

# Pax Romana Journal

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Fundação Cuidar o Futuro





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Photos: Roger Viollet (Cover), Berkeley Galleries - UNESCO (p. 21).

Cover: Chandelier-mask with six candles, in copper, made by craftsman of sixteen years in Haute Volta, inspired by an ancient Baoulé mask. This mask had become the symbol of the Assembly to have been held in Tioumliline.

## Comment

"1960 will be somewhat of an African year for Pax Romana" — these words were written in Journal No. 3 this year. It would perhaps have been wiser to say that the African problem — and especially the urgency of the lay apostolate among men of African culture — is a matter of crucial importance for Pax Romana and that it will remain so for many years to come. So, we would have been nearer the truth. For, as for the African year, man proposes . . . and circumstances decide.

The first step — chronologically speaking — in the African activities of Pax Romana this year was to have been the Plenary Assembly of the Movement of Intellectuals at the Monastery of Tioumliline, Morocco. It is not easy to write thus in the past conditional about a project for which we had prepared with such enthusiasm and joy. After the success of the Manila meetings among both students and graduates, we had thought of starting a similar drive in Africa. This time it was to be in two parts; the Assembly of Intellectuals in Tioumliline, and the Pan-African Seminar for students in Leopoldville. But we cannot expect the "Manila success" for all meetings. We have had to give up Tioumliline without a battle. And as for the Seminar at Leo — God alone knows if it will take place there this year, and not elsewhere next year.

One thing is certain: the needs of the intellectual apostolate in Africa will hardly diminish this decade. Pax Romana realises this and she will try by every means possible to carry out the apostolic mission with which she is charged.

To start with, the students are doing their best to hold the Leopoldville Seminar on "The African Student and his People" on the fixed date — at the Catholic University of Lovanium which is about to open its doors for the new academic year and which is keeping its invitation to IMCS open — if the political situation allows.

The graduates too refuse to give up their plans for Africa. Unfortunately the Tioumliline Assembly had to be abandoned after the Minister of Information of Morocco gave a speech in which he spoke out strongly against any confessional meetings of Christians in an Islamic country. This did not imply ipso facto interdiction of the Assembly. But not wanting to create difficulties for our hosts, the Benedictines of Tioumliline, nor generally for the Church in Morocco, we had no alternative but to cancel the meeting. The Council of ICMICA ratified this move, this painful sacrifice. But it decided to organise in 1961, somewhere in Africa (why not in Nigeria or Tanganyika?) a regional meeting on a similar subject: The Role of the Christian Intellectual in the Construction of Africa.

We know that all the members, all the friends of Pax Romana will help by their prayers and their personal support. No matter to what country, to what profession we belong, we are each one of us personally responsible for our brothers in Africa.



# The Church and Nationalism in Asia

by Prof. Raul Manglapus



The quick, dramatic and often violent eruption into states of African and Asian territories which but a short while ago were governed by the West is the focal point of world attention today.

It is the paradox of the times that the seemingly anti-Western nationalisms of Asia and Africa have been led by intellectuals inspired by Western ideas of constitutional democracy. Now these Western institutions were built on the basic Christian concepts of a social order, of the natural law that prescribed inalienable rights for man, of government authority coming from the governed, though ultimately from God.

Ideas of freedom it has been said need not be imported by a people. They are home grown everywhere in the hearts of men. Before Western ideas were absorbed by Asian intellectuals, before Europe conquered the Orient, there

were free communities all over Asia and words denoting freedom were found in every Asian language. But the art of constitutional democracy, which is the vehicle of Asian nationalism today, had to be learned through experience, through education and through the adoption of basic and guiding principles. Thus although we Filipinos have a Tagalog word "kalayaan" which means exactly freedom, we have no other word but the Spanish, and ultimately Greek, *democracia* to describe our constitutional system.

The avowed and burning objective of Asian nationalism today is the lifting of Asian's millions to a level of life worthy of the dignity of man. Mark that it is dignity and not merely equality that is sought after. Equality is inadequate because this shibboleth has not satisfied the masses who have indeed found

equality with political independence — but equality in poverty and destitution. Dignity is better. It embraces legal equality and something more — the enjoyment of the fruits of the earth to an extent which will enable the citizen to keep his human dignity, to rise above the level of the irrational beast or the bare vegetative existence of the plant.

Four centuries ago, the Filipino learned why. He found the reason in the questions and answers of a little booklet called the 'Caton Cristiano'. This booklet was in later years much maligned as an instrument of a backward system of education that "brutalised rather than humanised the Filipino". The maligners would have preferred that he had been given a guide to better agriculture or a primer on parliamentary procedure. True, the Caton did not teach the Filipino the details of representative democracy. But it did teach him other important things — like the basis for the dignity of man which is the beginning of democracy. One of the questions asked "What is Man?" and the answer said "Man is a creature made to the image and likeness of God".

I doubt whether any other idea could have shocked the Filipino more quickly into a realisation of his true worth as a man.

He who had worshipped the trees, the sun, the sky, the spirits — to all of which he felt himself an inferior being, before whose law, or perhaps more accurately, before whose caprices he was a helpless and absolute subject — this man suddenly found himself a creature in the image of his Creator, a participant in the likeness of an almighty but merci-



*Born in 1918 in Manila, the son of a Congressman, Raul Manglapus attained his B.A. and LL.B. degrees at an early age. During the war years he was arrested by the Japanese and court martialed but he escaped and joined the Hunter Guerrillas and was later awarded the Legion of Honor. After several years as correspondent and columnist he was appointed Professor of Constitutional Law at*

*the College of Law, Manila Athenaeum, and after six years became Under secretary for Foreign Affairs. He is frequently invited abroad and has addressed the Committees on Foreign Relations in the United States and Australia as well as numerous official organisations in Asia.*



ful God. What more compelling reason for seeking relief from subhuman existence, for driving towards a just share in the fruits of the earth? Is it any wonder that fully fifty years before the fruition of other Asian nationalisms, Filipino intellectuals succeeded in persuading their people to a successful national revolution? The common man followed the intellectual because he knew, he had already been taught in its simplest but most impressive terms what the intellectual had elaborated for himself in the cultural centres of Manila and Madrid but had earlier learned from the same sources, the 'Caton Cristiano': "We must secure liberty by making ourselves worthy of it, by exalting the intelligence and the dignity of the individual, by loving justice, right, and greatness, even to the extent of dying for them".

This Christian concept of the dignity of man, whether in its original Catholic form, whether interpreted by the Catholic, the Anglican, the Presbyterian missionary, whether incorporated consciously or unconsciously in the writing of secular political scientists, found its way into the minds of intellectuals everywhere in Asia. It thus provided the basic philosophy for revolution not only against indigenous absolutism such as the revolt against the Caliphate in Turkey and that against the Chinese monarchy led by the Christian Sun Yat Sen.

But the most interesting study on the question of Christianity and Nationalism is to be made right here in this country. This is so because of the almost thorough christianisation of our people in contrast to the rest of Asia.... While Britain and Holland came to Asia simply to trade, Spanish colonial policy was somewhat more elaborate. The Spaniards came for three things. God, Gold and Glory. Pursuing the same vigorous missionary action that transformed South American culture and civilisation, the Spaniards succeeded in making Catholicism a truly Filipino religion, a task for which the political structure which they erected on these islands was both an advantage and a hindrance. The system by which municipal authority was given to the Spanish parish priest naturally discouraged vocations to the priesthood among Filipinos who were not to be

vested with governmental authority. We may go so far as to say that for this reason the Spaniards themselves, while sincere in their desire to christianise every Filipino, failed at least openly to encourage too many Filipino vocations. They thus were making their task of christianisation harder for themselves since, unlike the religion of Islam, Catholicism requires ordained ministers to spread its word and perform its sacramental functions.

In spite of this, Spain succeeded in performing in this country the universal mission of Christianity — that of making itself incarnate in every culture of the world. While in many places of Asia, Christianity remains a foreign faith, here it has become our own, it has enriched our earlier culture without destroying it and has permeated every aspect of our daily lives.

The permeation has been so complete that even the religious architectural art introduced by the Spaniards became distinctly Filipino. A group of young artists have recently established that the churches in Northern Luzon are not just Spanish but Ilocano baroque born of local genius and fashioned with local materials, a distinctive style influenced but not entirely derived from European form.

National attitudes towards truth and goodness, towards law, towards justice, towards womanhood became Christian Filipino attitudes distinct from those in our geographical milieu. I might illustrate this by repeating a story which I told after returning home in 1956 from addressing the Asian Conference of Junior Chamber International in Singapore:

"Just two weeks ago at Singapore, I was approached by a distinguished Indian lady resident of that city, after I had delivered a speech on Asian emancipation. She said smilingly but earnestly, 'You men are always talking of Asian emancipation. What about getting started on the emancipation of Asian women?'

"It was a crowded reception and I was shoved away from her before I was able to make a serious answer. But I was prepared to answer that it did not occur to me to mention the subject in my

speech because the emancipation of women is something that we have taken for granted in this country for a long, long time. For the distinguished lady was referring not so much to the enfranchising of women — which of course we have had here since 1936, — but the rescuing of women from the category of chattel and their enshrining in their proper pedestal in the home. That is something we have had here for centuries, inspired by the tenets of our Christian Faith".

This then is the manner in which Catholicism influenced the development of our nationhood. True, there were those Spaniards and over-zealous hispanophiles who believed that the Filipino had first to be hispanised or at least europeanised before he was to be christianised, a notion that has been repudiated with finality by Rome in the rather belated restoration of the practice of adopting Asian non-religious rites into Catholic services. But in all, the Catholic effort resulted as early as the middle of the nineteenth century in a sense of distinctness and oneness among our people, which in the end enabled the intellectuals of that period to make use of the diffused spirit of reform which had manifested itself in scattered rebellions of former periods in one national movement which was finally successful.

