authorities and those who followed their lead pressed for the death of Christ; still, what happened in His passion cannot be charged against all the Jews, without distinction, then alive, nor against the Jews of today. Although the Church is the new people of God, the Jews should not be presented as rejected or accursed by God, as if this followed from the Holy Scriptures. All should see to it, then, that in catechetical work or in the preaching of the word of God they do not teach anything that does not conform to the truth of the Gospel and the spirit of Christ.

Furthermore, in her rejection of every persecution against any man, the Church, mindful of the patrimony she shares with the Jews and moved not by political reasons but by the Gospel's spiritual love, decries hatred, persecutions, displays of anti-Semitism, directed against Jews at any time and by anyone.

Besides, as the Church has always held and holds now, Christ underwent His passion and death freely, because of the sins of men and out of infinite love, in order that all may reach salvation. It is, therefore, the burden of the Church's preaching to proclaim the cross of Christ as the sign of God's all-embracing love and as the fountain from which every grace flows.

5. We cannot truly call on God, the Father of all, if we refuse to treat in a brotherly way any man, created as he is in the image of God. Man's relation to God the Father and his relation to men his brothers are so linked together that Scripture says: "He who does not love does not know God" (1 John 4:8).

No foundation therefore remains for any theory or practice that leads to discrimination between man and man or people and people, so far as their human dignity and the rights flowing from it are concerned.

The Church reproves, as foreign to the mind of Christ, any discrimination against men or harassment of them because of their race, color, condition of life, or religion. On the contrary, following in the footsteps of the holy Apostles Peter and Paul, this sacred synod ardently implores the Christian faithful to "maintain good fellowship among the nations" (1 Peter 2:12), and, if possible, to live for their part in peace with all men, so that they may truly be sons of the Father who is in heaven.

In Action Towards a Just Peace: ASYG 2004



The most recent session of the Asia-Pacific Students and Youth Gathering (ASYG) had as its theme 'Together in Action for Peace and Reconciliation'. Max Ediger, who delivered the keynote address started from the very theme chosen for the gathering. He focussed on the point that the need of the hour is 'ACTION' towards PEACE and not just PEACE but a 'JUST

PEACE'. A just peace could be interpreted in the Indian context as a situation when the women of the most oppressed sub-caste enjoys the supreme status as any other person in the society. It would not be a pseudo-peace where the Dalits and the third gender are made to feel ashamed of their identity and thus confining themselves to a mute peace. On the contrary, each and every being would proudly proclaim their identity even if such a situation demands a revolt before a 'Just Peace'.

the need of the hour is 'ACTION' towards PEACE and not just PEACE but a 'JUST PEACE'.

ASYG is a quadrennial event organised as part of the Ecumenical Asia-Pacific Students and Youth Network (EASY Net). EASY Net currently comprises of Asia Pacific Alliance of YMCA's, Christian Conference of Asia,

International Movement of Catholic Students Asia Pacific, International Young Christian Students Asia, World Young Women Christian Association and World Student Christian Federation Asia Pacific Region. ASYG 2004 was held at Pondok Remaja, Cipayung Bogor, Indonesia on 7-14 December 2004. Mainly students and youth from the Asia-Pacific countries attended the gathering. About 100 participants participated in the event. It served as a channel to identify issues and concerns of various Asia-Pacific countries and thereby create space for a possible international lobby on certain pressing issues. Most of the issues of the South Asian countries – India, Pakistan, Sri Lanka, and Bangladesh were almost common. On a wider sphere, the impact of globalisation, the spread of terror due to US imperialism and growing violence was a common point

discussed among all the Asia Pacific countries.

The participants were taken for exposure to different places depending on the choice of the individuals to a farmer's community in Cianjur, a Muslim school in Al Itihad - Cianjur, a riot-stricken community in Klender Campong, labour community in Bogor, Cigugur village, Mitayani Foundation and Sanggar Akar. Participants stayed there for a day and a night before returning to the ASYG site.

There were workshops on four specific topics namely – Globalisation and Economic Justice; Education and Culture; Ecumenism and Interfaith Dialogue and finally Peace and Human Security.

Certain action plans discussed were:

- Use of the Information Communication Technology to sustain the network built at the ASYG 2004 through regular exchanges through e-mail and the like and formation of e-groups to form micro and macro networks.
- Use of the local church media like notice boards for creating awareness on global issues.

The presence of decision making representative for the National EASY Net steering committee was also insisted upon.

Participants left Indonesia with the hope that all the action plans would be certainly implemented in their respective countries. As far as India is concerned there have been a few electronic interaction going on among the Indian contingent with regards to the Tsunami catastrophe. We sincerely believe that such interaction would strengthen local coordination and would lead to meaningful action at the local level.

V. Benedict Santosh is a student leader in IMCS India (AICUF)

Together in Action for Peace and Reconciliation

Vision Document adopted at the Asia-Pacific Students and Youth Gathering (ASYG) 2004
7-14 December 2004, Cipayung, Indonesia

Living in Community

Two churches in Palu, Central Sulawesi, Indonesia were bombed and attacked and victims were undergoing rehabilitation while we gathered on the theme "Together in Action for Peace and Reconciliation" in Cipayung, Indonesia. We, the 104 students and youths from 16 countries in Asia and Pacific, belonging to 6 ecumenical organizations namely, the Asia and Pacific Alliance of YMCAs, Christian Conference of Asia, International Movement of Catholic Students Asia-Pacific, International Young Christian Students Asia Secretariat, World Student Christian Federation Asia-Pacific Region, World Young Women Christian Association and friends from the Asian Methodist Youth Network, Ecumenical Coalition on Tourism and International Catholic Movement for Intellectual and Cultural Affairs met from 7-14 December 2004 through the EASY Net (Ecumenical Asia-Pacific Students and Youth Network). In a threatened and violent world, we shared as a learning community, enabling each other and lighting the flame of hope and love in us.

We were inspired through our interaction with friends who served as our resources through keynote presentation; thematic workshops (on Globalization and Economic Justice, Peace and Human Security, Education and Culture, and Interfaith Dialogue and Ecumenism); synthesis and analysis, and faith reflections. We were warned against the false prophets of peace: empire, militarization, globalization and fundamentalism and were called to resist the impact of these false prophets in our society. We were challenged to go to the marginalized, listen and stand with them. We shared the life of the "least" of God's children through our exposure in the communities of farmers, survivors of the "May 1998" riot, street children, laborers, interfaith village and Muslim students. We celebrated our diversity and formed a community, creating further awareness of our interconnectedness. We lived the ecumenical spirit during the ASYG.

Visioning Collectively

In the context of globalization, the world's wealth and resources have become more unevenly distributed. Globalization has brought further poverty, widened the digital divide, and severe ecological destruction. Globalization



with the instrument of Information and Communication Technology provides effective communication yet also enables the control of the rich and powerful from a distance over the weak and poor. Globalization has brought about homogenization of culture, values and market. It has a deep impact on the culture, ecology, education and tradition of many countries, particularly the poor ones. People are commodified; even peace is bought or sold.

In multi-religious and multi-cultural Asia Pacific, we see rising intolerance and exclusivism. The current U.S. policy of 'war on terrorism' is creating more conflicts in the Asia Pacific region fanning the *flames of religious fundamentalism*. It also intensifies the militarization of the region that has tremendous effects on individuals and societies – politically, socially, economically and culturally. Human security is being ignored and violated.

Education is a life long process by which a community transmits its culture to its next generation to help its members live a happy and meaningful life. However, our schooling is ignoring the holistic education process that promotes learning and provides knowledge, skills, values and beliefs based on the balance among material, natural, personal and spiritual dimensions of life. It is increasingly commodified and inaccessible for the underprivileged.

In spite of these, we envisioned a just world free of racial, gender, class and caste barriers, human rights violations, promoting holistic development, human rights and respecting all of God's creation. We hope for a world that seeks to love their neighbor as themselves and sees the whole world as their neighbor.





Taking Action

In order for us to live in peace, and move closer towards our vision we commit to the following actions and invite our friends and fellow students and youth to join us in:

Networking and Partnership Building

Build and sustain networks to strengthen civil society.

Promote teamwork and cooperation within EASY Nets.

Create support groups (e.g. support for migrant workers).

Communication and Information Sharing

Create open communication channels (e.g. newsletters, parish notice boards, e-groups).

Share information on local and international societal issues creatively (e.g. photo exhibits, presentations etc.).

Social Education

Raise awareness on societal issues through various means e.g. campaigns, workshops, protests, and training/formation.

Promote holistic education covering material, emotional, personal and spiritual dimensions.

Develop appropriate curriculum addressing the issue of discrimination.

Read newspapers and use mass media critically.

Interfaith Conversations and Cooperation

Celebrate diversity through social gathering and other forms of interaction, promoting “conversations of living”: creating fellowship and understanding in an everyday way.

Deepen our faiths, respect other faiths and culture and empathize with others.

Organize interfaith actions and community forums facilitating conversations and communication between and among people.

Advocacy

Dissent against racial and caste based discrimination, political fundamentalism, oppressive and exploitative policies, negative impact of globalization etc. (e.g. Protest on WTO meetings).

