

# pax romana journal

International Movement of Catholic Students

International Catholic Movement for Intellectual and Cultural Affairs

## Christianity and Civilisation

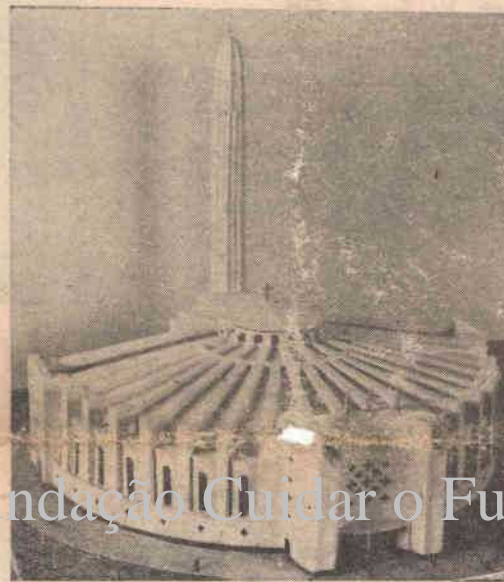
by REV. JEAN DANIELOU, S. J.

*This article is part of a conference given during the 1955 "Catholic Week". The original talk, in French, is printed with the other lectures in L'Eglise et Les Civilisations published by Pierre Horay, Paris. We would like to thank Commonwealth for permission to use the English translation which appeared in their issue for August 31, 1956.*

Christian Civilization is an ambiguous entity. The term is susceptible to many interpretations, but it is not only a question of words. The ambiguity is in the thing itself, because Christian civilization exists within the boundaries of two worlds: on the one hand, that of the Church and its supernatural mission; on the other, that of the Earthly City and its properly human objectives. Christian civilization therefore implies an essentially transitory world, one that is no longer that of earthly cities with their heroes and their gods — and it is not yet that of the Heavenly City, the inhabitants of which are the saints of whom Christ is the head. And its belonging to the two cities gives Christian existence its ambiguous character.

But there is another order of problems and another sort of ambiguity. They stem from the too-frequent practice of identifying as Christian civilization a particular form of Christian civilization, and hence of binding Christianity to any specific type of civilization. That is the most acute element in the present crisis. It is no longer a question of the ambiguity between the essence of Christianity and Christian civilization; nor is it a matter here of the Christian and non-Christian elements in the civilization which historically has been called Christian; it is rather a question of Christian civilization and various civilizations.

For if we speak of Christian civilization in the sense of certain values or certain essential claims of Christianity, it is still true that these values can find expression in various types of civilizations. Yet the temptation here is always to identify as Christian civilization the form of Christian civilization to which one is accustomed — and to believe that Christian civilization itself is in peril when one of its forms is in its death throes. And that is one way of describing the present crisis, the crisis of yesterday's Christian civilization and the danger there would be in identifying it with Christian civilization as such.



Christianity and Architecture  
in Medellín, Colombia

This is not today's problem. When bourgeois civilization first appeared, many Christians then — there are still some of them who do now — regarded it as a threat to that mediaeval civilization which they held to be identical with Christian civilization. The merit of the great apostles of the sixteenth century was to realize that the Church should not be bound to the Middle Ages, and that bourgeois civilization had to be evangelized. They were more or less successful; perhaps they did not do badly, considering what the mediaeval Christians had neglected to do.

Today we are once more at a crisis of civilization. It is difficult to define it exactly, but it presents certain traits: technical expansion, the primacy of problems of organization over problems of growth, the gradual substitution of cooperation for straight wages and of service for profit. In many respects this civilization meets certain demands of the Christian conscience which the mercantile civilization did not. In other ways it contains even greater dangers. A specific civilization is inevitably a *modus vivendi* which is always temporary and always ambiguous. But the danger here would be to attempt to identify Christianity with bourgeois civilization, as had been attempted with mediaeval civilization. Our task today is

to make this new world conformable to the exigencies of Christianity — but without illusions, for this form of civilization is weighted down with dangers. Yet we do not turn from it, since the mercantile civilization which preceded it involved quite as many dangers.