This national movement was anti-clerical, that is, hostile to the Spanish clergy. This had to be since the Spanish cleric was himself a government functionary. Thus the propaganda of the revolution, following the new established pattern of war propaganda, had, for maximum effectiveness, to emphasise his human faults, of which there must have been, in fact, many, and underplay his virtues, of which there were more. But the irrefutable proof that Philippine nationalism is Catholic lies precisely in this, that while the revolution against Spain was hostile to the Spanish clergy, it never developed to be truly anti-Catholic. The Aglipayan schism was partially successful only in the region from which the founder himself came. And it was by only one vote that the Malolos Constitution missed becoming the charter of a republic in which the Catholic Church and the State were united, a situation which



even the most devout Catholic would not want to bring about today.

The reason for all this was of course simply that Catholicism had ceased to be just the religion of the state. It had become the religion of the people.

This Church that has provided the *raison d'être* for sound nationalisms in the Western and Eastern worlds is now charged with being incapable of supplying the answer to their current demands and aspirations. The nations, old and new, want higher standards for every one, a bigger share of the goods that are made of the fruits of the earth. Asian communists say that religion is the opium of the people and American communists have fashioned an even snappier charge — that the Church offers nothing but “pie in the sky when you die”. We are told that the colonial mind is perpetuated by priests who tell the faithful to “suffer everything on earth to get a higher place in heaven”.

That Christianity is out to save souls is true. It is truer to say that it is out to save men, that Christian salvation does not come as a reward after death but begins right here on earth, and heaven is its final fulfilment. It is the mission of the Christian church to guide it towards its eternal destiny. The Church has no detailed economic plan for the uplift of specific human communities. But it does offer principles and objectives which form the citizens' conscience and provide for the proper guidance of statesmen, lawmakers, civil leaders, trade unionists, business executives, and yes, economic planners.

“It is our will” said Pope Benedict XV, “that priests consider it as one of their duties to give as much of their life as possible to social science and social action, by study, observation and work . . . . Let no member of the clergy suppose that activity of this kind is something foreign to his priestly ministry because the field in which it is exercised is economic. It is precisely in this field that the eternal salvation of souls is imperilled”.

In Quadragesimo Anno, Pope Pius XI laments class war and exposes the evil of economic individualism. On the other hand he condemns the tyranny of unmitigated state socialism and proposes instead the principle of subsidiary func-



*Pava Cathedral (Ilocano-baroque)*

tion, that is, that the State has no right to control over activities which can be justly and effectively carried out by subordinate voluntary bodies, with the supreme goal always the common goal of all.

In this and many other forms does the Church answer the legitimate demands of nationalism. And thus does it respond to the drive towards the enjoyment of God's gifts by all.

But if nationalism can be sound, it is also inherently divisive. And so if its soundness is to be preserved, this divisiveness must be at least minimised, since, being inherent, it cannot be totally eliminated. The solution is to infuse into it the sobering strain of internationalism. The peoples of the world must be shown that it is possible to be nationalistic and still believe in international action. Even the communists while making use of nationalism for their ends will sing the “Internationale”.

Indeed it is not only possible to be both nationalistic and internationalistic: today it has become impossible to achieve the necessary ends of nationalism without international cooperation.

But for international cooperation there must be peace. And the kind of world

peace that is required today is not the Pax Romana imposed on the limited known world by Roman legions nor a Pax Brittanica brought about by the vigor of trading companies and the power of invincible navies. We do not seek the soulless order of a Pax Sovietica. Nor, I am sure, are we anxious for a Pax Solum Americana.

It is this Pax Romana, the spirit of peace, understanding and love that we seek, this spirit where Christians find a fresh understanding of those of other faiths and of each other. This is the kind of peace in which true nationalism can thrive and seek its ends.

As for us Filipinos, we have our own kind of internal peace to provide us with the setting for future achievement. It is the peace that came to the Filipino soul four hundred years ago, not by the so-called “discovery” of this archipelago by the Conquistador, but by the more genuine discovery of the truth of Christ by our people. All this, together with our own genius and other things such as our American constitutional experience, have given us what Toynbee calls an optimism that is found nowhere else in this part of God's world. It is thus, peaceful and optimistic, that we now proceed to pursue the destiny of our Christian nationalism.





# KOREA

## 2: AFTERMATH

by Fr. Sye Ki Ho

The crisis begins now. There are not enough politicians and professors with a profound knowledge of philosophical principles. And as freedom is now granted to everyone, elements which were muzzled under Syng Man Rhee such as anarchists and leftists (with a sister party in Japan), have now come into the open. They have solutions ready which can be realised immediately and in a practical manner. Positivists too, products of American Colleges, are trying to put their ideas into action. Two examples: a week ago a daily newspaper started to promote the teachers' "Workers" Syndicate, and indeed this syndicate has been created already in several schools. Their line of thought is this: we teachers are technicians; we transmit technical or scientific knowledge to others; in the past the teacher was also an educator, nowadays teachers are scientists selling their products to others.

The philosophical background to this is Marxism. The daily which promotes such a philosophy is a so-called Catholic paper.

The second example of new ideas and influences: during Rhee Syng Man's time artificial birth control was illegal. Secretly contraceptive pills were sold and secretly abortions were carried out everywhere. Now this is done in the open. One of the most important monthlies of Korea, "Sassabggae", ("Field of Thought") published in its April 1960 edition a special issue for the promotion of birth-control in Korea. The four contributors were University professors and a government department official. A daily paper, too, issued a whole page on birth control from material provided by the Seoul Office of USIS (U.S. Information Service). All these ideas now gaining influence do not originate

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in Korea; they are introduced into Korea by persons who studied abroad or by literature coming into the country.

Until now the greatest influence has been that of the United States both because of the close collaboration of Rhee Syng Man's government with this country and because of the presence of the American Army in Korea. But now the doors are opening to Japanese influence — which was proscribed under the last government. Thanks to the long Japanese domination all Korean adults are able to read Japanese books. The Japanese language is also the easiest to learn for the Korean because of the similarity in grammar. Soon the Japanese book market will open its treasures to Korean cities. Well, Japan is technically the most advanced country in Asia but at the same time, of all the people in Asia, the most materialist in thought. Materialist ideas are predominant in Japan and these will penetrate en masse into Korean intellectual and student milieus in the near future.

The younger generation no longer has Buddhism of Confucianism in mind, but Schopenhauer, Hegel, Sartre. There are still some five thousand buddhist monks

## 복귀의 날 복귀의 날

in Korea. They try to renew the religious life of the people, but in vain. They lost their influence on the people when, under Japanese pressure, many of them began a marital life. Actually there is a feud between those who are living as real monks, and those who have a family, each claiming domination in the religious field. Of some 200 small buddhist monasteries (each with three or four members only) in the Taegu area, there are only five monasteries with celibate monks. The forms of traditional social life are still impregnated by the prescriptions of Confucius — because it is a tradition of forms Confucianism is still in vigor. While in the country little alternation has taken place, the mentality is completely changing in the cities. The patriarchal system is disappearing. Marriage customs could be those of some town in the United States. There is no Korean style in architecture; the architects profess the international style and imitate what they happen to lay their hands on. The same holds for musicians and in other fields.

Where does the Catholic Church stand? Where are the Catholic laymen and what are they doing?

The major part of the 420,000 Catholics of South Korea are more or less recent converts. In the last ten years the number of Catholics has doubled. The most active vicariates have about 10,000 conversions a year. Teachers, doctors, students, workers, farmers,

children — they all come and ask for instruction. I personally started a catechumen class for University students a month ago. I started with three students — now there are 15 already. And I am not the only priest having students as catechumens in this town. A Korean refugee from North Korea started to preach the gospel on the Ullongdo Island at the request of the Bishop of Taegu, who had no priest to send to this island where 17,000 people live. This one lay man has converted 1200 people and has about 1000 more catechumens under instruction. It is not the priest who goes on the roads to meet the people in order to teach them the Gospel. The converts bring their friends to the priest. Kim Callisto, a third year student at the University, was converted two years ago; now he has 15 fellow students under instruction. Each parish in a village has ten or fifteen mission stations where catechumens are ever increasing, if regular instruction can be given.

There is no other country, no people in the whole of Asia where so many conversions are going on. If the age of the Church in a particular country would be counted according to conversions, one could say that the Church in Korea now has its Pentecost. For a long time there was no chance for a Korean to become

Christian. While missionaries had already penetrated into China and Japan several hundred years ago, they ignored the Kingdom of Korea at that time. Not a single missionary entered Korea. But Korean scholars heard about the new religion, and on the occasion of a journey to Peking, in 1793, they discovered there Chinese books about the Christian religion. Back in Korea, these scholars meditated on their books about Christianity, started to live as Christians, and when another deputy came back from Peking as a baptised Catholic, they went on to preach and to baptise. When, several years later, the first priest, the Chinese priest Fr. Chou, came secretly to Korea, he found more than 3000 baptised Christians. From that time on, with rare interruptions, the Church has been persecuted as it was in Roma during the first centuries and there have been many thousands of martyrs. The year 1945 brought to an end the Japanese domination (and oppression of the Church) and opened a new era of persecution in North Korea. There are no more priests in the North. The Catholics there have to live without the Sacraments. We have no relation whatsoever with them. But in the South the Church is flourishing.

Somebody once said, that he is wondering why there are no mass-conversions in modern times. The reason, it seems to me, is that the missionary activity (with its institutions) of the Church is not elastic enough for mission-strategy, if we can use this word. Our Lord nevertheless gave instructions on mission methods, when he remarked that his disciples should leave a town where they are not well received and go there where people are waiting for the message. Cer-



\* *Combat (spiritual) hunger!*



tainly the Church has to be present in every place, but is it necessary that such a situation obtains where in one country a missionary is lucky if he finds three or four people for religious instruction, while in another, villages send representatives to the priest asking for instruction for the whole village, and that the priest has to refuse their request because he has no time and there is no other priest? Villages sending delegates to the priests or bishops one finds in Korea. But 250 Korean and 200 foreign priests are not able to fulfil the demands of the 22 million people in South Korea. And only too often the priest is occupied with material things, such as building new churches for the increasing numbers of converts (it is impossible to say Mass outside in the cold Korean winter!) — and has little time left for deeper instruction of neophytes, little time to specialise in some field....