Advocate for formulation and/or implementation of people-centered social, political, economic, cultural policies with regard to environmental protection, prostitution, tourism, trafficking of women and Children, corruption, poverty alleviation, human rights, etc.

Sustainable Lifestyle

Support local and eco-friendly products.

Practice simple living.

On the Bombing of Churches in Palu, Indonesia:

We demand that the Indonesian government, PGI and local EASY Net (ENISY) organize a fact-finding mission on the tragedy. We also express our solidarity and prayers with the victims of the bombings in General Santos, Mindanao, Philippines.

Journeying Together

We leave with a heavy heart due to the tragedy that occurred in our midst. On the other hand, we rejoice for the community of hope and love formed among us, inspiring us to take on more challenges. We have been motivated to go beyond our boundaries, allowing peace to dwell in us that we may ourselves become symbols and bearers of love, peace, and reconciliation.

We will overcome violence with God’s peace. Peace is action. Peace begins with each one of us!



Christian and Muslim students were warmly welcomed by the students of Al Ittihad Moslem School [a school using both traditional (Shalaf) and modern education system] in Indonesia during the ASYG

In Memoriam: Pope John Paul II

Reflection of the IMCS Pan African Team on Pope John Paul II

At this juncture, we ask ourselves: what did the Pope's life mean to us, to the church and to the world? We come up with the glaring evidence that what we read in the news, what we see on television, what we see in the internet is that people are celebrating his life rather than mourning him.

The late pope did not just concern himself with issues of faith alone; indeed he was at the center of all issues, from Human Rights to Communism, from Poverty to the Dangers of Capitalism. At some point, his name became synonymous with 'Peace making'. This does not mean that he did not cause some controversy! From his life, we can take some simple lessons:

As Catholic Intellectuals, we are called to be open to the world; we have to make our voice heard in all issues concerning humanity; let us support all activities that embrace human rights, peace and poverty eradication. Let us do it with words and actions.

Ecumenism is a reality; we have to work with people of all faiths and of all walks of life. We need to respect those who understand God in a different light and worship Him as such.

We must not be afraid to speak up even in controversial issues; let us defend what we believe in, even if the whole world thinks of us as being different. This should not be done only in public or when we are a group, but also even when we are alone.

We have to pray in everything that we do or plan to do; it is only in prayer that we can effectively communicate with God and be in tune with His wishes. We learn that the Pope John Paul II was a man of deep prayer. Jesus Christ too was a man do deep prayer.

Finally, a challenge to us all; the Pope has left a great mark in the book of history through his life style, commitment and action. Not all of us will make it to become Popes. However, when we finally pass on, what kind of a mark will we leave behind?

As Catholic Intellectuals, we are called to be open to the world; we have to make our voice heard in all issues concerning humanity; let us support all activities that embrace human rights, peace and poverty eradication. Let us do it with words and actions.

IMCS- Italy Sponsors Muslim Students to Attend the Funeral of Pope John Paul II

On April 8th, IMCS-Italy, the Federazione Universitaria Cattolica Italiana (FUCI) sponsored four Muslim students from North Italy to attend the funeral of Pope John Paul II. The Muslim student leaders joined the leaders of FUCI in St. Peter's Square for the funereal. The Muslim students wanted to attend the funeral of the first Pope to pray in a mosque.

IMCS Leaders Honor Pope in a Special Tradition

During the four-day viewing of the body of Pope John Paul II, members of IMCS actively participated in the services by standing "Picchetto" close to the body of the Pope. This tradition began in 1881 when the body of Pius IX was being transferred from St. Peter's to and outside cemetery. During the procession of the body, young men from Italian Catholic Action stopped an attempt made by the Freemasons of Rome to throw the pope's body into the river. Since then, members of Italian Catholic Action have been asked to stand "Picchetto" next to the body of the popes during the viewings. This tradition continued with Pope John Paul II, with two men standing just a few meters behind his body. Because FUCI (IMCS-Italy) is a part of Italian Catholic Action, Italian leaders of IMCS took part in this tradition. On April 7th, IMCS IT member Kevin Ahern was invited to join the members of FUCI and Italian Catholic Action in this special tradition. Members of FUCI also played an important role in the viewing by helping to lead the prayers in St. Peter's as the thousands of pilgrims passed by the body of the Pope.

Student Reflections on Pope John Paul II

"Where the mind is without fear and the head is held high;
Where knowledge is free;
Where the world has not been broken up into fragments by narrow domestic walls;
Where words come out from the depth of truth;
... .. Into that heaven of freedom, my father, let my country awake."



Pope John Paul II quoted these lines of Tagore in his opening speech on his visit to India in 1986. I am just 19 years of age and the papacy lasted for 26 years making me an inappropriate person to write on him. The only Pope that I have seen always has been a phenomenon beyond normal understanding for me. At times, he spoke well, at times he kept mum and times he created history by

apologizing for the wrong doings of the Church in the past.

Karol was born with harsh realities of human life father being an army personnel and mother passing away at the age of eight. In spite of all his hardships his faith made him the youngest Bishop of Poland at the age of 38. And then elected, as the first non-Italian Pope in 455 years is not a feat often replicated in the Catholic Church. Becoming the third longest serving Pope in the history of Catholic Church made him a man to reckon with.

The dynamic, athletic, philosophical Pope has always been a champion of human rights and an upholder of human dignity. He spoke against the United States politics in the 1980s towards the poor and developing countries of the Central America. During his visit to India, his message to the people of Calcutta was:

"Let those who have no voice finally speak!

Let India speak!

Let Mother Teresa's poor and all the poor of the world speak!"

(In tandem with the AICUF ideology) He categorized poverty as the 'most pervasive and paralyzing violation of human rights'. He made Bishop Toppo the first Adivasi to reach the rank of a Cardinal.

He vociferously opposed the 1991 Gulf war and joined the world in condemning the 2003 US invasion of Iraq. His role in bringing down the

Communist regime in Eastern Europe will always remain the highlight of his legacy. At a time when the Solidarity movement was banned by the government in Poland he openly supported and helped it in every respect.

He was outspoken on his views against premarital sex, contraceptives, abortion, divorce, women priests. His opposition to this 'new' culture of the world gained him a reputation as a conservative'. However, many priests of the Catholic Church subscribe to his ideology that is based on the scriptures. But will the Catholic Church survive with its highly moralistic values? Only time will answer this question.

Maybe it was this that coaxed him to start the tradition of World Youth Day. But more than that it has reiterated his faith in the youth to change the world. He met the youth at many occasions, inspired hundreds and may be thousands to join priesthood and take up a life of service through his words and his works. But I think his belief in the power of the youth is summarized in the following words:

"If the Church gives particular importance to young people it is because they are, in every epoch, the hope of both the world and the church. This is particularly true in our time, because it is up to you to be witnesses, and above all artisans of implementing the Council in the church... And yet, your life is not easy; I know of your worries, your hopes... but this troubled world is also one of great hope... the young people strongly feel this. They must be, they want to be at the forefront of this impetus towards human brotherhood, towards peace, justice and truth, expressed in a most important way through solidarity with the weakest, the poor and the oppressed."

"The dynamism of your youth must be channeled into solving the questions facing the society today, into working for unity, into doing our daily work as a contribution to building a better world."

And yet while demanding a moralistic and 'holy' congregation of Catholics, he failed to effectively protect the innocence of many Catholic children. He maintained silence for long during the priest pedophilia scandal that rocked several diocese of America and failed to acknowledge the truth here and when he did he failed to implement his radical ideas on people of his own flock. This issue will always remain

as the scar on his papal regime.

But the man of the Rosary will always be remembered as the one who fought for the working class

Joel Rodrigues is a student leader in IMCS India (AICUF). This article was originally published in AICUF's The Rally (April 2005).

Excerpts from the address of Pope John Paul II to the IMCS Directing Committee (1981)

1. - Our meeting is taking place amongst those frequent and varied meetings that I have with groups young people, but it has a particular importance because of the responsibility that belongs to your movements in relation to the Christian life of their members and to the evangelization of the student milieu.

If the Church gives a particular importance to young people it is because they are, in every epoch, the hope of both the world and the Church. This is particularly true in our time, because it is up to you to be the witnesses, and above all to be artisans of implementing the Council in the Church. The Church lives her eternal youth that comes from the Lord, in the freshness of renewal taking up the energies always living and present in her tradition, animated by the grace of the Holy Spirit, to be always more faithful to the Good News of the Gospel.

2. - And yet, your life is not easy; I know of your worries, your hopes. You are taking part in the end of the second millennium, where humanity's immense progress is inextricably bound up with growing menaces, to which on different occasions I have drawn attention. But this troubled world is also one of great hope. The evangelizing action of the Church aims at having Christ's message enter the heart of every man and the heart of peoples because it is the principle of the construction of a civilization of love. The young people strongly feel this. They must be, they want to be at the fore front of this impetus towards human brotherhood, towards peace, justice, and truth, expressed in a most important way through solidarity with the weakest, the poor, the oppressed....