An analogous problem is posed by the identification of Christian with Western civilization. One of the key happenings in the present-day world, doubtless the one that stands out above all others, is the arriving at economic and political manhood of many peoples who up to now have been under the political and economic tutelage of the West. This is not the place to go into the controversial aspects of this question. Clearly the emancipation of these peoples must be gradual. But it is also plain that there can be no turning back, and that the world of tomorrow has to be envisioned along such lines.

That confronts Christianity with a tremendous problem. We are rudely aware that up to now only Western civilization has been evangelized. Of course there are Christians in all parts of the world. But Christianity in fact coincides with the sphere of influence of the Occident. It has spread with colonization. Hence whatever there is in Christianity that is linked with colonialism is affected by the crisis confronting colonial regions today. Inversely, at the moment the colonial peoples are liberating themselves from the West, we perceive that Christianity has not taken root in their culture, that it has not become a part of their patrimony. It is impossible to narrate the history of the West without speaking of such figures as Augustine, Basil, Dante and Shakespeare. But it is possible to unfold the whole history of Indian philosophy or of Chinese literature without coming upon a single Christian name.

Therefore, to any historian who examines things from without, Christianity can well appear to be the religion of the West. But that is untrue in every way. It is, first of all, false historically. For we must not forget that Christianity was born in a Semitic world and that its first and most serious crisis — which most resembles the present crisis — was the one it faced in passing from the Semitic world to the Graeco-Roman world (this is evidenced by the dramatic climate of the Epistles of Saint

(continued on page 2)



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Paul). Indeed the most recent historians have shown that the Christians such as Paul who sought to pass over to the Greeks — as those of the fifth century would seek to pass over to the barbarians — were considered traitors to the Jewish culture and the Jewish fatherland.

**In Historical Reality**

It is also untrue theologically to characterize Christianity as the religion of the West. Christianity is not simply one of many religions, that is to say, the particular way in which a civilization such as ours represents God to itself and sets forth the avenues of approaching Him. On this basis our religion, the religion of the Mediterranean West, would be the ancient paganism of Sophocles and Virgil to which we readily return when Christianity is abandoned. But Christianity is an historical reality which interests men of every religion. And the only difference between us of the West and the pagans of the Far East or Africa is that we have been confronted with this reality earlier than they have, and that a certain number of us have believed in it.

Hence it is that in our time the Christianization of the non-Western peoples is posed so acutely. What makes this such a challenge to us is that the native Christians who could best accomplish this task comprise such tiny minorities. And, besides, the difficulties are immense. When we consider that it took thirteen centuries to Christianize the Graeco-Latin world and acknowledge the infinitely delicate problems involved simply in transmitting Revelation from one linguistic medium to another, we can see that these are tasks requiring centuries to complete.

But it remains true that this affirmation of the freedom of Christianity from identification with any specific civilization conveys the very essence of its catholicity. Insofar as civilizations are creatures like all others, they stand in need of being redeemed and transfigured. They comprise the various countenances of the humanity created in the image and likeness of God. And the liturgy will be perfected only when the Blessed Trinity is praised in every human tongue. In its refraction through the prism of the various human cultures the unique message of the Gospels manifests many aspects. And it is possible that, for the manifestation of Christ in His fullness, a theology, a liturgy, a mystique that is all-embracing would require this manifestation to be made by every culture.

The false identification of Christianity with the West also points to the need for evange-

lization. I have said that this is not Christian civilization. But there is a conditioning of Christianity by civilizations. In order that Christianity be rooted in a people, it is not enough for institutions of the Church to be set up among them; Christianity must also be integrated into the national life; it must not appear as an importation — nor express itself in foreign terms. The services which a Vietnamese, Arab, or African Christian performs for his country are the surest guarantee of the continued presence of Christianity in Vietnam, Syria and the Cameroons. And that is how we Christians, if we place the interests of the Kingdom of God above all else, will become capable of understanding all things. If the Chris-

more than half have already disappeared — among them the Sumerian, Hittite, Aegean, Etruscan, Aztec and Inca civilizations. The question is, then, whether Oriental civilization may not be passé, if we are not already proceeding toward the unification of the world by technical civilization. Surely if we take a young Chinese, a young native of India, a young Arab, their one desire is to acquire the technical civilization of the West in order to raise their countries to the level of the Western countries.