No wonder that Catholic doctors do not know what to do in certain difficult operative cases. No wonder, either, that in Catholic drug-stores contraceptive pills are sold. The University professor does not know much more (with a few exceptions) about Christian doctrine and morals than the high-school boy, for both studied the same catechism lessons! Mr. Kim is a Catholic director of a well-functioning factory. With the money he got out of the factory he built a church for the labourers in town last year. Very generous indeed; but in his factory fourteen- and fifteen-year old boys and girls work twelve hours a day, and every other week twelve hours a night, and get for their work a salary below the existence minimum. Who can tell the people about social doctrine? Who knows it? There are only a few instructed persons, and these people do not have too much time for such special work.

The only well-instructed Catholic professors or other intellectuals are those who were in Japan for studies, especially at the Sophia University, or the few who were in the States such as Mr. John Chang Myon now Prime Minister of Korea. He indeed is an outstanding figure, well instructed in theology and deeply and actively Christian as is his brother, Dean of the Arts College of the National University of Seoul. Considering that Catholics represent only 1% of the whole population, it is inspiring to see how the whole nation trusts this one single Catholic man, Dr. John Chang!

His leadership of the nation should not give a false picture of the real situation of the Church here. There is no second Dr. Chang in Korea, even though there are a good dozen really outstanding Catholic personalities. Let us look at the facts. Fortunately after the war the Church was able to construct schools, one of the most urgent needs after the liberation from the Japanese regime. The American army especially was interested in financing educational projects. For instance in Taegu City with 24,000 Catholics out of a population of 650,000, there are middle and high schools for about 4000 boys and girls, and a Catholic Womens' College for 800 students. Among the students about 10% are Catholic, 1% more can be considered as catechumens. Among the teachers only one third is

Catholic. And of these about 70% can be considered as recent converts. This creates the strange situation that we have Catholic schools without Catholic teachers! The non-Catholic teachers do not know Catholic doctrine; the Catholic teachers have never really had the chance to study it profoundly. Only this year has the first Catholic University been opened — in Seoul, by the Jesuit fathers. Until the present decade there was no Catholic college in Korea. In the earliest days of the Catholic Church in Korea, the scholars and noble families were concerned with this religion, and formed the centre of Catholic activity, while there were as yet no priests. When the missionaries arrived, because of circumstances they concentrated their forces on parish work and did not think about higher education. There was even a time when the young Catholic students were forbidden by the missionaries to study European languages.

Another factor contributing to the lack of Catholic leadership is that we have no Catholic books! Only a very small number of important books have been translated in Korean. Therefore, even intellectuals who enter the Church have no possibility of deepening their faith and their knowledge of Catholic doctrine in their special professional field. No books for Catholic doctors about medical ethics, no books on history, no books on social doctrine, — in all fields it is the same.

Catholic printing presses cannot subsist if they do not reach the general market printing secular books and leaflets for institutions other than Catholic. The printing of Catholic material is in advance a financial loss, because the market for this is restricted to the small number of Catholics and of these to those who can afford to buy a book! As I personally am Director of the Catholic Printing Press of Taegu, I can say that we have no financial support from Catholic institutions in other countries and that we are therefore very restricted and limited in our work. At the moment we have ten manuscripts ready for print, but as I have no financial possibility to buy the necessary paper in advance I cannot print the books. First of all the standard books on morals and dogma should be printed. We have three such books — destined as text books for Catholic middle and high school students — ready for print. And another book about the Mystery of the Mass is being prepared. But we cannot print without paper.

At the same time the general book market is filled up with all sorts of books — Schopenhauer, Hegel, Nietzsche, Sartre — and even the latest works of Françoise Sagan are translated. Should we not go into the open market with good literature? Would it not be an important way of penetration into public opinion? Also ready for print are three manuscripts: Marcelle Auclair's Life of St. Theresa of Avila; Francis Werfel's Song of Bernadette, and Michel Carrouges' Père de Foucauld. Again there is no paper for printing.

And the Catholic press in Korea? There are two so-called Catholic daily newspapers, the more important of which is 'Kyongyangshinmoon', owned by Bishop Ro of Seoul and with a priest as vice-director. The paper strongly supports Dr. John Chang Myon, who is a





*This is the church he built for the labourers in town with the money . . . .*

personal friend of Bishop Ro. Apart from the managing editor, there are no other Catholics on the staff of the paper. Therefore 'Kyongyangshinmoon' is unable to give the Catholic point of view on topical questions. Before the paper was banned by Rhee Syng Man last year because of its strong opposition to Rhee's corrupt government, the paper had a circulation of 200,000. After its re-appearance after the revolution, this went up to 400,000. Now it averages 300,000, a figure which points to its popularity.

The second daily paper is the 'Taegu Maeil', a provincial paper printing 40,000 copies. The paper is not in the hands of the Church though director and vice-director are Catholic. All other members of the staff are non-Catholic. Certainly the two Catholics would not print anything against Christian truth, but as they have made no special studies of Catholic doctrine, it happens that even anarchists and marxists get the opportunity to write editorials of the paper. It can be concluded that the two papers are under a certain Catholic influence, but they are not 'Catholic dailies'.

What a pity that we cannot use the opportunity offered to us! Just as with the Catholic schools. The daily papers could be a magnificent medium for the formation of Catholic public opinion. The point is that we lack trained Catholic journalists. I feel this very acutely as Director of Korea's only Catholic weekly, the 'Catholic Times', which is printed in Taegu and is destined for the whole of Korea as a strictly Catholic weekly, giving news of the Church in Korea and in the world, and contributing especially to the formation of Catholic intellectuals in columns on social problems,

culture, Catholic Action etc. Except for myself all other members of the staff are laymen. The news from outside has to be translated into Korean. As no dictionary for theological terms and other Church expressions exists, we have to find new Korean terms and this presents great difficulties. Not all members of the editorial staff are well-instructed Catholics, and even those who are fairly knowledgeable and experienced need to study the actual problems about which they are writing, along the great lines of Catholic teachings which are exposed clearly in standard Catholic books — but which, unfortunately we do not have at our disposition, both because they are not yet translated into Korean and as, till now, we have had little contact with the international Church, because we do not possess these standard books in a foreign language either. And as there are only a few priests or professors who are able to write independently on Catholic doctrine, everything has to be translated and transposed from other languages — in so far as we receive foreign books, pamphlets or reviews.

Another problem for our editorial staff is that we should be introducing the principles and methods of Catholic Action in our columns. In order to understand

*. . . he got out of the factory. Fourteen year old boys and girls, working twelve hour shifts, with a salary below existence level . . . .*



Cuidar o Futuro



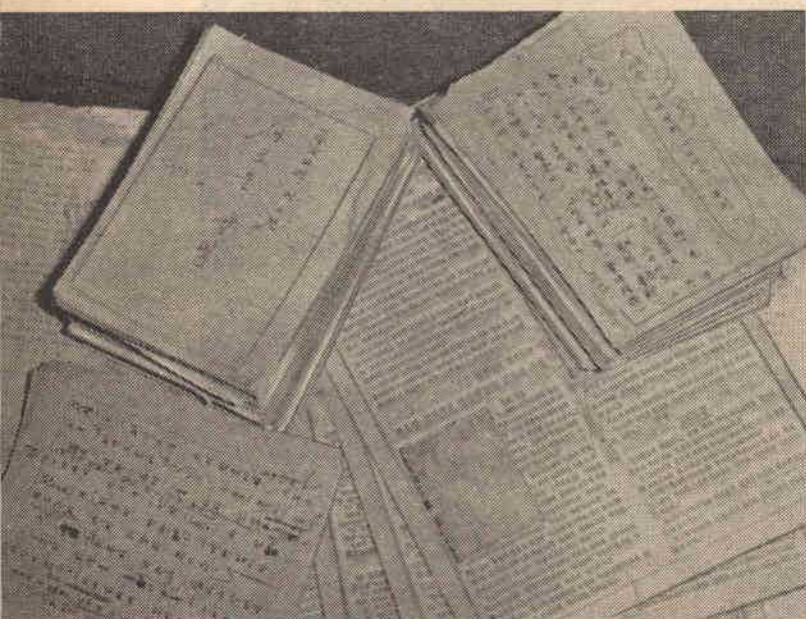
this I should like to give you a rough outline of Catholic Action in Korea.

Apart from the activity of lay-catechists who were always strong in Korea, real Catholic Action started after the war. The first form to be introduced was the Legion of Mary, started in 1955 by a Korean priest in Mokpo City. Soon the Legion spread over all Korea; today 523 praesidia exist, in Seoul, Pusan, Taegu, Kwangju, Chongju, Taejon, Chonju en Chumchon. In many parishes, the Legion is the only form of organised action and therefore includes all really active people of the parish.

After Prof. Ri Hae Nam, historian at the Foreign Language College in Seoul, had taken part in the Catholic Action Meeting in Manila and the 1956 World Congress in Rome, the Hasan Club was founded on his initiative. This Hasan Club is actually conceived for the Catholic intellectuals of Seoul. A special association for Catholic doctors has been started recently and in Taegu there is an active Catholic Teachers Association.

A Catholic Students Association existed already before the war, but then only a handful of Catholic students were studying in Seoul. Today there is an established Federation of Catholic Students which comprises all Catholic students in Korea, whether active members or not. The active students belong to individual groups of clubs, like the Newman Club in Seoul. In the capital more than 1000 Catholic students should be registered but active members do not exceed 150. The office-holders of the Federation are elected from among the representatives of the parishes and

*"but books on social doctrine remain unpublished for lack of funds. We cannot print without paper...." (Below is shown one of the actual manuscripts — and the corrected printed copy — which has long been awaiting publication.)*



*".... the latest works of Françoise Sagan are translated ...."*

Colleges and not from members of active student clubs. This one example suffices to show the great lack of knowledge of principles, methods, purposes and organisation of students' Catholic Action. Each chaplain has his own ideas about the purpose of students' work, and organises according to his own ideas.