3. For you, who are in the student world, your worries, just as your hopes and your action, are marked by your particular situation that is by definition transitory. You are living in fact a period of formation in which personal concerns such as your professional, family, and social future cannot but have an important place. They make you particularly able to grasp the changes going on and the call of our world. ...

4. - That is why I advise you, dear friends, to first of all focus on what is essential. By your baptism and the profession of faith by the Church, you are, in the words of Saint Paul, new men. Be really converted to the Lord, filled up right to the most important choices your lives with the spirit of the beatitudes, mindful of the importance of an intense spiritual and above Eucharistic life. This is the foundation: the programs, discussions and debates of your movements will not be worth anything without this profound religious and spiritual basis.

For the full text, please visit the IMCS Website at www.imcs-miec.org.



Chaplain's Message:

A Glimpse of Catholic Students in Islamic North Africa

Fr. Mike Deeb, OP, IMCS International Chaplain

From 20-24 April, 2005, together with the IMCS Pan African Chaplain, Fr. Etienne Triaille SJ, I was privileged to be invited to Rabat, Morocco, to participate in the first-ever meeting of University Chaplains for North Africa (the *Maghreb* – which is the Arabic word for “the West”). Presided over by the local Archbishop Vincent Landel SCJ (on behalf of the North African Regional Bishops' Conference - CERNA), 16 other priests and 1 sister were present. They are all missionaries with diverse origins (DR Congo, Rwanda, Benin, Côte d'Ivoire, Cameroon, Croatia, Poland, Argentina, and France) who are working in Morocco, Algeria and Tunisia with university students, virtually all of whom come from Sub-Saharan Africa. Libya too is part of the *Maghreb* and is a member of CERNA, but, even though there are probably more Catholics there than in the other member countries, there are hardly any students amongst them, since all studies there are done only in Arabic.

the university students mostly from Sub-Saharan Africa...often constitute the majority of the Church in the towns with universities.

A “foreign” Church

These origins of the Catholic students and their chaplains highlight the uniqueness of the Church in the region (which is similar in many of the Gulf states). It is a totally foreign Church, since, in Morocco, Tunisia and Libya (which are officially Islamic countries), only Muslims can be citizens and therefore possess the local nationality. Thus, for example, one does not talk of “the Church of

Morocco”, but of “the Church *in* Morocco! While there is a small exception in Algeria (where a few local citizens are Christians), there is little tolerance for Muslims converting to Christianity even there. And the memory of the 19 religious, priests and a bishop who were assassinated there between 1992 and 1996 is still very strong. What (we might ask) lies behind this link between religion and citizenship and this lack of tolerance? Much can probably be said about this, but I will suggest three factors:

Firstly, I understand it to be a reaction to the colonialism experienced up to the 1950's and 1960's, when, for many locals, “Christianity” was identified with “foreign oppression”. There thus remains a great sensitivity to “proselytism”, which more and more evangelicals from the USA especially are seen to be doing. In a sense, therefore, the assertion of Islam is an assertion of independence.

Secondly, in a largely homogeneous traditional society, the religion is seen as an integral part of

the culture. This is very evident to varying degrees in traditional religions of indigenous peoples everywhere, whether we are talking about the animist religions or the indigenous churches in Africa and Latin America or Hinduism in India. So, for example, an Indian friend of mine, who converted to Christianity and became a priest, insisted on incorporating many Hindu rituals into his ordination service. This link between religion and culture is also evident even in developed “secularised” countries such as the USA, whose culture is increasingly identified with “evangelical” Christianity (whose spirit and faith even many Catholics share!), or France, where *laïcité* (the independence of State institutions from any religion) often develops the proportions of an absolute secular religion, or Italy, where Catholicism is taken for granted. Such an insistence on a particular religion as part and parcel of a culture is often an integral part of an assertion of independence or unity, especially when there is a sense of threat.

Thirdly, it is evident that many people are locked into a mentality or ideology which cannot imagine that any truth can exist outside of Islam. While this reality is frightening, it is sobering to recognise that this attitude was (and often still is) present in Christianity and Catholicism for long periods of our history; or that the architects of Apartheid in South Africa could not imagine that people who were not White could be fully human; or that many people in history (and still today) - even St. Thomas Aquinas – could not imagine that women are fully human with equal rights to men, and are not just “malformed men”! In such situations, any tolerance of difference threatens their “truth”.

A Mission of “Presence”

In this context of great wariness in relation to non-Muslim religions, the Catholic Church respects that sensitivity. It is therefore not the aim of the Church to make people Christian or Catholic. The Church's mission is identified as one of “presence” and of “solidarity”, with an awareness that the Holy Spirit is living also in the hearts of Muslims. Even if, at heart, some or many local people may come to believe in Christ, baptisms are not promoted, since they can result in much marginalisation from one's family and society. This “presence” is manifested particularly in service to the poor, especially by religious congregations who run schools, clinics, and development projects. It was also manifested in Algeria during the massacres and assassinations of the 1990's, when, with over 100,000 Algerians dying, and despite many death threats, many

Christians chose to stay and even paid the price! An explicit Catholic ministry is then offered to expatriates who can be distinguished into two different groups. Firstly, there are those who have come to these *Maghreb* countries to work (in business, embassies, etc.). For example, in Morocco, this group comprises people from about 80 different nationalities, 70 of which are from Sub-Saharan Africa. Among this group, there are still a number of French people who were actually born there (like Archbishop Landel himself), yet who are still regarded as “expatriates”. Secondly there are the university students mostly from Sub-Saharan Africa (and some from Asia), who often constitute the majority of the Church in the towns with universities.

The Church and Sub-Saharan Students

It is only in the last 5 or 6 years that many students from Sub-Saharan Africa have been coming to the *Maghreb* countries for studies, 40-50% of whom have received scholarships. It seems that UNESCO is promoting and offering many of these scholarships, but the majority are offered by these governments of the *Maghreb*, obviously with their own political interests. The number of Christians amongst these students ranges from about 25-33%.

The majority of all these students experience very difficult material living conditions since the scholarships offered are very limited. In addition, at a cultural level, they struggle to integrate into these societies, and they experience discrimination at many levels. While many come from countries with a large (and even majority) Muslim population, they find much less openness here to dialogue and to sharing real life with the local Muslims. For the Christians, many are surprised and delighted to find an active Church present here, and it is often the only space where they feel accepted. Many therefore become very involved in the Church (even if they were not very involved back home!). It becomes a space for asserting their identity. And it strengthens them to do small solidarity actions together with the local Muslims which often breakdown stereotypical views of Christians. Hence structures for bringing students together are evolving at the national level in each country.

The presence of these students is very enriching for the Church in the *Maghreb*, and also provides a big challenge. It helps the North Africans to discover concretely what the rest of Africa is all about, with its painful reality, but also with its vibrancy.

Facing International Migrancy

The reality of the Sub-Saharan students in the *Maghreb* highlights the global issue of migrancy, which is probably one of the most sensitive international political issues today. It provokes a fear of invasion in all the more developed

countries, and a brain drain in all the developing countries. It is a well-known fact that most youth of the developing countries of Africa, Asia, and Latin America (85% in the case of Morocco) dream of leaving and going to Europe or North America. And the *Maghreb* is often a stepping-stone to Europe! Hence, since many youth did not return from the World Youth Day in Rome in 2000, CERNA has decided to stop sending anyone to such events in the future, and, instead, to promote local WYD celebrations.

This issue will never be effectively resolved until the gross inequalities in the world are addressed. It is natural for people always to be seeking a better life, and fewer and fewer would forsake an opportunity elsewhere for the sake of building up their own country! Hence, in this quest, we have a reverse migration to that which happened in colonial times, except that the same rich and powerful people still control all the moves! This, in turn, gives rise to much frustration, and, in expressing it, people can easily be tempted to use a fundamentalist religious justification.

To assist the Sub-Saharan students to view “going home” as a viable and desirable option, the university chaplains stress the importance of creating incentives to do so. This can only be successfully achieved in the context of a global strategy involving all the stakeholders. This in turn highlights the urgent need for a more efficient global solidarity through the building up of a strong international movement such as IMCS which will link up all the local and national structural expressions of students. Furthermore, within our movement, there has been a growing awareness of our role in working with foreign students, and therefore the importance of facing the issue of migrancy. To this end, we have begun working closely with the Pontifical Council for Migrants which is organising a World Conference on the question of foreign students in December 2005.

Planting Seeds

Thus the Catholic students in the *Maghreb* are, at once, at the centre of two of the key questions of our time – religious exclusivism and international migrancy – in the face of which they struggle for survival and identity. Fortunately they are being supported by a Church that understands their plight and cares for them, and that can help them to plant seeds of Good News patiently in the hope that they will bear fruit in a society that is rapidly evolving. It is our deep desire that the associations of these Catholic students will soon become more integral to our movement, so that we can mutually benefit from the richness of their experience.

the Catholic students in the *Maghreb* are, at once, at the centre of two of the key questions of our time – religious exclusivism and international migrancy

Global Action

Remembering Archbishop Oscar Romero



**Archbishop Oscar Romero
1917-1980**

March 24th marked the 25th Anniversary of the death of Oscar Romero, Archbishop and Martyr of San Salvador, El Salvador.