In other words, is not the man whom we encounter everywhere in the world the man of a technical civilization? This technical civilization in the form imparted to it by Marxism

**East-West Encounter :**

Rev. Fr. Joy, S. J.

The Most Reverend  
Michael Olcomendy, D. D.,  
Archbishop of Malacca

Mr. Loh Fookseng,  
Asian Secretary  
of Pax Romana



tians of Africa fail to take responsibility for the interests of their country, liberation, which is inevitable, will also be hostile to the Church.

**To Receive and To Give**

When we declare that Christianity is not bound to Western civilization we must not forget three things. The first is that in its twenty centuries Christianity borrowed the formulas of its dogmas and the forms of its liturgy in such a way that it would be impossible to know Christianity without knowing its Western expression. To reject such riches would reflect an absurd xenophobia. It will always be necessary to know Latin, in order to go back to the sources of Christianity. But this movement must never be unilateral; we must also learn to receive and not only to give.

The second point to remember is that in what we call Western Christian civilization there are elements which are specifically Western, but there are other elements which are simply human and which, although attained in the Occident, are for all mankind. There are diverse civilizations but there is also a functioning unity in the spirit and nature of man. There are certain metaphysical truths acquired only in the light of Revelation. There is a certain sense of the dignity of man that we have acquired only because man has been redeemed by the blood of Christ. There is a certain spiritual freedom which we have understood only in the light of an eternal vocation. These values are what might be said to constitute Christian civilization in a pure state. And they deserve to be defended.

Finally, it remains to be determined whether the question I have posed is not really a false question, one already outmoded by events. In his history of civilizations, Toynbee shows that of the twenty-five civilizations man has known,

is in the process of conquering a large part of the world. But we have not yet found the means of making it enter into Christianity. We have not yet Christianized technical civilization at home. How, then, can we Christianize it for others? But it is here that the universal significance of the experience of the West regains its value and that our task becomes plain. For if we encounter the Marxist West throughout the surface of the globe, it also means that the response which the Christian West makes in order to oppose it can benefit all humanity.

Christian civilization is our drama, that of our remorse and our responsibilities. Remorse because Christianity has not accomplished all that men have had the right to expect of it, because of the failures of Christians. But it is hardly enough to berate the Christian world for not having been Christian enough. We must still face our responsibilities. To speak of Christian civilization is not to speak of a myth, neither the nostalgic myth of a new Middle Ages nor the dream of a Kingdom of God on earth. It is necessary to de-mystify the concept of Christian civilization in order to restore its hard reality. The only myth to which we Christians have title is not a myth; it is the reality of the Heavenly Kingdom. That is where we shall be able to rest from our labors. But Christian civilization is the expression of our Christian duty in the face of the sufferings, errors, problems of the Earthly City in which we are consigned to live as Christians. The Kingdom of God is our love, but Christian civilization is our duty.

I have tried both the pen and sword,  
I am not finished; what did I attain?  
Truly, I have spent fifty long springs,  
Spent these years, dull and dry.  
Forgo them all, I say. Is there  
Any mountain that would deceive me?

Kim Ch'on-t'aek, c. 1720

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# Buddhist Celebrations in India

## The Dalai Lama and Panchen Lama followed by their Disciples



On the occasion of the 9th General Conference of UNESCO, the Indian government in agreement with UNESCO organized a symposium from 25th-30th November to celebrate the 2,500th anniversary of Buddha. The symposium consisted of a series of lectures and discussions on Buddhism and art, literature and philosophy concluding with Buddha's message to the modern world. UNESCO had chosen as its representatives, specialists of worldwide reputation: Professor O. Lacombe from the University of Lille, Professor Regamey from the Universities of Fribourg and Lausanne, and Professor de Jong from Holland.