At the moment we are over-organised on the top level, while Catholic Action should start from the bottom. Catholic students could have a tremendous influence on their University milieux if they were one unit of Action and Prayer. Never has there been such an open friendly atmosphere towards the Christian religion among Korean students as now.

Mgr. Cardijn's visit to Korea in 1958 was the start of the JOC (or YCW) in Seoul. But lack of knowledge of the methods of this Action limit its development in this country.

Many so-called Catholic Action organisations exist in the parishes, but these are Catholic Action in name only. Their activities consist in organising parish processions, special feasts etc.

The basic difficulty is that we lack on the one side the principles and methods of Catholic Action adapted to the various milieux, and, on the other, and this as a consequence, well-instructed leaders. To solve this problem it would be necessary for the Church in Korea to be in constant and close connection with the Church in Europe or in other countries. Unfortunately the long Japanese domination and the war did not allow the establishment of many relations. By good chance some good relations have been set up since the war, but without a systematic functioning of constant collaboration.



How is it that our Catholic Press is still so weak in Korea while the secular papers are overflowing the market? Looking over the publications which include three monthlies, it is obvious that there is not much devoted to leadership training, to intellectuals and not least, to social problems. The Church in Korea has not yet attacked the problem of social relations. There are enough submersive elements introducing marxistic and even communist ideas and methods. American business encourages capitalistic methods in the economic and industrial fields. There is nobody who has a profound knowledge of Catholic social teachings, neither is there anyone who will apply these doctrines. In fact, while making many personal conversions we are lacking in the conversion of the milieu.

Our great hope lies in the domain of international relations. Certainly we will have to adapt ourselves and to conceive certain methods for our particular circumstances. But the experience of common principles can be given to us through a close collaboration with international organisations. To introduce these experiences, principles and doctrines, we should have the possibility of training our best people. There are scholarships abroad available to students. Generally

speaking, after their return to this country, they have a certain influence, but, first of all, they have to work for their living. What I mean is that there are only a few students with scholarships who will be in an important position in Catholic Action after their studies. The existing centres of Catholic Action should have the possibility of training their professional lay leaders abroad. European or American leaders of the different forms of Catholic Action should come over to Korea — I remember only three such persons in the last five years — to organise study weeks for the various groups of Catholic Action.

A project for printing books and pamphlets in the most important subjects must be made. Without books we cannot work. We need this material more than any other thing. In recent years European and American Catholics are showing ever-increasing interest in helping combat hunger in the under-developed countries. But we have had the experience that when we ask for help to print a Catholic book or to promote the Catholic press, or for help to instruct catechists there is not the same response, and until now our voice cries in solitude. There is a great spiritual hunger in Korea. Is there nobody to help?

한국에서 굶주림을  
다스려주세요

For those of our readers who are prepared to combat the hunger in Korea, Pax Romana will forward donations with pleasure.



## Fundação Cuidar o Futuro light under a bushel

With great regret we signal the departure of Bridaine O'Meara from the staff of Pax Romana where, since 1956, her broad Irish brogue has been heard in corridor, at conference table and across microphone — this latter during the impeccable simultaneous translations she gave at multi-lingual congresses. For the last three years she has been editor of the Journal and it is due to her efforts during this period that the Journal has improved to the marked extent it has. Her knowledge of English, French and Spanish made her an invaluable member of the staff of an international organisation receiving daily visitors from all parts of the globe. But of all her varied and considerable gifts and virtues, it is her astounding — and sometimes confounding! — modesty and truly Christian humility that has most struck her many friends. Pax Romana hopes she will return one day, but now Africa calls. . . .

BRIDAINÉ O'MEARA IN GHANA





# WHITHER U.S. YOUTH?

by John E. Walsh, C.S.C.

7000 people attended the White House Conference for Children and Youth Programming in Washington earlier this year. The purpose of the Conference was to chart a programme for U.S. youth for the next ten years. Rev. Fr. John E. Walsh, C.S.C., Head of the Department of Education at the University of Notre Dame, Indiana, attended the Conference and was one of the prominent speakers who addressed the Assembly. At the deepest level of the discussions held in (18) forums and (210) workshops, Fr. Walsh remarked a widespread and growing concern about basic American values. Here he sums up his impressions of the Conference in an article written for the Pax Romana Journal.

The important questions to ask about the 1960 White House Conference on Children and Youth are: What was its meaning? What was accomplished? What plans and hopes do such Conferences hold for the future? In general the answer to these questions is positive and favorable. Much of the reaction in the United States, however, turned out to be misleading because some of the more intangible values of the Conference were not well understood either by the general public or by the participants themselves.

The White House Conference on Children and Youth must be analysed at three levels of significance. At the least important level, it was a huge — and efficient — spectacular focussing of public attention on America's greatest long-range asset, its children and youth. At a second and more important level, the Conference was a concentrated — and authoritative — planning session in which many of the nation's most capable and dedicated leaders tried to chart a path for children and youth through the next decade. At the most important level, it was a serious search for a clarification of old values to which the children and youth of our land can cling and for a vision of new values to which they can aspire. The participants in the White House Conference sensed their most important function to be the finding of a faith for themselves and for the children and youth for whom they seek a better world.

At the first level, the organisation of the White House Conference taxed the best efforts of a nation gifted in the large-scale pooling of ideas and talent. The assembling of several thousand leading and responsible persons, all deeply interested in the problems of children and youth, was impressive in itself. The intention of the Conference was precisely this: to bring together for the study and exchange of ideas as many as possible of those persons who might have something to contribute to the future of America's children and youth. It is probably fair to say that every race, every region, every religion, every interested group or organisation, every youth agency, every edu-

cational and psychological point of view was represented. The plan of organisation of the Conference called for large theme-assemblies, for medium-sized forum discussions, and for small work-groups. Ample opportunities were given the participants to express themselves; participants were urged to be active in discussion, to share their ideas, and to learn from each other.

Though some people might think that at the level of the "spectacular" the White House Conference was a waste of effort and of money, there are good reasons for holding, even here, that the Conference served a good purpose. There is legitimate room for doubt, of course, that the greatest or most creative ideas ever emerge from such a calculated and massive effort. Nonetheless, the Conference gave clear and united evidence to the world that America is not overlooking the potential inherent in its own children and youth as it moves ahead in the battle for the minds of men and as it builds higher standards of noble living for all. As a dramatic and inspiring demonstration of its concern, the Conference forced the American people and the people of the world to a consideration of the physical, mental, and spiritual health of all youth. Further, the Conference had great psychological value, at this level, in reassuring parents and youth alike that their mutual problems and their mutual future would not be left to the blind forces of chance and circumstance.

At the second level of significance the White House Conference was much more than "spectacular". It was much more than a naive political stratagem. It was, in fact, a serious work session and a serious planning Conference. The idea behind the Conference was that in free discussion the most suitable planning for the future would emerge. At the same time that the participants were studying with one another they were shaping the projects, the activities, the programmes that would influence and direct the lives of American children and youth. The participants prepared well for the Conference and they left it with new information, new ideas, and new attitudes. The Conference aimed



more at the defining of general policy than at the outlining of detailed programs, but there was a constant effort to validate policy against the possibilities of accomplishing that policy. Throughout the Conference the discussions were provocative and profound but they were also practical and realistic.

The specific and formal embodiment of the thinking of the Conference took the form of recommendations to the President of the United States and to the American people. These recommendations, which were to be non-partisan and non-sectarian in spirit, will serve as statements of policy as well as guides for legislative action in the years ahead. Not all recommendations met with the complete approval of all participants; this was not to be expected. At the same time there was very little feeling on the part of any of the participants that the recommendations, as they finally appeared, did not represent as fair a picture of the group-thinking as possible. It is impossible in this short article to go further into a study of the recommendations themselves. It will suffice to say that they are a credit to the seriousness of purpose of the Conference. They give promise of a better and more meaningful world for all children and youth.

The White House Conference, at the level of its deepest importance and significance, reflected a growing concern about basic American values. The question of values came up frequently, though most often indirectly. One sensed the feeling of the participants that the most important task facing American youth is the finding of a set of values to which they can intelligently and earnestly respond. There seemed to be widespread uneasiness that modern youth, in a rapidly changing world, is questioning the traditional values and that either new values or new ways of interpreting the proven values must be found. Closely connected with this realization was the fear that American parents themselves are neither comfortable nor secure in their value systems; consequently they are uncertain about what to teach their children and to emphasize for them.

To be sure, many delegates to the Conference were reluctant to discuss questions concerning basic values, preferring to move ahead quickly to questions of practical policy and activity. Whenever value questions did arise in explicit form a twofold hesitancy was noticeable. The first centered on the content or substance of American values; the second centered on the means for inculcating values in the minds and hearts of America's young people. General agreement on such matters as the dignity and worth of the individual person, the meaning of human rights and human freedom, and the value of education was clear. But firm faith in the value of the democratic process, in independent and creative action, in family organization and in religious affiliation seemed far less well

founded. The Conference could not avoid the fact, even if it had wanted to, that the good life for America's children and youth must imply deep commitment to American values.

Equally important was the attention given by the Conference to the question of how values and ideals can best be made vital and real to the children and youth of the land. How can young people hold loyally and enthusiastically to a set of values at the same time that they examine those values freely, honestly, and critically? The Conference sought a theory and a programme that would safeguard American youth against neutralism and indifference; it sought also to encourage inquiry into the bases of values so that they would be continuously purified and more deeply realised. These are profound and perplexing problems that could not be settled or even properly studied in a short Conference. The fact that they came up, however, in such a way that no participant could remain unaware of them was of great significance and promise in itself.

Inevitably, as the White House Conference directed attention to such problems as the education of the gifted youngster regardless of his race, religion, or economic background, the prevention of juvenile delinquency, population growth and mobility, the condition of rural youth, the status of the American family, and the responsibility of the Church in fostering a sense of responsibility and of sacrifice, it was searching for, and working toward, a clearer pattern of American values. Whether formally or informally, the Conference was both questioning value-positions and making value judgements concerning the relation of the individual to the state. It was exploring the responsibility and the freedom of the individual to direct his own life and the nature of his obligation to himself, his family, his friends, his work, his nation, and the world community. It was probing the bases of man's rights and of man's opportunities for a fuller, richer and more complete life, both spiritually and materially. In so far as it served to clarify and to deepen basic American and basic human values, the White House Conference served its most important purpose.