After being elected Archbishop of El Salvador's capital city in 1977, Romero underwent a type of conversion to side with the poor and speak out against the military government which was oppressing the people. Like Jesus, Romero's prophetic actions for and with the poor of his country quickly earned him many powerful enemies. The day before his death, he appealed directly to the military to stop their oppression:

We are your people. The peasants you kill are your own brothers and sister. When you hear the voice of the man commanding you to kill, remember instead the voice of God. Thou Shalt Not Kill....In the name of God, in the name of our tormented people whose cries rise up to heaven, I beseech you, I beg you, I command you, stop the repression.

The next day, while celebrating Mass, an assassin in the rear of the Church shot and killed the "bishop of the people."

The life of Romero has been remembered in many books and in a popular movie but sadly repression, war, and killing continues to take place in virtually all parts of the world. As we celebrate his faithful witness, let us not forget his message to "*stop the repression.*"

Close down the School of Assassins!



**Sr. Dorothy Stang
1931-2005**

Archbishop Romero is just one of the thousands of men and women of peace who were martyred in Latin America over the past three decades. The February assassination of Sr. Dorothy Stang, SND, a 73-year-old sister and prominent Amazon activist, shows us that the struggle for justice in Latin America continues.

Sadly many of the perpetrators of the acts of repression in Latin America were trained by the United States Army at the "School of Americas" in Georgia, USA. The school which in 2001 changed its name to the "Western Hemisphere Institute for Security Cooperation" (WHINSEC) has been training assassins, dictators and death squad leaders for the dirty work in Latin America since 1946.

The SOA/ WHINSEC has trained over 64,000 Latin American soldiers in courses such as counterinsurgency, psychological warfare, military intelligence and interrogation tactics. These soldiers have led the efforts to silence all those who would question the policies of their governments and speak out for justice. Union and student leaders, advocates of the poor, priests, sisters and thousand of others in Latin America have been tortured, raped, assassinated, "disappeared", massacred, and

forced into refuge by those trained at the "School of Assassins."

For example, the UN Truth Commission Report on El Salvador cites over 60 Salvadoran officers as committing the worst atrocities during that country's brutal civil war. Over 2/3 of those named were alumni of the SOA including 19 of 26 cited for the assassination of 6 Jesuit priests, 10 of 12 cited for the massacre of over 900 at El Mozote and 2 of 3 cited for the assassination of Archbishop Romero.

Each year on the anniversary of the murder of the 6 Salvadoran Jesuits, thousands of students participate in the large non-violent demonstrations to close down the school. Many of them risk prison time for "Crossing the line." In January 14 people, including 2 secondary school students, 2 university students and a Maryknoll sister, were tried and sentenced (many to prison terms) for their witness.

This is one school that should be closed!

Take Action: Help close down the "School of Assassins," visit www.soaw.org.

Keep Our Word - **MAKE** Poverty **HISTORY**

**Student
Action Against
Poverty**

<http://www.keepourword.org/>
<http://www.imcs-miec.org/mdg/>

IMCS campaign on the MDGs

On Pentecost 2005 (Pax Romana Day) IMCS launched its 2005 global campaign for student reflection and action on the Millennium Development Goals (MDGs).

What are the MDGs?

The Millennium Development Goals are eight simple goals that were endorsed by all the 189 heads of state of the member countries of the United Nations in September of 2000 at the UN Millennium Summit. These basic and achievable goals have at its heart the ability to make the world a better place for all, with special attention to combat hunger and poverty and to improve education, health, the status of women, and the environment by the year 2015.

8 Goals—1 World

Goal 1: Eradicate extreme poverty and hunger

Goal 2: Achieve universal primary education

Goal 3: Promote gender equality and empower women

Goal 4: Reduce child mortality

Goal 5: Improve maternal health

Goal 6: Combat HIV/AIDS, malaria, and other diseases

Goal 7: Ensure environmental sustainability

Goal 8: Develop a global partnership for development

How are we doing?

Sadly, five years after the Millennium Summit, the progress to make the goals a reality is slow. This September, the leaders of the countries of the world will again meet in New York for a Special Summit on the MDGs (14-16 September, 2005). Hopefully, the summit will renew their commitment to improve the lives of millions of people in the world. As citizens, we all must urge our government leaders to Keep Our Word and Make Poverty History.

A Global Partnership of Solidarity

At the heart of the MDGs is a commitment to a global partnership. For wealthier countries, they have committed themselves to provide financial support to help poor countries to change harmful economic practices to help poor countries. In return, poorer countries have pledged to undertake certain policy changes and to strengthen good governance. As members of one human family we cannot remain indifferent to the suffering of our brothers and sisters. The MDGs are one way for the entire human family to work together for the betterment of all.

Take Action in September

IMCS encourages all Catholic student groups to Take Action on the MDGs in at some point in the month of September when the heads of state of the countries of the world will meet in New York for the UN Special Summit on the Millennium Development Goals (September 14th - 16th). Suggested actions include:

- Raise awareness to the MDGs in newsletters, websites, etc
- Pray for the success of the Summit at Mass on Campus
- Organize an event on campus (prayer vigil, teach-in, study session, etc) on the MDGs
- Raise awareness as to how your country is doing in keeping its promise to the MDGs
- Visit the IMCS MDG Website: <http://www.imcs-miec.org/mdg/>

Please report any student actions on the MDGs to IMCS at miecimcs@wanadoo.fr

Movement News

International Team News

Students Building Global Alternatives to Intolerance

Paris: From November 14th to 25th, the regional coordinators of IMCS and IYCS met for a joint International Formation Session, with the theme “Students Building Global Alternatives to Intolerance.” With the help of several experts, the participants examined the situation of Political and Economic Intolerance, Social and Cultural Intolerance and Religious Intolerance. As part of the Session, the participants drafted a statement that can be found on the IMCS Web site at www.imcs-miec.org.

IT Visit to North America

North America: In December and early January, IMCS IT members, Kevin and Fr. Mike visited IMCS in North America. During their visit, Kevin attended the national conferences of the NCSC (IMCS-USA) and the CCSA (IMCS-Canada) and Fr. Mike participated in the conference of the Catholic Campus Ministry Association.

Preparation of the WYD 05 in Cologne

Cologne, Germany: In January, Zobel and a member of AKH (IMCS Germany) represented IMCS at the second preparatory meeting for the World Youth Day. The meeting, sponsored by the Pontifical Council for the Laity, enabled the participants coming from lay movements and national Episcopal Conferences to evaluate the progress of the preparations. For more information on the WYD please consult: <http://www.wyd2005.org/>

UN Consultations on Youth

Coimbra, Portugal: From 31 January to 3 February, Kevin represented IMCS-Pax Romana in the UN Sponsored Consultative Meeting on the 10-Year Review of the World Program of Action for Youth. As part of the meeting, the 24 global youth organizations present reviewed the progress made over the past 10 years since the drafting of the World Program of Action for Youth. During the meeting, a representative of the MCE (IMCS-Portugal) accompanied Kevin in representing IMCS.

World Social Forum 05

Porto Alegre, Brazil: From January 26th to 31st Zobel participated in the 5th World Social Forum. IMCS and IYCS organized a joint Seminar on the topic “education and citizenship for another world,” which included a focus on

the Millennium Development Goals (MDG).

For more information please visit: www.forumsocialmundial.org.br

Statement at the 49th Commission on the Status of Women

United Nations: Pax Romana (ICMICA-IMCS) joined with several other organizations in presenting a written statement at the UN Commission on the Status of Women. The formal written statement addressed the “root factors related to prostitution, trafficking, and other forms of violence against women.”

IMCS Study Session on Women and Development

United Nations: From March 17th to 19th over 30 students participated in the 3rd Annual IMCS Study Session on Peace and Development with the theme of “Women and Development.” As part of the session, the student met with different UN officials, the Mission of the Holy See (Vatican) to the UN, and leaders in NGOs to discuss the different dimensions related to women and development. IMCS Asia Pacific Team member Theresa Wong joined the students from NCSC (IMCS-USA) and CCSA (IMCS-Canada). Following the session, Theresa took advantage of her presence in the United States to visit with the NCSC.

IMCS Official Visit to the Vatican

Vatican: From March 11th to 16th, the International Team went to Rome for their second annual official visit. During the visit, the IT met with many different Vatican Councils and Congregation, religious orders and friends. The visit also gave the IT the opportunity to meet with the national team of FUCI (IMCS-Italy).

IT Member Speaks at Vatican Conference

Vatican: From March 16th to 18th, Kevin participated in the “Call to Justice” Conference sponsored by the Pontifical Council for Justice and Peace which celebrated the 40th Anniversary of the historic Vatican II document “Gaudium et Spes.” As part of the conference, Kevin presented a paper on “The Role of Catholic NGOs in the Community of Nations.” Several other friends of IMCS were present including former AICUF (IMCS-India) member Bernard D’Sami, who presented a paper on the impact of Gaudium et Spes on IMCS and IYCW in Asia.