The Dalai Lama, traditional temporal sovereign of Tibet, and the Panchen Lama, spiritual head of the country, as well as the Ambassador of the Chinese Peoples' Republic in India, the Maharaja of Sinkiang and monks and hermits from twenty countries (including USA and England) took part in the celebrations and attended several plenary sessions of the General Conference of UNESCO.

### India as Leader

These manifestations had a three-fold aim: — cultural, religious and political. On the political level, it would seem that the Indian Government wants to assume the role of leader of a great Asian movement for peaceful co-existence whose guiding principles spring mainly from Buddhism and similar trends in Hinduism. Indeed, a comparison has been drawn between the *Panchila*, the five international principles of Nehru and Chou en Lai, and the *Panchila* which is a resumé of Buddhist moral principles.

On the cultural level, the only one in which UNESCO cooperated, it was easy to prove the role of Buddha and Buddhism in Indian and Asian arts, in architecture, sculpture, painting etc. In the field of literature, historical works and golden legends of great beauty have flowered round the origins of Buddhism, round the person of Buddha and the evolution of the religion which he founded.

In discussions on the philosophy of Buddhism, two tendencies became apparent: one tried to minimise the differences between Hinduism and Buddhism, a heresy of the former;

the other aimed at underlining the opposition between the two religions and the originality of Buddhism as a philosophy and a way of life.

And finally on the religious plane, participants seized this opportunity of reiterating the value of Non-Violence and the Universal Goodwill advocated by Buddha, particularly in view of the dangers which threaten world peace today.

### Religious Debates

The lectures and discussions were very even, mainly because the character of the meeting was never closely defined. The organizers were torn between the idea of a purely "scientific" meeting (i. e. of specialists) and celebrations of a more general character which would awaken public opinion.

During the discussions, there were heated altercations between representatives of the various philosophical and religious tendencies. Cutting references were made to certain chapters in the history of the Catholic Church (particularly in remarks made by the American Buddhist, Edgerton). People also noticed that although the delegates from UNESCO could participate in certain discussions, they had no chance to give the lectures they had prepared.

Apart from the ideological, or rather religious, interest of the Congress, it was extraordinary to see monks who had come from distant parts of the world try to reconcile their divergent beliefs by affirming some common principles. There were close shaven *Bikkhus* from Ceylon; *pongis* from Siam; monks from Cambodia and Vietnam, from Japan, China and Nepal; lamas from Tibet, Bhutan and Sinkiang; the maharaja of Sinkiang, his wife and his heir were resplendent in dress of outstanding artistic richness.

However, the heroes of the celebrations were undoubtedly the Dalai Lama, incarnation of the "divine mercy" and the Panchen Lama "living representative of the eternal light". In actual fact, these august celebrities, whom the Chinese Ambassador to India did not leave alone for an instant, were two pleasant young men aged 24 and 20 respectively. Their pious disciples followed them in droves and they were subjected to continual examination from Hindus and foreigners alike.

### Visiting Prime Ministers

The UNESCO Conference and the celebrations in honour of Buddha are only two important elements in the Indian bid to ensure her moral prestige and become one of the great powers. During the month of November, the Indian capital was the scene of incessant diplomatic activity whose crowning points were the visits of the Emperor of Ethiopia and the Prime Ministers of Communist China and of Nepal. We must also include the powers of the Colombo pact — the Prime Ministers of India, Ceylon, Burma and Indonesia, with the notable absence of the Prime Minister of Pakistan.

India wishes to see its plans in international politics carried along on a wave of public opinion inspired by the traditional religious values of South-East Asia. The movement she is unleashing will certainly gain in force and will have farflung repercussions.

C. C. I. C.

O cold attitude, jewel form,  
Your splendid self amid the snow.  
You bring a sweet-scent, affluent,  
Invite the marble moon at dusk.  
Your elegance, can it be matched?  
Pure, noble, o plum-blossoms.

An Minongy, c. 1870-

## ELEVENTH PLENARY ASSEMBLY of PAX ROMANA-ICMICA

Tenth Anniversary at Rome, 23-28 April

**Theme:** *The role of the Intellectual in forming a world Community.*

**1st speech:** *The World Community and Christian Universal Vision*  
by His Eminence, Giacomo Cardinal Lercaro of Bologna.