The meaning of the White House Conference is to be estimated not only by what it said and did but also by what follows from it. One indication of its meaning is the fact that the state-wide Indiana Conference, scheduled to be held in the Fall as a follow-up to the White House Conference, will use as its theme "The Significance of the Values and Ideals of Our Nation and Society for Children and Youth". There is no doubt that delegates from many of the other States in the nation will plan State Conferences with similar themes.



# let George do it

by Father ALEXANDER D. SIGUR

**I**t needs wholeness and holiness. History is amaking. We stand and watch it. We make it. The times demand the best — nothing ersatz, corny, cheap. Excellence, sureness, completeness must mark us.

Newman would have it that way, a present position for Catholics in the world.

There was a day when you could hide mediocrity. Today you are exposed to view. Domestic problems were once one's own; now everyone shares them. Social conditions in other days were debatable, but now, as Pius XII pointed out, action is needed, and the time even for reflection is a luxury. Men could dream and think in another day, but in mid-twentieth century the pace is rugged, almost inhuman.

Saving one's soul may have been the cry in a more self-conscious day, but here a world needs us and he who would save only his own soul might well lose it. Today we are Europe and Africa and China. Good will and sincerity might have sufficed in a less strenuous age, but education and initiative will win the day for us and our children. A man formerly believed as he felt and said Amen to any further pretence of participation in community responsibility; today of necessity we must think "this thing" out together.

Bishops and priests might have been the clerical "George" when indeed we "let George do it", but Popes have insisted that each of us share the apostolate and no way but so. Laymen were in the background, but today in the frontline apostolate. Martyrs we know

as historical shadows until we found them daily headline recurrence. Priests and nuns cried vocations but a new age is upon them as parents take seriously to preparing their children for "the whole way".

If Catholics ever fur-lined their ghettos, they must know today that the world is man's ghetto as he grasps for space. If in other days a stagecoach missed meant two days of waiting, how is it we can become jittery over missing a slot in a revolving door? If need was once the basic norm of economics, can we all fall victim to the "big sell"? Must it be our pattern as well?

A poet looking out from prison bars could have seen mud or stars. A student looking down his microscope or up his telescope will find uranium — or space uncalculated. And here is the Catholic burdened with the message of Christ, charged with notifying every man of the facts of life, destined for more than ever these days can assure him.

Today's headlines are tomorrows chapter headings. What shall write them?

Creation unfolds before our very eyes. Genesis seems almost to fuse with the Acts of the apostles of the 20th century. Nature bares her breast of untold beauty to the yes of moderns equipped with elaborate techniques for discovering the "Traces of God", as St. Augustine knew them. But man trembles. His warm, well weathered little world shows new characteristics:

What was his universe is now only home base. He is all over the lot and rambling even further.

His power of subsistence and control of the elements has become paradoxically his capacity for self destruction.

Insecurity is not just a phase of existence but almost a constant condition of it. Men live indefinite.

With marvellous capacities and techniques of communication, the silence of the soul — man to man — is one of our deepest problems. We annoy each other, we do not reach each other. There is noise, but precious little thought or conversation.

We have learned what things are and how, with frightening rapidity, but we are hard put to know the ways of man.

And the disciple of Newman in the sixties? What about him? What about you?

You want to BE. You yearn to become someone, and you must. You strive to be and you must be,

(cont. on p. 16)

Father Sigur, Chaplain at the University of South-western Louisiana has just been elected by the National Newman Club

Federation of the United States to serve as their National Chaplain for the next two years. Fr. Sigur is also editor of the newspaper, the Southwest Louisiana Register, and member of the boards of the National Liturgical Conference and the National Catholic Rural Life Conference. It is the text of his first address as National Chaplain that forms this article.





# Statistics Humanism and Free Will

by C. Collins, M.Sc.

900 participants from 85 countries or territories attended the recent United Nations Congress on the Prevention of Crime and the Treatment of the Offender. Official delegates from 68 governments and representatives of three specialised agencies of the United Nations and of the U.N. Children's Fund (UNICEF) were present. Individual consultants from 51 countries attended, and representatives from non-governmental organisations included Mrs. Collins who represented Pax Romana.



The problem of crime is both human and urgent. There is no place for insincerity when dealing with it. It is regrettable therefore that a certain artificiality could be detected in the submissions to the recent United Nations Congress on the Prevention of Crime and the Treatment of the Offender. There was a certain straining after effect. From the Communist Bloc and the newly-born countries this facade appeared as a policy of the governmental delegations. From the rest of the world it appeared as the sophistication of individual participants. While not wishing to over-emphasize this tendency it is to be regretted that it was there at all.

For the criminologists there was nothing new emerging from these discussions. There was nothing said that was not known in some form before the United Nations met. This, in itself, is not necessarily disturbing. It could even be encouraging, but in fact it was not. There was a vague bewilderment which arose from an inability on the part of the delegates to distinguish between the fundamental needs of human nature and the symptoms of its needs. An example of this was the buzz of interest aroused when many speakers pointed out that increased material prosperity and decrease in crime did not go hand in hand. If anything this was found to be in reverse. To many of the delegates this was so unusual that it called for the usual "further research".

Despite differences between countries and regions, the Congress considered that juvenile delinquency was largely a problem of education through the school and the family and, where adequate parental guidance or self-discipline was lacking, invigorated education was needed at both the

adult and juvenile level. It was felt that such education should "bridge the gap between the generations", increasing understanding, sympathy and the sense of moral and social responsibility.

## Clinical Approach

Whilst appreciating that an assessment of this Congress may be oversimplified, one could recognise three main currents of opinion: The first, that of the non-Communist countries, was impersonal, with much talk of statistics, surveys and experiment, which seemed quite detached from the human beings with which the discussion was concerned. Representatives bobbed up with the findings of surveys which in turn were contradicted by the findings of other surveys. The prison cell, the slum house and the human being who is labelled as a criminal all seemed very remote.

Criminologists of these (non-Communist) countries deal mainly with means and are very vague about the end. If asked what is the purpose of penal reform they would probably answer that it was to make the criminal a good citizen. It seems a most uninspiring term — so limited. For most criminals it is the difference between obtaining wealth the hard way or the easy way. It is fraught with uncertainty because while virtue may be its own reward, the humanist usually demands a more concrete recompense. Any treatment suggested by this group is timid and limited. Because they do not know where they are going they are unable to say with clarity which is the wrong road. There is an inability to say "No" to the criminal who is being reformed. This vague, timid approach to the criminal is the



fruit of agnosticism. It is a virtue not to know, and the constant monotonous cry is "there is need for further research".

#### "Human" Decency

The second main current, that of the Communist countries, dealt with people and not figures. Here again it is humanism but at least it is a human humanism. There was a boldness and decisiveness which at least gave a policy to oppose or support. The Communists were strong in their appreciation of human decency as when their leader spoke in favour of the mass media. Granted the objective was limited, they were determined to establish an orderly society and they suggested both positive and negative means of bringing it about. While disagreeing with their aims and making allowances for the too rosy picture they painted, the clarity and directness of the Communists was a breath of fresh air compared with the hot air from the West.

#### Conscience, free-will....

There was, however, a third voice at this Congress — the voice of the Catholic. It might have been stronger.

It certainly could have been more co-ordinated. But it was there. It had about it a universality and a unity. It came from the Pacific as well as the Mediterranean. It came from the coloured and the white. It spoke of conscience, free will, moral standards, religious education, the family, fallen nature, authority and Providence. It was vocal in almost every country except the Communist. Its vision was beyond that of any other group.

Let us be quite clear on the fundamental lesson from this Congress. In the world of morality it is Humanism versus Christianity. The only clear, unified voice of Humanism is the voice of Communism. The only clear unified voice of Christianity is Catholicism.

There is a strong opinion among Catholics that we must mix in with the Humanism of the West, which means joining in surveys and watching trends. Whilst we cannot ignore these, surely we must recognise that we have far more to offer. Let us hope that at the next Congress on Crime the Catholic voice will be heard with greater effect.

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### Support the Pan-African Seminar

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## Fundação Cuidar o Futuro

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*continued  
from page 14*

Catholic. And you can be. Against these few points you might test yourself as to the present position of a Catholic today:

1. **Absolute loyalty to the hierarchy and the Church, Christ-in-time.** Pope Pius warned the Cardinals not to tell the faithful they "belong to the Church". They do not belong to the Church, they *are* the Church. We are the members of Christ, we are Christ — in our time. We can no longer say "L'Eglise, c'est le prêtre" but "L'Eglise, c'est nous". We cannot be disloyal to ourselves in Christ.

2. **A life rooted in the living liturgy,** pivoting firmly on the Mass in which one is taken up with Christ, surely reaching out into daily existence in the sacraments which extend Him and enliven us.

3. **Deep concern for the social problems of the world,** with sense of human and civic responsibility, consciousness of the value of the vote, insight into housing, race, marriage and family, immigration, public-life, politics.

4. **A yearning for Newman's second spring every-**

**where,** a flowering of the Church on all levels in all lands, the extension of the kingdom of Christ on this earth in our very day, a veritable missionary explosion. If we are not missionary, we are not Catholic.

5. **An eye on eternity.** To be a witness does not consist in engaging in propaganda; nor even in stirring people up, but in being a living mystery. It means to live in such a way that one's life would not make sense if God did not exist.

Every approach is a new — or renewed approach.

The Newman apostolate must be whole. The Church must speak to the secular world, converse with men of mind, share her portion of the burden of human struggle and reap her successes, too. Our vision must be Catholic, excluding nothing and no one, inviting all to participate in the Incarnation of the Whole Christ. Not only students, undergraduates, graduates, but faculty members, scholars, research scientists, administrative staff, professional collaborators, members of the scholarship community too, must speak in unison as well as alone.

The dialogue must be existential, pertinent, patient, but above all, Catholic.