Visit to England and Ireland

London and Dublin: From February 27th to March 5th, Fr. Mike and Kevin visited England and Ireland in efforts to develop deeper partnerships with other organizations in the areas of funding and advocacy. The visit also gave them the opportunity to visit with some student chaplaincies to look into the possibility of reestablishing IMCS national coordinations in those countries.

61st UN Human Rights Commission

UN Geneva: As in the past, we have been actively engaged in this Commission (March 14th to April 22nd) with our brothers and sisters from ICMICA. One student from AICUF, IMCS-India followed the Sessions since the beginning. On the 29th the Commission started the review of point 10 “Economic and Social Rights”. For this reason Zobel went to Geneva, where he presented a declaration on Higher Education and animated with another NGO, “Soka Gakkai” and the special rapporteur for the Right to Education, a parallel event on “The Right to Education and Education to Human Rights”.

UNESCO Consultation of Higher Education

UNESCO, Paris: From the 6th to the 8th April, we took part in the UNESCO consultation meeting on Higher Education. Together with Zobel, Julia Koszewska of our movement in Poland, represented the movement during this meeting. This consultation aimed to create a framework enabling the examination of the great questions related to Higher Education today in order to prepare a message to be addressed to UNESCO for its action in the future. We essentially focused our interventions on the need to better integrate the specificities of the so called underprivileged regions, specially regarding Higher Education as an integral part of education. As a member of the working group on Higher Education at UNESCO, we are on the way to complete, together with the other members, the final message.

World Bank Consultations

Washington: From June 20th to 24th, IMCS participated in the World Bank sponsored meeting on the role of youth NGOs as agents of Non Formal Education. As part of the meeting, IMCS also participated in the first official meeting of the World Bank Youth Development and Peace Network.

IMCS Participation in the Youth Employment Network

The Youth Employment Network (YEN) was established in 2001 in response to the target of the 8th Millennium Development Goal of “developing and implementing strategies that give young people everywhere a real chance to find decent and productive work”, resolved in the United Nations Millennium Declaration in 2000. With the urging of UN Secretary General Kofi Annan, the YEN was formed as a partnership between the United Nations, the International Labor Organization (ILO) and the World Bank.

To ensure that young people have a voice in the process, the YEN created a Youth Consultative Group (YCG) and asked the major youth organizations to choose fifteen youth organizations to make up the YCG. IMCS-Pax Romana was chosen as to represent the student voice in the YCG. At the first YCG meeting in September of 2004, IMCS was chosen to be the secretary for the YCG.

In May, past IMCS President Budi Tjahjono, represented IMCS in the YEN meeting in Beijing, China. As Secretary, Budi was invited to sit on the podium in the opening ceremony, which was broadcast on Chinese national television. Prior to the Beijing meeting, Budi traveled to Indonesia, one of the lead YEN Countries, to help organize the meeting of the Indonesian YEN. Because of our involvement at the international level, IMCS-Indonesia, PMKRI, has been involved in the local initiatives by the Indonesian government.

On June 7th, IMCS took an active role in the International Labor Conference, by helping to organize the official side event on youth employment.

For more information, please contact:
imcswork@imcs-miec.org.

IMCS Speaks at UN General Assembly

UN Headquarters: Pax Romana (ICMICA-IMCS) was chosen by the United Nations to one of the active participants in the UN General Assembly Informal Interactive Hearings with NGOs, civil society organizations and the private sector (23-24 June 2005). As one of the active participants, Pax Romana addressed the General Assembly on the importance for civil society participation in the General Assembly and Security Council and the importance of youth participation in the UN system.

Africa



2005 started on a very high note for IMCS-Africa with the marriage of Jules Wahare, one of the Coordinators on January 15th.

HIV/AIDS Survey

For many years, IMCS has been addressing the situation of HIV/AIDS in Africa. Our aim is to train a big human resource base to pass on the message of “Take the test; know your status”. IMCS is in the process of conducting a survey to find out the special needs of each country.

The survey is still going on with a good number of countries responding. The project has created a good opportunity for the Pan African Secretariat to interact more frequently and more deeply with the National Movements.

Malawi and Mozambique

In January and February, Fr. Etienne, the Pan African Chaplain was able to tour Malawi and Mozambique for about 3 weeks. The main aim of the visit was to meet face to face with the students and chaplains to see how we can strengthen our movements there. For Malawi, it was very good because he made contacts with Fr. Sax who has agreed to act as the IMCS Chaplain before they get one officially. We are very grateful for that. Mozambique has also been very close to us yet very far from us because of the language difference; they speak Portuguese and so it has been difficult to keep up with them. However, last year Fr. Etienne learned some Portuguese and used the knowledge to renew our contacts in Mozambique. We hope for the best.

Sudan

In February, IMCS-Sudan organised a workshop on HIV/Aids. Team member, Mjomba, was able to attend and she was very touched by what she saw there. One of the observations was that the Church hierarchy is very involved in the activities of the youth, IMCS being one of them! This was very refreshing, especially noting that in any country where the church is involved, the movement prospers. The participants, about 30 of them were actively participating in the workshop, which was coordinated by the newly appointed

(by the Bishops Conference) Aids Coordinator Madam Sarah Nene, a former IMCSer.

Chaplains Workshop

Since 2001, the Pan African Coordination has been organising Workshops for IMCS Chaplains and those in tertiary institutions in all the sub regions in Africa, namely Eastern, Western, Southern and Central.

In May, IMCS helped organize a workshop for Northern African Chaplains in Morocco. This is a major breakthrough for us since we hope to use the opportunity to start and or strengthen the movements in the Islamic countries. We also hope to be able to have a workshop for Central Africa before the end of this year, since so far it is the only sub region where such a workshop has not been organised.

Southern Africa

Towards the end of May, IMCS organized a workshop on HIV/AIDS in Lusaka, Zambia for the Southern Africa countries namely Zambia, Zimbabwe, S. Africa and Tanzania. Following the workshop, Jules visited the movement in Zimbabwe to assess the situation and to try to develop ways in which we can help them.

Peace Units Program – Kenya (PUP)

The Peace Units Program was begun by IMCS in 2001 to train students in Kenyan universities in Dialogue and Active Non-Violence. We are happy because through PUP, IMCS-Kenya has grown very strong because of its involvement. We are also happy because IMCS-Africa has acquired a new face – that of ecumenism even if our roots are deep in the Catholic Church, since our entry point was “Faith- based groups” we have heard to organise several activities for students who are not Catholics so as to bring them on board. Finally, we are having more dialogue with principals and deans of the universities during the “Administrators and Chaplains Workshops” which we have very often. We hope this program becomes a model of other projects that we hope to have in Africa.

IMCS Pan Africa Secretariat

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Asia Pacific

Over the past few months, several special occasions led students, national movements and the IMCS Asia-Pacific region to reflect and re-energise the student community. Other events continued to bring students' concern to the sufferings and called them to greater international solidarity.

Celebrations

In 2004, several of the national movements in the region celebrated important milestones including **AICUF (All India Catholic University Federation)** which celebrated its 80th anniversary and the **SFCS (Seoul Federation of Catholic Students)** which celebrated its 50th Anniversary. 2004 also marked the **Golden Year (50th Anniversary) of the IMCS Asia Pacific Region** was celebrated on 25-26 October 2004 in Malaysia with the theme "Re-energised for the Dawn of a New Era of Struggle".

From Shock to Action

The **12/26 Tsunami disaster across the Indian Ocean** not only caused heavy sorrow around the world, but also generated a new strength through expression of love and action in solidarity. Immediately after the tragedy, IMCS national movements in the seriously affected countries including SCUSM in Sri Lanka, PMKRI in Indonesia, CUCT in Thailand and AICUF in India took active roles in the relief efforts. Other national movements such as CCSA (IMCS in Canada), MCSC (Malaysia) and SFCS (Korea) contributed and supported through fund-raising, solidarity message and awareness-raising activities. In Thailand, CUCT organised a work camp on "Student Volunteers: Tsunami Victims' Friends" from 15 March to 6 April 2005. In India, AICUF organised a national work camp on "Tsunami Rehabilitation" from 20 May to 5 June 2005. In Sri Lanka, the chaplains and students concentrated on the long-term counselling needs.

State of Emergency

In Nepal, a royal proclamation on 1 February 2005 placed the whole country under the state of emergency. The King Gyanendra dissolved the cabinet and took over the executive power by forming a government under his chairmanship. Such political crisis, however, did not put a stop to the student activities of IMCS in this country where there are only a few Catholics. As in previous years, IMCS organized a stall for fund-raising on Easter Sunday and

together with YCS Nepal, IMCS celebrated the Parish Youth Day on 23 April, in which activities of IMCS Nepal was evaluated.

Commit and Re-Commit

At the regional level, the **16th Pan Asia Pacific Assembly (PAPA)** gathered 63 participants including students, chaplains and animators from Bangladesh, Burma, Hong Kong, India, Indonesia, Japan, Korea, Macau, Malaysia, Pakistan, Sri Lanka, Thailand, Vietnam and the Philippines. Special guests were IMCS International Team member Kevin Ahern, IMCS Pan-African chaplain Fr. Etienne Triaille, FABC friends and Ecumenical partner students from the Netherlands. Held on 20-30 October 2004 in Malaysia with the theme "Alternative Globalisation, Students with Marginalised", it was a gathering to reflect and formulate together the general policy and orientation of the region in years 2005 to 2008.