**2nd speech:** *Culture in a World which is Becoming One*  
by Joseph Folliet, Secretary General for the French "Social Weeks".

**3rd speech:** *Science and Technology in the Service of the Human Community*  
by Prof. Hugh O'Neill, University of Swansea, Wales.

**4th speech:** *Structures of World Political Society*  
by Rudolf Salat, First Secretary to the German Ambassador to the Holy See.

**5th speech:** *A New Concept of Social Justice: the Problem of the Under-Developed Countries*  
by Raymond Scheyven, Member of the Belgian Chambre des Représentants; former President of ECOSOC at the United Nations.



# PRELUDE TO THE AFRICAN SEMINAR

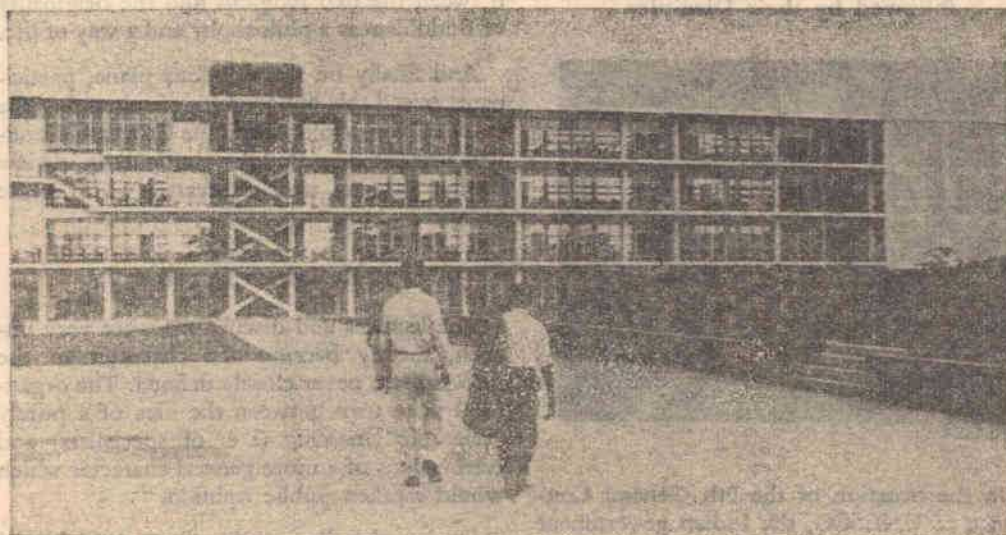
PART II by NICHOLAS MURAGURI

The first part of this article appeared in *Pax Romana Journal*, N° 5, 1956, and discussed the relation of the Catholic student groups to their universities and their communities. It also mentioned briefly that many of Africa's problems are concerned with the increasing emphasis on materialistic and pragmatic philosophies in the face of which the Catholic intellectual cannot remain inactive. In this concluding chapter, we read a more detailed account of African problems. The Seminar will bring African Catholic university students together for the first time on that continent. However, this will be impossible without your generous spiritual and material support through *Pax Romana* "Entraide". Posters and pamphlets on the needs of the African Seminar to be held during Christmas vacation, 1957, are available from the General Secretariat.

Though the different territories in Africa show great contrasts, they all share some common difficulties. It must be borne in mind that most of Africa is in foreign hands as far as policy and government are concerned. In most places, the society is extremely dynamic and has changed tremendously in the past half-century. Neither should it be forgotten that the present strong wave of nationalist and anti-colonial sentiments has created special problems which are a concern to all living in Africa today, and especially to the young Catholic leader who has (or should have) the answer based on the teaching of Christ and His Church.

The Christian religion is an "import". The Catholic missionary has the sacred duty of teaching Catholicism as a universal faith, a world force. For a more effective propagation and manifestation of this concept, he has to struggle to create a native hierarchy. The missionary has to take his place in the perturbed country in which he lives, and must give the Christian answer to Mau Mau, apartheid, and a score of other perplexing situations.