# IMCS IN LISBON



*One of the delegates, Robert Ekinu, addressing the Assembly.*

## Fundação Cuidar o Futuro



The 1960 Interfederal Assembly of Pax Romana IMCS was held from the 10th to the 21st of August in the modern and beautiful Faculty of Letters building of the new University City of Lisbon. One hundred and twenty delegates representing fifty seven National Federations of Catholic Students from Africa, Asia, Europe and the Americas attended.

The meeting was divided into two distinctive parts: the formative and the administrative. The topic "A Search for International Awareness" served as theme for the former. Different aspects of this theme were developed in four talks and the workshops that followed gave ample room for discussion and exchange of opinion.

The first speaker, the Rev. Fr. Mc' Cabe O.P., spoke on "The Role of Students in the Church". He emphasised the fact that the Church, being

Catholic, cannot be homogeneous. There is no one type of man who is the perfect Catholic because there is no one type of man who is the perfect man. The Church does not and should not seek uniformity; what she seeks is community. She does not ask men to resemble one another; what She demands of them is that they should love one another. Moreover, the speaker stressed the point, the function of the intellectual is primarily contemplative. Thus his first job is to turn Marx upside down; not to change the world but to enable the Church to understand it. It is the Church as a whole that will change the world when She can show Herself truly present therein, when She can show that She brings to it "the Word made flesh, Who dwells amongst us".

Dwelling on the "International Obligations and Responsibilities of

Catholic Students", Professor Lance Wright, the second speaker, observed: "We must always remember that we, Catholics, are the responsible people on this earth because God has revealed to us so much more about His life and about human life than He has to other people. Hence it is that whenever anything goes wrong in the civilised world, it is ultimately and in a real sense our fault. Things go seriously wrong in the Christian era, because somewhere and at some time Catholics failed to live up to their beliefs".

The third talk was given by Mr. Peter Vygantas, the President of Pax Romana IMCS, on the services Pax Romana can provide to its member Federations. He laid emphasis on the point that Pax Romana is an idea as well as a service in so far as it is both a movement and an organisation. As a movement it is charac-



terised by the organised efforts of Catholic students throughout the world to bring Christ to the University. But the major and perhaps the only purpose of Pax Romana as an organisation is to serve member Federations and through them every Catholic student throughout the world.

Miss Maria de Lourdes Pintasilgo, former president of IMCS was the fourth and final speaker at the formative part of the meeting. Speaking on the "Ultimate Aims of Pax Romana" she showed how the movement could not live except in being faithful to what is proper to the Church. Moreover, the mission of the Church and all allied organisms being essentially religious, ours is not a cultural mission taken in its direct form even when we work for the promotion of the most authentic values. Neither is ours a social mission although we might find ourselves at the very summit of all the transformations of human life. The religious mission of Pax Romana in short is the coming of the Kingdom of God on earth.

A symposium directed by the Vice-President of the Movement Mr. Helmut Weyers and two days of discussion in workshops brought the first part of this meeting to a close.

The following are the salient features of the conclusions reached in the workshops:

the student by his very calling and more so as a Catholic should be open to the whole world. His direct responsibilities are certainly on the local level; they are even, equally, on the national level; but they should also be on the international level and should know no frontiers;

international co-operation which so often is but a high-sounding word for Catholic students requires threefold action to become a reality for them:

1. first of all the basis of Pax Romana work and unity should be found in a union of prayers;
2. secondly there should be a more serious and tangible effort for a better understanding of our brethren from other countries and their problems;
3. thirdly, by means of a better understanding of other people, one should be able to put into

practice a system of mutual aid on the spiritual, intellectual and material levels, inspired by true Christian charity.

A pilgrimage to Fatima at the end of the first part of the meeting provided an occasion for meditation and prayer. The students prayed for peace in the world and for those who suffer persecution behind the Iron Curtain. It was indeed a fitting end to the first and a promising prelude to the second part of the meeting.

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The administrative part of the Interfederal Assembly opened with a public meeting presided over by His Eminence Emanuel Cardinal Cerejeira Primate of Portugal. Also present at the meeting was His Excellency Monsignor Maxime Hermaniuk C.S.S.R., Metropolitan Archbishop from the Ukraine, chaplain to the Ukrainian exiled students in Canada.

In a brilliant and profound address to the meeting, His Eminence exhorted the students to spare no pains in their endeavours to bring Christ to the University milieu.

The President of Pax Romana IMCS raised three points of concern for Catholic students viz. 1) the interest and spirit of collaboration that they should evince in the forthcoming Oecumenical Council of the Church; 2) the necessity for a continuous balance between the material and the spiritual welfare of the student especially in the so-called developed countries of the world; 3) the existence of a plethora of Catholic organisations and the consequent rivalries that it engenders, not to speak of the unfortunate duplication of effort which hampers the growth of Catholicism in the world.

The outcome of the days and hours of discussions — which were often carried late into the night — in the administrative part of the meeting, was the adoption of a program of action for the next two years. The following are the salient features of this program:

a. The regional work of Pax Romana must be strengthened both through the organisation of continental meetings during the course of the next year and through improving the activities of the Regional Commissions.

b. more attention must be given to techniques and methods of work.

c. Christian professional formation merits more attention.

d. Catholic students must take a more active part in neutral organisations;

e. the Entr'aide program of Pax Romana should concentrate in the coming months on a pooling of efforts towards the organisations of the forthcoming Pan-African Seminar of Pax Romana. Besides, it is hoped to launch a system of partnership among Pax Romana IMCS Federations in the forthcoming year. The hall-mark of the Lisbon meeting was undoubtedly the spirit of real cordiality and fraternity that reigned among the student delegates and their Portuguese hosts. The enthusiasm of the participants was unbounded. Frequently they could be seen rising betimes — and that means early — after having spent most of the night in discussions...

The liturgical side of the meeting was entrusted to the care of Rev. Fr. Menoud, Chaplain of the IMCS Secretariat and representative of Don Emilio Guano at the meeting. Thanks to his efforts and the efforts of other chaplains such as Fr. Daly from Australia and Fr. Brandariz from Portugal, the participants could live the few days they were together in the atmosphere of a Christian community gathered around the Altar. And it was thanks to these chaplains' kindness that the students were enabled to have a few minutes meditation every morning.

In all human affairs it is considered wise to sit back from time to time and look at things objectively. Now, the IMCS meeting in Lisbon provided just such an opportunity and the above mentioned programme of action is proof enough of the energy, intelligence and good will put into the many deliberations during the meeting. Now it rests with the Catholic university student to draw the logical conclusions for his or her particular environment and to contribute, in however humble a way it may be, to the coming of the Kingdom of God in the University.

JAIME CORDOVA  
Secr. Gen. IMCS



# The Leader in Action (III)

by Maria de Lourdes Pintasilgo



## Three functions . . .

Called to a vocation which is a prolongation of the double dimension of the Church, that is both hierarchic and charitable, and stimulated by a spiritual attitude which takes its inspiration from the root itself of the Christian message, the whole life of the leader is experienced in the Church. It is 'situated' in the Church — its action takes place on the same three level as the Church, the Messianic titles of Christ being prolonged as it were, also to him.

Moreover, he participates in this action on the same lines as those which define the life of the Church and of all laymen. By his baptism, just as any other member of the Christian community, he has become priest, king, prophet. But his mission as leader adds a new dimension. As such he is occupied with the specific rôle of laymen. Now doubly responsible, both for himself and bound closely to the spiritual growth of others in the knowledge of the Faith and the radiation of love, and charged with leading the whole community to its own perfection, the leader feels the essence of his 'ministry' as the triple mission of sanctification, instruction and government.

It is with this in mind that he can search for the ideal conditions for action; it is this that must serve as landmark for the many different tasks he must carry out in the execution of his mission. For all the good advice he can find elsewhere in the innumerable works that are devoted today to the phenomenon of "leadership" will only open technical paths of leadership which he must re-evaluate in the ecclesiastic perspective in which both his being and his action move.

## . . . sacerdotal

The first of the functions of the Christian is that of the spiritual sacerdoce. By the sacerdoce he offers himself

to God: the matter proper to the cult and the sacrifice is "the holy, religious, prayerful, consecrated, charitable, merciful, apostolic life" (1) The sacerdoce becomes continual reference to God, the gift of himself in the multitude of acts of offering in which the daily tasks take form.

At the heart of the group the leader forms the pole in the giving to God: he is the constant witness of a consecration made in Baptism and Confirmation. This consecration spreads over the whole group. The leader is there to assure the purity of consecration to God — for otherwise, at grips with so many problems of a strictly temporal order (problems of the University, of the social milieu or of the country) the group could easily cede to compromise, or for a path which is practically a negation of the primary reference of all things to God.

In this perspective, the work which is accomplished is also material for offering to God. It will never be a task accomplished out of duty alone, or out of habit or routine or still less through ambition for power or prestige. It is up to the leader to bring out the supernatural sense of the offering of work, in spreading the joy which comes from sharing in a sacred mission. (Perhaps then the machinations of the corridors that characterise elections in certain Catholic groups will disappear — and the sulky resignation which elsewhere, greets the nomination for such and such a concrete task . . .)

It is from the group consciousness of this communal consecration to God (lived not in the empty formulas of a passing moment but in the uninterrupted sequel of all moments) that springs the dynamism which makes for the greatest silent sacrifices, the most courageous actions. And in this resides the living Catholicism to which the group gives witness.

This gift of oneself cannot be offered by the leader (and the group with him) out of devotion only; for the gift to acquire its full meaning it must be integrated in the great offering of the Sacrifice. In the liturgy, unending gift of the Church to the Father by Christ, each Catholic group finds the specific frame for its offering to God. The liturgy then becomes the normal respiration of the group, shaping all programs and activities by its own rhythm.

This is not always so easy — sometimes the discussions become so interesting, the work to be done so urgent, that the solemn act of offering and of praise of the group as such becomes secondary . . . It is precisely at this moment that the leader is necessary, to put the others on their guard, to keep in them the purity of the first gift, to help them rid themselves of the criterions of the world, and to use the criterions of Christians . . . It is at this time that the leader has a unique mission to fulfil — and no prejudice, no democratic care can keep him from this pursuit. For the most essential act of any Catholic community is participation in the Mystery, this union around the same table where the same Bread of Life will be distributed to all.