ASYG

The 3rd **Asia-Pacific Students and Youth Gathering (ASYG)** brought a total of 104 delegates from 16 countries from the 6 EASY Net member organisations and some ecumenical movement partners together to learn and to be challenged on the need to work in solidarity on the pertinent issues of peace, justice and reconciliation. See pages BLANK.

Year of En-Gendering

On International Women's Day (March 8th), the region announced that the year of 2005 would be dedicated to as **the Year of En-Gendering**. This is a response to the increasing concern on gender issues among the Asia-Pacific national movements, and an inspiration from the AICUF First National Women Convention held from 29 December 2004 to 1 January 2005. It is expected that this initiative will facilitate the student community to reflect on the role of Women in all areas of life including home, workplace, Church and the society towards Women's Emancipation as a key to the true development in the Asia Pacific.

IMCS Asia-Pacific Secretariat

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Europe



Study Session on Human Rights Education

This year the theme of the European Coordination's Study Session was "Human Rights Education". 30 students from all over Europe and a representative from IMCS Malaysia participated in the event.

To introduce the concept of Human Right Education (HRE), the participants began by familiarizing themselves with the definition of HR. Prof Dr Peter Kovacs, Head of Department of International Law, Faculty of Law Miskolc University, Hungary spoke on "The legal instrument present for protection of HR".

The participants also looked at their role in the protection of HR in the society, school and Church. They continued to explore the theme in relation to the definition of HRE from the Council of Europe ("... educational programmes and activities that focus on promoting equality in human dignity, in conjunction with other programmes such as those promoting intercultural learning participation and empowerment of minorities").

Another important concept that was spoken was the concept of Human Right Educators, which ultimately is what all of the participants should become. To achieve this goal, students should acquire knowledge, skills and attitudes. Knowledge: the Human Right Educator should learn about HR; Skills: Human Right Educator should learn for HR; Attitudes: Human Right Educator should learn through Knowledge.

The students also reflected on the relation of Human Rights Education to Integral Education. The Session concluded with the participants developing concrete actions on HRE in their milieu. The European Team will work with the participants and find ways to engage them to put into practice the actions elaborated.

Visit to National Movements

After an analysis of the present situation, the European Team decided to organize a "massive" visit to the National Movements. Hopefully this will allow the Team to better understand the reality of each NM, their work, their main activities and their challenges and concerns. This will allow the Team to deepen the relationship between the NMs and the European Team and to better mobilize the

National Movements for future plans. In April, Renato visited Switzerland (JEC Suisse), Slovenia (SKAM/ZKS), Croatia, Hungary (KEFE), Romania (ASTRU-CLUJ), Greece (EKNE, EKFE) and Italy (FUCI and MSAC). In May and June Gediminas visited several of the other NMs. The reports of these visits will be available before the 2005 Committee.

Visit to the CCEE

On May 19th Renato Oliveira met with Council of European Bishops' Conferences (CCEE) in St. Gallen, Switzerland. The European Coordination presented the recent and planned activities and the objectives and the Orientation Paper on Integral Education. The CCEE presented their main fields of work (Catechesis, Vocations, Migrations and Media). An important area of focus for the CCEE is Ecumenism and the upcoming Third European Ecumenical Assembly (EEA3). The EEA3 is one concrete space for the European Coordination to collaborate with the CCEE.

Iberian Meeting

During the month of April, Gedi attended the Iberian Meeting, an annual meeting of the Iberian movements (MCE, JEC-Spain and MUEC) to reflect on their similar realities and to coordinate, if necessary and possible on common projects. The theme for this year's meeting was internationality and what it means.



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Latin America

Some Upcoming Events in the Latin America Region

May

- From the 15th to the 20th, Fr. Angel Saboya, the Latin American Regional Chaplain, will visit in Colombia the cities of Cali and Bogota in order to concretise some contacts we have there. Fr Angel will also visit the CELAM (Latin America Episcopal Conference).

June

- On June 11 the SLA will hold some workshops in Babahoyo, Ecuador and will meet with Mgr Victor Corrales in Riobamba. The workshops' aim will be leadership training within the Equatorian context.

July

- National Seminar of UNEC, Peru. Latin American Team member Cristian Lvanderos will represent the Secretariat and will lead an exposure program. He will also take the opportunity to visit the local group of UNEC.
- Workshop for young people , in Riobamba: This workshop is the starting point for the work in the Universities in Ecuador since the participants will be mainly possible future leaders of the different Academic centres.

August

- The Team will participate in a Theology Course from the 8th to the 12th, in Lima Peru held at the Bartolomé de Las Casas Institute.
- Many members will also participate in the World Youth Day.



MIEC-JECI Latin America Secretariat
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Middle East

The Middle East Coordination held their winter meeting from 8 to 10 April 2005 in Egypt. For the first time, a coordinator was present representing the United Arab Emirates (UAE).

The Coordination is busy preparing for the summer Study Session which will take place in Cairo, Egypt from July 22nd to 29th with the theme of Conflict Resolution. The Session will build upon last year's session which was held in Jordan. Students are expected to come from Egypt, Jordan, Lebanon, Palestine Syria and the UAE.

It is hoped that the session will provide an opportunity to help the student groups in Lebanon and Jordan which are seeking affiliation to IMCS.

IYCS-IMCS Middle East Coordination
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North America: CCSA



CCSA National Conference

From January 13th to 16th, the Canadian Catholic Students' Association (IMCS-Canada) organized their first national student leadership conference since 1999. The conference, with the theme "Upon this Rock," took place in Cap-de-la-Madeleine, Quebec. The conference drew 175 student leaders from around Canada and for the first time was organized in both English and French. CCSA plans to organize their next national conference in January of 2007.

Global Connection 2005

From May 3 to May 16, 2005, CCSA and CCCM sponsored its annual service program to Cuernavaca Mexico. This program gave students from around Canada the opportunity to learn from the poor and witness their faith. For the participants, this program serves as a classic reverse mission experience!

CCSA Regional Conferences Fall 2005

Atlantic—October 14-16
St Thomas University, Fredericton

Central—October 28-30
"We Have Come to Worship Him"
Kings University College, London

West—November 4-6
"We are called..."
St. Paul's College, Winnipeg

For more information, please visit www.cccm.ca.

CCSA Canada
17 Berkshire Crescent
Quispamsis, New Brunswick, Canada E2E 5Z2
Tel/ Fax: 506-849-4985 Email : rbenson@cccm.ca
www.cccm.ca

Movement to Movement Aid

At their national Conference, the NCSC (IMCS-USA) raised over \$3,000 in pennies for the efforts of IMCS Pan Africa to fight the spread of HIV/AIDS and CCSA (IMCS-Canada) took up a collection for the efforts of IMCS Asia Pacific in responding to the Tsunami.

North America: NCSC



National Leadership Conference

Building from the theme of the ICM, and the internationality of this meeting, the NCSC has grown in its international activity over the past few months. We were blessed to have Egbom Francis represent IMCS-Pan-Africa at our annual leadership conference over New Year's at Washington, DC. Our conference theme was entitled "Ask Me Why I Serve the Church!" and focused on how we are all called to be disciples, serving one another, the Church, and the Lord.

Study Session

Students from NCSC, CCSA (IMCS-Canada) and a delegate from Malaysia (IMCS-Asia Pacific) participated at this year's IMCS Study Session: Catholic Social Teaching: Women and Development. We encourage students to read the final statement that will be posted on the IMCS and NCSC Websites in order to become better aware of the growing need for appropriate and equal treatment of women.

World Youth Day

Planning for the twentieth World Youth Day, "We Have Come to Worship Him," has been in process since fall 2004. An ad-hoc committee

was created. Fifteen students, including two CCSA students, will be traveling with the NCSC sub-group under IMCS to WYD. We are excited to meet other IMCS representatives, as well as meeting our new pontiff, Pope Benedict XVI!

Catholic Student Week

The National Catholic Student Coalition is excited to announce that 2005 is the inaugural year of Catholic Students' Week (CSW)! The last week of September each year is the time during which CSW will take place. This year's theme and the daily programming suggestions will be sent to IMCS movements in the near future, and resources will be available through IMCS and NCSC, providing ideas for your local community to partake in CSW. Any questions on this new, Catholic student-oriented event may be sent to ncsc_irc@catholicstudent.org or ncsc_program@catholicstudent.org. We look forward to hearing about your CSW plans for this year!

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Upcoming Global Events

International Youth Day: August 12th

Please visit the UN Youth Website for more information: www.un.org/youth.

Special Summit on the Millennium Development Goals (September 14th - 16th)

From September 14th to 16th, the heads of state of most of the world's governments will be gathering in New York for the Special Summit on the MDGs. The Summit will review the progress made in the implementation of the MDGs since 2000 and will look ahead as to what else needs to be done. IMCS plans to organize an event for students in New York at the time of the Summit.