In his own university or college, the Catholic student must think in terms of the prevailing educational system, even if he has opinions on changes he would like to see implemented. Zealous in the Catholic spirit, he would probably like to see Catholic teaching given in such a way that it makes an impression on the life of the recipients, that it is taught as a faith which affects all aspects of life. Indeed, he would very much like to see the social teaching of the Church learned earlier than at the university level. Whatever his feelings toward the educational system, the African student is always deeply concerned with conditions at home whether it be a city or a village. He wants to do his part towards his own community and he recognises in the social doctrine of the Church those aids which he needs.



The Quest for Truth : Teaching Block at the University College of Technology, Kumasi, Ghana

He is eager to be a leader, to be influential, to be an independent thinker. He therefore deplures those who discourage him from taking an active part in shaping the destiny of his people. Catholic teaching does not stigmatize him should he want to work in this way. Without Catholic leadership, the secular community cannot reach the sublime heights it should. Western civilisation, the good aspect of which he is ready to adopt, is founded on Christianity and without Christian leadership in the community, the teaching of Christ is hindered.

Although in some instances there has been a gap in the relationship between clergy and laity, this has been closing very effectively of late. Catholic Action is now found in most dioceses, and has served to bring the Catholic lay leader closer to his clergy. If the Catholic student is to carry his influence outside university walls — as indeed he must if his endeavours are to have a lasting character — he must be at peace with the priest back in the "mission". Anything short of this should not be left unheeded. If it is a section of the clergy or laity that harbours discontent, the case should be given the special attention it deserves. Nobody can say, as yet, that the clergy-laity relationship is harmonious everywhere, especially regarding educated laymen.

In his own society, the Catholic student has other problems to face: suspicion against Catholics in his area, tenseness in relations with people of other religions, conviction of others that his society is ruled by the Vatican state and not by students, and (perhaps the hardest problem in Africa) ways and means of financing activities. And like most other student societies, there is the problem of having few students with zeal to undertake an active role in student life.

### Graduates in the Lay Apostolate

Last but not least, comes the problem of post-graduate Catholic groups in Africa.

These are almost totally missing. Old Boys Schools' Associations do exist in most places, but most of them can hardly be described as lay apostolate groups, though with the proper orientation they could be made to serve this purpose. Their extensive "social" programmes tend to cut out other activities.

On leaving the university, the Catholic student cannot adequately continue a collective apostolate. Due to the low density of the graduate population in Africa, the best that can be done at the moment is to form professional groups not necessarily limited to university graduates only. They could be organised on a diocesan basis as a beginning. It seems evident that they will have to be formed sooner or later due to the lack of a lay apostolate in the professions. For the Catholic student in Africa, this unexplored field is a challenge.

### The University in Africa

The place of the university in Africa is a perplexing problem. Given that the university should be an institution for the service of the people and not vice versa, one has a riddle to solve in the African situation. Like the Indian universities before Independence, the universities in Africa have "a predominant western slant in the methods and in the matter taught. On the other hand, the idea of spreading culture as such was of less importance". (*The King's Rally* — Prof. Ruthnaswamy's talk at the Asian Seminar of 1954.)

It should be pointed out at this stage that the African universities at the moment inherit the characteristics of universities in the metropolitan country. They do not therefore acquire, strictly speaking, even a slant towards Western culture, but only towards the pattern of a particular nation. The degree of freedom is therefore even narrower.

It is natural that the centres of higher learning in Africa should have arisen out of





expediency — primarily the need for clerical workers for the colonial administrators — and not from higher motives. To assume a truly universal character, these centres widened their horizons.

The teaching of the natural sciences is usually adapted to the best use of local material and resources. With the Humanities, it is not so easy. The study of European classics (with a strong bias for the works of the mother country) European history, etc., are not given the same emphasis everywhere. "All these schools endeavour to relate the curriculum of the university to the requirements of the environment. Just what the environment needs and the University's role in supplying it are, however, a matter of much disagreement among university presidents, principals or directors as well as among the several student bodies." (ISC African Delegation — 1954.) The problem is a choice between emphasis on intensive specialisation for local needs and a broadly humanistic education for integral human formation.