## . . . royal

It is this same idea of a life running through the foundations of the Church which is the basis for participation of Christians in the royal function.

Beyond the spiritual attitude of domination of oneself and of things, which is the first aspect of royal function, participation in the government of the Church is a reality for laypeople. But far from being accomplished on the level of power and defined and stable structures, it is accomplished, as Père Congar remarks, on the level of life itself. That is to say there is a growth in the Church which comes



about as a result of the experiences and the multiple efforts made all over the world. Using the same terms as Père Congar: "Inside (...) are inscribed the broad initiatives of laymen, a whole conglomeration of acts by which, truly, the faithful make the Church and mould, across time and space, her history".

Now the leader of a Catholic group is engaged in one of "these broad initiatives of laymen". Our previous affirmations then become heavy with consequences for the subject.

It is first of all a question of great fidelity to the groups' mission. In our youth-groups there are too often sudden changes of ideas, of opinions, the desire for change which proves 'indispensable'. While giving this all necessary consideration the action of the group must be kept in a straight line. For the group does not exist to adapt to all changes of opinion, but to fulfill a well-defined mission, one which is therefore vital. The leader therefore has, in the exercise of his function, the very special rôle of establishing the lines of orientation, the lines of force of all the work, the ultimate objectives of the group in order to assure their being faithfully carried out.

In order to succeed in this function, the leader moves on two planes — that of short-term action and that of long term action. This dual rôle requires enormous suppleness in order that the one plan be not engulfed by the other. In fact, if one concentrates too much on the second, one finishes by building on sand, in making plans that a big army would take years to accomplish... On the other hand too much concentration on the immediate, on the short-term, runs the risk of shortening the field of activities, of gradually narrowing the vision of the whole.

The leader must find the balance. He needs courage to take immediate decision, soberly without hesitation, there where it is necessary, without falling into the temptation of searching for other fields of battle elsewhere. It is these decisions, this attitude when faced with concrete situations, which express a real life through all the organs of the group. But courage is also required to detach oneself periodically from the present in order to take a longer view of the whole, to note the orientation to be followed, the new methods or new resources to be used.

The 'revolutions' which always follow are always salutary, even indispensable.

Even if one has to feel one's way making these successive efforts, it is always the work of the Church being accomplished. The leader will put all his talents, his intelligence, all the techniques which his human experience has taught him, at the service of the Church — above all his strength of soul to confront both the urgent difficulties of immediate action and the inevitable imprecision of future plans.

#### .... prophetic

Of the three functions of the Church, perhaps that of instruction is the best known. The act of faith by which the Christian receives Christ implies also an acceptance of his message and of the means He offers us for Salvation. The greater part of the baptised being unable to get to the bottom of this message alone, quite a teaching effort — a real catechism — is necessary for them.

For our university groups this function is of crucial importance. In fact, in spite of the social upheavals of our time, the universities are very specially responsible for the conduct of peoples. By their example, by their direct and personal action, by their study and the spread of the Truth, they are able to guide others and open new paths to them. This action is not limited to profane knowledge. On the contrary, as Pius XII often remarked, the religious culture of university people must be at least on the same level as profane culture.

Through the University apostolate our groups are very specially dedicated to this work of enlightenment. On them falls the rôle of religious formation on the university level. This rôle has first place in the group of possible activities. No doubt a program of political formation must take place — as must information sessions on debated questions — but the first place must always be given to deepening the faith, by special courses, by debates on the most delicate points, by an apprenticeship in theology which must be for the student a real source of strength.

The leader must guard this primacy of the 'science of God' in his group — this is the most important condition for a fruitful apostolate. He can then guide the group to the discovery of new and sure means of transmitting the Christian message. He must never avoid giving

witness to Christianity in original terms — for every event, for every encounter, for every activity, he must reject routine formulas. For his rôle as layman in a teaching church is that of creating a language adapted to all needs, accessible to all levels of intelligence, open to all cultures, unique for each person — and by this language he will establish the means of transmitting the words of Eternal Life.

In this continual effort to adapt, where the dialogue of the heart is nourished by the intelligence, the problem is often that of the primacy of choice — is it this rôle — that of formation, instruction, exhortation, which is the essential one or is it, because one is leader, that of perfecting of structure and organisation? The burning question, and yet a daily one for a leader!

On the one side, each leader has his own contribution to give to his group — he joins it at a certain moment to add something to it, to help to mould its character and to achieve its end with the greatest efficacy. He is therefore dedicated to this interior unseen work of reflection to bring to maturity the present group structures or to build new ones.... It is sometimes a thankless task, but through it the future efforts will bear fruit, and the mentality, the ideals proper to the group will be strengthened. In order to consecrate himself to it, the leader must sometimes give up other tasks, apparently more apostolic, but which others can fulfil as well as he himself.

On the other hand, the leader is there not to direct an army of phantoms, but to help men to holiness.

The leader who is really conscious of his task will find his equilibrium between these two rôles. He it is who in silence pursues his task of study, who by his dynamism renders effective all output, and by his imagination invents new methods by which the group can radiate the faith. But he it is also who gives himself completely to others, who carries always on his shoulders and in his heart the mystery of the conversion of this one, the care for the sanctification of that one — to one and all he reveals, with the words of fire, Our Lord Jesus Christ.

1) Congar, Y. M. - Jalons pour une théologie du laïc, p. 177.



# *Impressions of a Lovanium student on the tragic events in the Congo*

by JEAN NIZURUGERO

We were in the middle of preparations for the exams when the first news of the troubles reached us. At Thysville, not far from Leopoldville, the soldiers of the Force Publique had just rebelled. The powder had been fired. Since July 6th events had been rushing along at a vertiginous speed. Then we started living a nightmare. Atrocities of every kind were reported to us. Leopoldville was panic-stricken. The Europeans left the country in a body. Horrified university students realised that they could no longer close their eyes; now, every hour was precious for us because of the imminence of the first session of the exams. But we had to make a choice; the country was foundering before our very eyes; the administrative staff running the country had left, guns were crackling sporadically, the situation was beyond the control of the central government; there were attempts at secession and aggressive divergencies of view among the leaders. The students could no longer think of their 'swotting'. We sent a delegation to the town to attempt to reason with the rebels, to act as their 'go-between' and to try for a reconciliation between the power and the army. Because, by then, all control of the army had been lost. The rebels received the delegation with much respect and sympathy. They said to the students: "say one word and we shall follow you". The reply was unequivocal and they did not try for a coup d'etat. The students followed up: "The established authority has been chosen by the people. The essential thing at present is that you return to order. The life of the country depends on it. What are your grievanves?"

— "No General Jansens, no officers other than those we want", they replied; "We want a foreign general as our chief, preferably an American negro while awaiting the training of a Congolese general. Then we shall not hesitate



*The Missionary of Yore. (Polychrome wooden sculpture from the Congo)*



to return to order". The students transmitted these wishes to the Chief of State and to the Prime Minister, who promised to examine the implications. Then the Belgian paratroops were there. Everything became confused. The last hope was lost.

Our lecturers, after a moment of panic, took hold of themselves again. Their wives and children had gone. We were behind them, ready to do anything to protect them. And they felt that we were with them. They stayed at their post. It was decided that the examinations would be held, despite the common impossibility of working calmly. We understood that they were suffering as much as we from these innumerable blunders. They were the bringers of a lofty cause, and we knew it. In the town also, many knew it, even the rebels. More than one lecturer was surrounded and arrested. He had only to say: "I am from Lovanium" for them to let him go, safe and sound. But alas! We felt them escaping from us. How could they be expected to stay in or to return to a ruined country where nobody feels completely safe? Where in any case one can no longer hope for a regular salary, when there is already talk of bankruptcy. But I have just heard with as much amazement as relief that only five will not return when Lovanium opens at the beginning of the Academic year in October. As for ourselves, we are from now onwards confronted with major national problems: to contribute to the resolution of the present impasse, to work during the vacations and even during the term in the different fields; to help stem the torrent, to contribute by our still-too-theoretical knowledge to make the political climate more healthy and to get the people informed. These problems existed already during our exams. We were present, powerless, at the complete break-down.

\* \* \*

Now, as a Catholic intellectual, I would like to give a rapid and inevitable summary account of missionary activity in the Congo during these last years, from the social and "political" point of view; unquestionably this activity has caused the extension of primary, secondary and higher education. It was in the forefront of the emancipation movement, since before independence, native inhabitants were promoted to the level of mission superiors, and as early as 1952 an African priest from Belgian Africa was raised to the dignity of the episcopate. Moreover, in general, missionaries did much towards social improvement. But unfortunately missions were and still are considered by many as western institutions. They are accused of having as inte-

gral traits capitalism and even colonialism. Why? It is difficult to explain fully, but one of the outstanding causes is the western system of government, whose quarrels have been purely and simply transposed to us! I am thinking of those so-called "Catholic" Belgian governments which succeeded the "Socialists". Perhaps defensible in Belgium where they fitted into an appropriate historic framework, but not at all so in our country where their dissensions were introduced into an absolutely different setting. To think of the scholastic complications into which the Collard government dragged us! And to crown it all, when a Catholic government came to power, the clergy publicly announced their joy, and even went so far as to declare that things would improve from then on. It did not take us long to find out that the same faults were reappearing!

A sufficient intellectual, philosophical and religious formation is necessary before one can distinguish religion from the men who uphold it. This is something that is rarely possible to have in our country. Add to this that certain missionaries behaved in the same manner as some of their brethren commonly known as "colonialists".... And then this close collaboration between the civil power and the Church! Perhaps it was necessary, but it was to have such dire consequences! Was it not perhaps this that made certain persons — among whom Lumumba — say that the Church from its beginnings had been the abetter of colonialism? In any case, it is errors of this nature that have brought about the difficult hours through which Christians at home have to live!

Now we can ask ourselves what a Christian intellectual must do in such circumstances.