UN General Assembly Review on Youth

In the first week of October, the UN General Assembly will review the global situation of youth on the 10th anniversary of the World Program of Action on Youth. IMCS will participate in this meeting and the side events for youth NGOs. For more information, visit: www.un.org/esa/socdev/unyin/index.html.

IMCS International Formation Session

From October 4th to 11th, IMCS will organize an international formation session and an international consultation in New York in relation to the UN General Assembly on Youth. The session will bring the different regional coordinators of IMCS together to examine the commitments made at the Millennium +5

Summit and the UN General Assembly and to reflect on the global reality of IMCS.

WTO Ministerial Conference

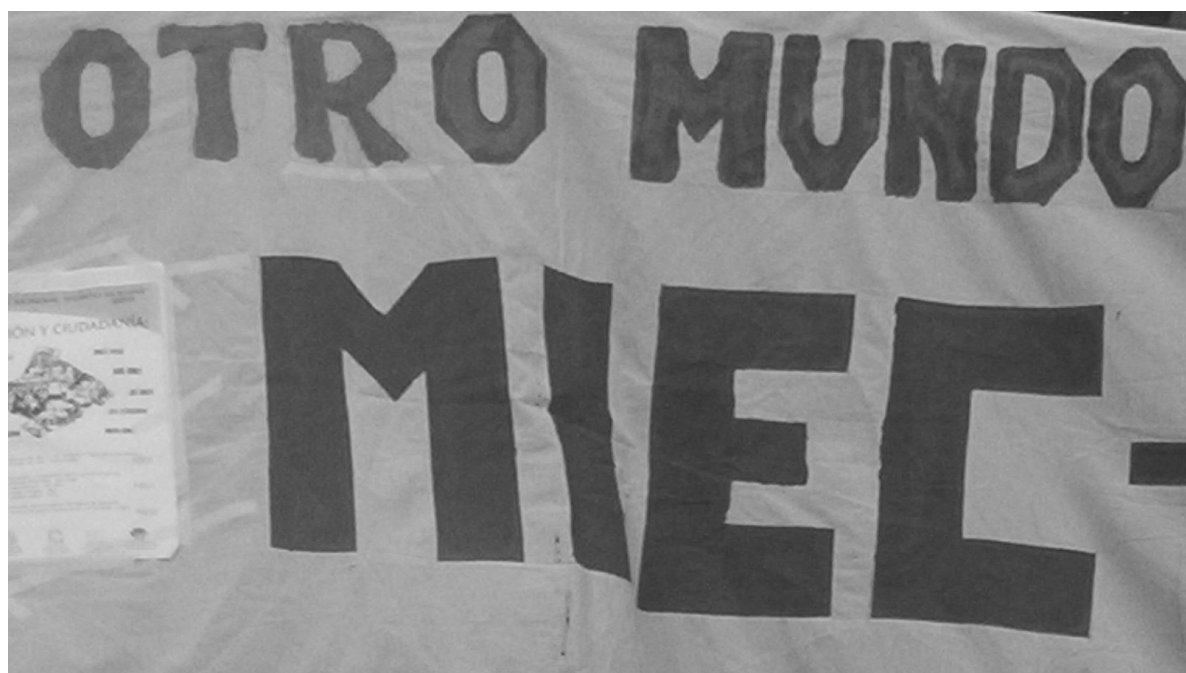
From 13 to 18 December, finance ministers and other leaders will meet in Hong Kong, China for the Sixth WTO Ministerial Conference.

Among other negotiations, the Conference will discuss the inclusion of Education as a tradable commodity. In response, the Asia Pacific Region of IMCS is leading the efforts of IMCS to say no to the privatization of education and to not make it a good.

As part of this effort, IMCS Asia Pacific together with other Asian organizations formed the International Students and Youth Network on WTO (ISYNOW) in December 2004 with the banner: **"WTO Out of Education: Asserting our Rights to Education and Work!"** IMCS will be present in the civil society events organized in Hong Kong.

All national movements are encouraged to learn more about this key issue and continue the struggle to keep education (including higher education) as a basic human right.

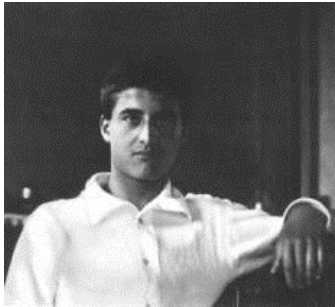
All Catholic student groups are urged to take part in IMCS' global campaign on the MDGs by organizing an event in the month of September on the MDGs.



Views of the Past

Blessed Pier Giorgio Frassati: A Student of Faith and Action

Kevin Ahern, IMCS International Team



This July 4th marked the 80th anniversary of the death of one of IMCS's early leaders, Pier Giorgio Frassati. Frassati, an active member of the Italian federation of IMCS, the FUCI, was a supporter of IMCS-Pax Romana at the global level.

Upon entering university to study engineering, Pier Giorgio joined the local Catholic students' club and the FUCI. At the end of the First World War, FUCI was one of the national Catholic student federations that participated in the foundational Congress of IMCS-Pax Romana in July of 1921 in Switzerland. The following month, IMCS-Pax Romana organized a study session in Ravenna, Italy in conjunction with FUCI's National Congress. At the Session, Pier Giorgio made an impact on the other delegates, especially with his strong call for Pax Romana and FUCI to address the problems of the workers. His passion for hope for peace was evident to those around him. The Austrian representative to the Session, Miss Schwan wrote to him: "You carry the Pax Romana not only in your mouth but also in your heart."

He believed that as Christians, we should not only work for peace but should be hopeful that peace is possible:

"I think peace will be a long time coming. But our faith teaches us that we must always keep on hoping we shall enjoy it one day. Modern society is wracked with the sorrows of human passions and is moving away from any ideal of love and peace."



For Pier Giorgio, IMCS-Pax Romana, as a global movement of students committed to building a better world was a hope for that peace. In a letter, he wrote: "If all peoples were to have the inner spirit, Pax Romana would bring peace and justice."

As a committed peacemaker, Frassati was a supporter for the predecessor to the United Nations, the League of Nations. His sister recalls how:

"One morning in 1919, Pier Giorgio went down into the piazza wearing his Goliard beret [a beret of medieval origins that student wore, with different colour representing each faculty] and shouted: "Viva Wilson!", a reference to the American president who raised such hopes for lasting peace with...the League of Nations."

After the Study Session and FUCI Congress, Pier Giorgio and other Fucini (members of FUCI) traveled to Rome for the fiftieth celebrations of Italian Catholic Youth. As part of the celebrations, the participants formed a procession to the tomb of the Unknown Soldier when they encountered the Italian royal guards. The guards violently clashed with the youth and many of them, including Frassati were detained by the police. During the detention, Pier Giorgio led the others in an act of prayerful civil disobedience.

One of the most defining features of his short life was his commitment to his faith. He was able to see God in all things and people around him especially in nature and in the poor. For Pier Giorgio nature, especially the mountains were an important element in his spirituality. He loved to go hiking and skiing with his friends. In one letter he wrote:

"Every day I love the mountains more and more and if my studies allowed me I should spend entire days in the mountains contemplating in that pure air the greatness of the Creator."

For Frassati, it was his faith that inspired him to action. In 1923, he reflected on how the Eucharist compelled him to action with the poor: "Jesus comes to me every morning in Holy Communion: I repay him in my very small way by visiting the poor."

At the age of 17, Pier Giorgio joined the Society of St. Vincent de Paul and committed himself to serving the poor and the sick. While in university, he would quietly visit the sick and the poor on a regular basis for it was in these actions that he discovered Christ: "All around the sick and all around the poor I see a special light which we do not have."

For the rest of his life, he lived this commitment. In June of 1924, while preparing for final exams, he contracted polio from the sick that he visited. As he lay in pain the night before his death, Pier Giorgio's concern was for one of the poor men who he helped. Sadly, just short of graduation on July 4th, 1924, Pier Giorgio Frassati died in his family home in Turin, Italy.

On May 20th, 1990 Pope John Paul II beatified Pier Giorgio, whom he called the "man of the beatitudes."

"I wanted to pay homage to a young man who was able to witness to Christ with singular effectiveness...I felt too, in my youth, the beneficial influence of his example, and, as a student, I was impressed by the force of his Christian testimony"

Pope John Paul II at the tomb of Pier Giorgio Frassati in 1989

In April, the International Team visited Wanda Gawronska, the niece of Pier Giorgio at the office of the Associazione Pier Giorgio Frassati in Rome. For more information visit : www.piergiorgiofrassati.org



Student Participants at the Pax Romana (IMCS) Study Session in Ravenna Italy in 1921. Blessed Pier Giorgio Frassati in the upper right corner.



Catholic Student Center Honors Frassati

Inspired by his legacy, Catholic students at the University of Toronto in Canada have honored the memory of Frassati by dedicating a stained glass window in the St. Thomas Aquinas Chapel of the Newman Centre to him. The window depicts Frassati in the mountains.