First of all he should start from a series of known facts: the danger of extinction facing his country, due to crises of régimes; dying men; weary souls suffering in body and belongings; rejection of freedom of opinion; arbitrary arrests; massacres of women and children; worry, hunger and misery; and behind the scenes, numerous intrigues!

Then he should try, as far as he can, to take upon himself all these miseries, emulating Christ: he should first of all rack his brains in order to study the nature of the régime governing the people, and the possible means of bettering it.

Then without hesitation, but after due reflection, he should expose these views to public



opinion, ready even to run the risk of imprisonment for what he believes to be a truth which carries in itself some less-pleasant aspects. He should accuse objectively and with justice those responsible for the massacres, the hunger and the misery, and the dangerous intrigues, not for the mere pleasure of denouncing — which in itself is little enough — but above all preconising the means capable of neutralising such evil-doers. He should not hesitate to go on to the battle-field if the safety of his country, the triumph of justice and of truth depended upon it. He should go without murmur wherever the dying, the wretched and the hungry need him. He should claim for himself and for his citizens the liberty of expression and of opinion as one of the most inalienable rights of a people, without, however, being too rigid, because in certain circumstances, if the upholding of a certain authority calls for it, a degree of flexibility must be admitted. He should take on himself the task of informing his own people of the true essence of certain institutions such as those of religion, and the ways of putting their tenets and beliefs into practice. And this can be a guarantee of security, because religion is applied by men, with their narrow outlook, their mistakes and their pretensions!

I think that in certain circumstances we must mistrust the far niente, the sin of omission which would be one of those crimes for which we could pay the consequences physically as well as morally! It is not true that men have nothing interesting to say to each other, nor that they do not like other people to take an interest in their problems, as was said recently by a retarded French journalist! What advantage in continuing to disregard the evangelical message?

## Fundação Cuidar o Futuro

Given the gravity of the situation in Africa, it is imperative that Christian influence be felt in the rising student milieux. The IMCS Pan-African Seminar WILL take place, be it in 1960 or, by force of unstable circumstances, in 1961. For this funds are urgently needed. Send your donation now to: Pan-African Seminar, Pax Romana, Route de Jura 1, Fribourg or to any of the Pax Romana accounts given in the next column.

christianity has not failed; it has not been tried out.  
(CHESTERTON)

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# NEWS IN FLIGHT

## ICMICA

**Germany:** a Pax Romana Day took place during the Eucharistic Congress (August 6) in Munich. His Eminence Cardinal Lercaro, Archbishop of Bologna, celebrated Pontifical High Mass, after which an address was given to the 7500 students and intellectuals present by Prof. George Schuster, ex-President of Hunter College, New York, and one time High Commissioner of the United States in Bavaria.

**Sweden:** the 2500 Swedish crowns collected by the Swedish Catholic Academy for World Refugee Year have been given to Caritas which has used them to help two student refugees.

**Ceylon:** the Francis Xavier Society has formed a Speakers Panel which provides lay speakers to address school associations, patrician groups, etc., and a Missionary Committee which is preparing correspondence courses in Catholicism and collecting material for a history of the Catholic Church in Ceylon.

New branches of the society have been formed in Kandy and Moratuwa.

**Puerto Rico:** the Catholic University of Puerto Rico organized an intensive basic orientation course for graduate priests, religious and lay people from the United States who intend to work in Latin America.

**Canada:** a similar course to that in Puerto Rico (see above) was held in the University of Ottawa.

The Committee of the International Secretariat of Catholic Jurists has drawn up a questionnaire on "Law and Social Peace" which has been submitted to all national and local groups with a view to the Congress of Essen to be held in summer 1962.

The IVth International Congress of Catholic Artists took place during the week preceding the Eucharistic congress and was organized by the International Secretariat of Artists of Pax Romana in collaboration with the Catholic Academy of Bavaria. The subject of the Congress, "The People of God in the House of God", was closely related to the exhibition on Post-War Churches in Germany which was opened by Cardinal Wendel, Archbishop of Munich, on the first day of the Congress.

The VIIth International Congress of Catholic Doctors took place 25-29 July in Munich, and was organized by the International Federation of Doctors of ICMICA. More than 300 doctors from Europe, America and Asia took part in the proceedings. The theme of the Congress was "The Doctor in the Technical World". A closing address was given by Rev. Fr. Riquet, S.J., chaplain of the federation.

More than 400 pharmacists from all over the world attended the VIth International Congress of Catholic Pharmacists which took place in Paris 2-6 September, theme: "The Pharmaceutical Profession in the Service of the Contemporary World".

**Netherlands:** celebration of the 25th anniversary of the St. Adelbert Vereniging took place 24-25 September in Nijmegen. Professor Meisen gave a talk on "Understanding for our Times", and the Minister of Education on "Vision for the Future". Mr. Kerstiens, Director-General of ICMICA, participated.

The ICMICA Council met in Fribourg 3-4 September, to examine the situation created by the cancellation of the Plenary Assembly which was to have taken place at the Benedictine Abbey of Tioumliline, Morocco. The Council decided not to hold a Plenary Assembly in 1960, the statutes of ICMICA allowing of such a decision.

Meetings to be held in 1961: (1) the Plenary Assembly in commemoration of the 40th anniversary of the foundation of Pax Romana, to be held at Fribourg, Switzerland, 23-30 July; (2) a study week in the United States, about Easter, on a subject connected with that of the 1959 Assembly in Louvain "The Life of Faith in a Technico-Scientific World"; (3) a regional meeting in Africa, probably in Nigeria or Tanganyika during the second half of the year, with a theme analogous to that which had been contemplated for Tioumliline.

10 September the secretariat was honoured by the visit of His Excellency Msgr. Charrière, Bishop of Lausanne, Geneva and Fribourg, accompanied by Msgr. Pierre Girard, Superior General of the Congregation of Saint Sulpice. It is thanks to the generosity of Msgr. Charrière, who is ecclesiastical assistant of the Movement, that the Secretariat of Pax Romana has been installed in the new building, 1 Route du Jura.

Mr. Thom Kerstiens, Director-General of Pax Romana ICMICA, attended the annual meeting of the World Federation of United Nations Association from September 10-14 in Warsaw, Poland.

Mr. Noël Ross, ICMICA assistant to the General Secretariat, has returned from a visit of several months to South Africa, Nigeria, Ghana, Sierra Leone and Morocco. He presented his report on this trip to the Council, 3 September.

Solemn High Mass, attended by the delegates to the U.N. Penal Law Congress, was offered at Westminster Cathedral by the Rev. Augustine Harris, senior Catholic Prison Chaplain, and one of the official representatives of the Holy See. The Rev. Illtud Evans, O.P., editor of Blackfriars Monthly review, and member of the Catholic Prisoners' Aid Society Committee, preached.

## IMCS

Telegram from Cardinal Tardini to IMCS meeting at Lisbon: OCCASION FORTHCOMING INTERNATIONAL ASSEMBLY MIEC PAX ROMANA HOLY FATHER FORMS PATERNAL WISHES EVER CLOSER COLLABORATION BETWEEN NUMEROUS FEDERATIONS IN VIEW BETTER UNDERSTANDING RESPONSIBILITIES AND OBLIGATIONS INTERNATIONAL CATHOLIC STUDENTS SEND ORGANIZERS ALL PARTICIPANTS PROFOUND ASSURANCE GRACE FRUITFUL RESOLUTIONS PATERNAL APOSTOLIC BLESSING CARDINAL TARDINI.

The Directing Committee elected for 1960-1962 is as follows: President: Peter Vyngantas (Lithuania); Vice-Presidents: Helmut Weyers (Germany), Maria Rosaria Giovanelli (Italy).

Members: Adrian Senadhira (Ceylon), Anthony Joppa (Ghana), Rory More O'Ferrall (Great Britain), Yves Fay (France), Chicot Vas (Ireland), Jaime Court (Chile), James Berdou (USA), Paul Grundy (Australia), Orest Horodysky (Ukraine).

**Germany:** about 170 students from 30 nations took part in a Pax Romana Seminar organized by the KDSE and held during the Eucharistic Congress, Munich.

Two addresses were given: 'International Collaboration as a part of the Social Responsibility of the Student' (Tony Lobo), and 'Pax Romana and the Students' Association on the International Level' (H. Weyers, Vice-President of IMCS).

**Soviet Union:** in October the 'University of Friendship of Peoples' in Moscow will open its doors to 500 students from Asia, Africa and Latin America. The decision to establish this type of University was adopted "because progressive groups and citizens in numerous countries of Asia, Africa and Latin America had repeatedly addressed the Soviet Union asking for increased possibilities for education their national cadres in its educational establishments" (President of the Soviet Solidarity Committee with Asian and African Countries).

It is envisaged that at a later date the University will be able to accept 4000 students.

There will be six faculties: civil engineering; agriculture; medicine and pharmacy; physics, mathematics and natural sciences; letters and history; law and economics. (World Youth).

**Lithuania:** the 'Sovetskaja Litva' recently published an article by Professor P. Adsamitas, President of the Chair of History at the Polytechnic of Kaunas, in which he asserted the disastrous situation of the atheist and communist formation of the students. To fight against this situation a course of scientific materialism was introduced last year, but the 16 hours accorded being insufficient, the "remains of the past being rooted in the consciences of the students", now 24 hours are devoted to this course.

**Poland:** exorbitant taxes imposed on Church property are threatening the very existence of the Catholic University of Lublin, also of the seminaries, two of which have recently had to close.

**Philippines:** the SCA of the Philippines intends to send one of its members to the United States specially to organize the Filipino students there on the lines of the Indonesian IMKI in Europe.

**Latin America:** the 4th Pacific regional meeting, organized by the AUC, took place in Santiago de Chile 31 July. Delegates from Colombia, Ecuador, Peru, Bolivia and Uruguay attended the meeting as well as many delegates of various Chilean cities.

**South Africa:** A new sub-secretariat of technology has been set up by NCFS in Cape Town under the guidance of John Greene.

A bulletin 'Technology' will be released soon which it is hoped will be the foundation of engineering and technological groups throughout the country.