Reflection

Straight-Talking

Zobel Behal, IMCS International Team



(Original in French)

Several events over the past few months that have been brought to our attention or where we have been involved have provoked this reflection. We can mention firstly, without any chronological order, a letter received from a student, a member of IMCS, living in Kivu, in the eastern part of the DRC,

which has been wracked by civil war for many years, resulting in incalculable destruction at all levels. Secondly, a strike by Cameroonian university students demanding improved study conditions, during which several of them lost their lives. Thirdly, testimonies of some of our student members in Latin America, during our workshop organized during the World Social Forum in Porto Alegre(1). And finally, two consultations that we attended, one with the World Bank on non-formal education in Washington and the other with UNESCO in Paris on Higher Education.

We might wonder what link could exist between all the above-mentioned events. But when we observe them more closely, we realize that they highlight, at the same time, the poverty endured by students in the universities as well as the challenge and importance of our mission within the university milieu.

Poverty: a universal reality but with diverse experiences in different universities

Those who have had the opportunity to visit some universities throughout the world or who have an interest in what is happening there, could not have avoided experiencing the “cry” of the students. Very often it is the only way for them to express their rejection of, or dissatisfaction with the increasingly degrading conditions under which they have to operate during their studies. Almost everywhere, they are the same reasons that push students to “take to the streets”: high tuition fees, dubious reforms dictated by the market, depersonalisation of knowledge... We can recall the strikes organised lately by the students in Canada or in France, to mention only a few.

It is, nevertheless, necessary to note that the crises in universities take on different shades according to the geopolitical zones. Thus, in countries of the so-called South, the reality is sometimes more chaotic in the sense that even the minimum is seldom guaranteed. That is not surprising when we know that the university is only a reflection of a society which has been infected by exogenous and endogenous elements.

Today, as in the past, the university in several of these countries is feeling the repercussions of the suicidal policies which these “fragile States” have to apply under the orders of the international financial institutions. Under pressure to repay, for example, their unjust and interminable debts, the governments, in order to survive, very often cut down on their social commitments and obviously to the university. This situation is all the more incomprehensible as the countries which fear the total and unconditional cancellation of this debt are themselves renowned for making questionable expenditures. How should we react when it is known that the world military expenditure reached 1035 billion dollars in 2004 whereas aid targeted for development barely exceeded 78 billion? (2). When we know that 89% of the weapons which circulate in the developing countries which are at war, like the DRC, come from countries of the G8, one cannot but be troubled.

Also since the balance of power is unfavourable for them, these States, with their universities, are generally disempowered from being real players. The education systems, which have not always succeeded in dusting off the vestiges of colonialism, are notable for their disconnection from local realities. The students receive an imported academic formation, which often has answers for everything except the immediate needs for the sustainable development of their countries. It thus appears that, their passage through university transforms them into reproducers of systems which underdevelop more than develop their countries. We can see this by observing the attitude of leaders towards their countries at the end of their studies. The other dimension of the problem of the university is precisely about those who hold the reins of the State. Their lack of vision and of a sense of the real general interests impinges on the

harmonious functioning of the universities and sharpens the tensions and social injustices already present.

In the face of all this, all the events mentioned at the beginning help us to maintain a hope in the possibility of reversing the current tendencies. Many efforts at participation along these lines are being made by organizations like ours. More than in the past, in collaboration with others, IMCS must become more involved in the current transformations instead of simply complaining.

Actions of the international student groups, a source of hope

The value of organizations like IMCS is that they are promoting different values and goals, which will bring about a free world, in solidarity, where all people can live in dignity and use the resources of the earth with responsibility to build a better future. Our contact with the student members of our movement in Latin America at the time of the WSF made us feel that they are completely won over by this ideal. One could feel the same concern in the student strikes on the campuses. A slogan that motivates them is: "There are alternatives!".

To conscientise students to have a knowledge of the challenges of their time and their milieu - such is our mission. This is done through a non-formal education that, without engaging in competition with the institutional and formal system, reveals its limits in order to complement

them. It is an action which helps students themselves to find alternatives. It goes without saying that this is a salutary but long-term process in which it is impossible to see the results in the short-term, since the ideas and convictions that need to be changed are so deeply rooted.

One strategy to reach our goal is to turn our groups into spaces for learning and practising citizenship. The social fabric is thus constructed through an exchange between equal people without the imposition of an individual upon others.



(1) Cf "Students' reflections after the WSF 05 », by IYCS and IMCS International Teams, (April 05)
 (2) See the last report of International Institute for Peace Research (Sipiri)

We need your help us to help students!

Why Support IMCS at the International Level?

- As a student movement with the majority of members in Asia and Africa, IMCS cannot depend upon its members for self-financing.
- By supporting IMCS, you help in the development of holistic and critical future leaders in the Church and in the world.
- Supporting IMCS helps give hope to hundreds of thousands of students who depend upon their Catholic student communities.

- By helping IMCS, you help give students a voice at the national and international levels.
- With your support, IMCS can help develop better resources to help students integrate their faith and life.
- In supporting IMCS, you help in the promotion of human rights and justice and peace.
- Supporting IMCS helps in the renewal of the global Church.

Donations to support IMCS can be made by check or bank transfer. Please contact the International Team for information about Tax Deductible donations and bequests.

MIEC-Association, 171 rue de Rennes, 75006 Paris, France. Bank account with BNP-Paribas, 169, rue de Rennes, 75006 Paris, France. IBAN no. FR76 3000 4008 0900 0214 2103 812. Swift code (BIC) BNPAFRPPPRG.



IMCS in the World

Full Members

Correspondent Members

	Full Members	Correspondent Members
Africa	<p>Benin: Emmaus community Cameroon: MIEC-Cameroon DR Congo: MIEC DRC Ethiopia: IMCS-Ethiopia Ghana: IMCS-Ghana (Pax Romana) Kenya: IMCS-Kenya Madagascar: MIEC-Madagascar Malawi: University of Malawi Catholic Student Association (UMCSA) Namibia: Catholic Students Association of Namibia (CSAN) Nigeria: Nigerian Federation of Catholic Students (NFCS) Rwanda: MIEC-Rwanda Senegal: Coordination des Étudiants Catholiques de Dakar (CECD) South Africa: Association of Catholic Tertiary Students (ACTS) Sudan: IMCS-Sudan Tanzania: IMCS-Tanzania Togo: MIEC-Togo Uganda: IMCS-Uganda Zambia: IMCS-Zambia Zimbabwe: National Movement of Catholic Students (NMCS)</p>	<p>Botswana Burundi: MIEC Burkina Faso Congo: MIEC Côte d'Ivoire Guinea Equatorial-Guinea Eritrea Lesotho Mali: MIEC Niger Tunisia Swaziland</p>
Asia Pacific	<p>Australia: IMCS Australia Bangladesh: Bangladesh Catholic Students Movement (BCSM) Hong Kong: Hong Kong Federation of Catholic Students (HKFCS) India: All India Catholic University Federation (AICUF) Indonesia: Union of All Catholic Students of Republic of Indonesia (PMKRI) Myanmar: Myanmar Young Catholic Students (MYCS) Malaysia: Malaysian Catholic Students Council (MCSA) Pakistan: IMCS Pakistan South Korea: Seoul Federation of Catholic Students (SFCS) Sri Lanka: Sri Lanka Catholic University Students Movement (CUSM) Taiwan: Chinese Catholic University Students Association (CCUSA) Thailand: Catholic Undergraduate Center of Thailand (CUCT)</p>	<p>Japan Macau: CA UMAC Thai-Burma Border: Nepal: IMCS Nepal Vietnam: HMCS</p>
Europe	<p>Austria: Katholischen Hochschuljugend Österreich (KHJO) Catalonia: Moviment d'Universitaris i Estudiants Cristians (MUEC) France: Mission Etudiante Catholique de France (MECF) Germany: Arbeitsgemeinschaft Katholischer Hochschulgemeinden (AKH) Greece: Enosis Katholikou Fititon Elladas (EKFE) Italy: Federazione Universitaria Cattolica Italiana (FUCI) Malta: Moviment Kattoliku Studenti Universitarji (MKSU) Portugal: Movimento Catolico de Estudantes (MCE) Slovenia: Skupnost Katoliške Akademishehe Mladine (SKAM) Spain: Juventud Estudiante Católica (JEC) Switzerland: Jeunesse Etudiante Catholique (JEC)</p>	<p>Croatia: POMAK Hungary: KEFE Lithuania: ATEITIS Luxembourg: JEC-Sup Poland: Drum Bun Slovenia: ZKS Ukraine: OBNOVA</p>
America	<p>Bolivia: Movimiento Universitario Cristiano (MUC) Chile: Asociación de Universitarios Católicos (AUC) Ecuador: Juventud Estudiante Católica (JEC) Peru: Unión Nacional de Estudiantes Católicos (UNEC)</p> <p>Canada: The Canadian Catholic Students' Association (CCSA) Québec: Jeunesse Étudiante Chrétienne (JEC) United States: The National Catholic Student Coalition (NCSC)</p>	<p>Cuba: MECU Dominican Republic: CEC Haiti: JEC</p>
M. East	<p>Egypt: Action Catholique Jeunesse de l'Egypt (ACJE)</p>	