Whatever the place of the university in Africa, the Catholic student has the difficult task of making his university education adaptable to his particular needs. In leadership, he has to remember that the people whom he wants to help — his own people — are rarely those people from whose culture the university takes its stand. It is only logical that the catholicity of the Church can give our African Catholic students the consciousness of the wider horizons which we seek, and our people need.

### Pax Romana Work in Africa

**Ghana (Gold Coast):** The first National Congress of Catholic Students was held in Achimota last December 14-17 with a participation of more than 70 delegates representing the University Catholic Societies of Ghana. The meeting was largely organized by John Quansah of University College, who was a UNESCO travel grantee to *Pax Romana* International Seminar and Assembly in 1956, and Fr. Koster, S. V. D. The Ghana Congress also served as preparation for the All-African Seminar of *Pax Romana* to be held in Achimota in December 1957. The Archbishop of Cape Coast opened the Congress and spoke on the Lay Apostolate. Other speakers included the Principal of the University College of Achimota, and top ranking officials from the Government.

**Belgium:** A project has been started to send 25,000 circular letters to Belgian professional people asking for funds to aid the *Pax Romana* All-African Seminar to be held in Ghana, December 1957. The Student Centre at the University of Louvain hopes that Belgium will top the list of donors, as they did for the All-Asian Seminar in 1954.

## Outline for the African Seminar

The purpose of the Seminar must be to train leaders for the University Apostolate in Africa. This can only be achieved by giving potential leaders of the 9 or 10 African student groups presently in existence an insight into the main problems which the Church and the University in Africa are facing, and by outlining how they can help spread the idea of *Pax Romana* in their various groups. This is a suggested plan of work for the Seminar, to be held probably the 16th-31st December, 1957, at the University College of Achimota, the Gold Coast.

**A. Introduction** — a formation in basic ideas which we feel are necessary in Africa where most groups are young and do not participate in the *dialogue* of *Pax Romana*. The responsibility for this point will rest with the General Secretariat in Fribourg and the Directing Committee of the International Movement of Catholic Students (*Pax Romana*-IMCS). The topics are:

1. *The Layman and the Mystical Body of Christ* — to impart to the participants the doctrine of the Mystical Body and the specific role of the layman in the Mystical Body.
2. *Christian Civilisation and Culture* — to explain that Christian civilisation is not synonymous with Western culture or any other specific culture.
3. *The Mission of the University* — an outline of the three-fold task of the University: research, training and the transmission of culture. Professions and the role of the layman will also be considered here.

**B. The African University** — a study of the actual problems in the African universities today. Only by bearing this reality in mind can our groups work; the ground work for such a presentation must be done in close contact with all our African federations perhaps through the use of questionnaires. Moreover, the speakers must come from the African milieu.

1. *The Material Situation of the African University.*
2. *The African University and the State.*
3. *The African University and Society.*
4. *The African University and Religion.*
5. *Relations between the African Universities.*

**C. Our Responsibility in the African University** — training in leadership work in local University groups. The South African

**A Study Week on Technical Assistance** will be held under the auspices of *Pax Romana*-ICMICA during the latter part of September in the Noordeinde Social Institute, the Hague, Netherlands. Studies will centre on the problem of the cooperation of Catholic intellectuals in the promotion of the Laity in African Universities. Several African speakers will take part in explaining the problems which face their confrères, and experts from the Technical Assistance divisions of the United Nations will be invited.

federation has wide experience in this field and will assume responsibility for this section.

1. *The Apostolic Group in the University.*
2. *The Art of Group Work.*
3. *The Leadership of the Group.*

**D. Pax Romana in Africa** — an opportunity of working out an African Regional Plan for the federations. Preparation will be done by the IMCS Directing Committee.

1. *Aims and Methods of Regional Work.*
2. *Plan of Action for Africa.*
3. *Contact between African groups and Pax Romana.*
4. *Publications (Pax Romana African Newsletter).*

### Organisation and Participation

There will be a lecture each day followed by a discussion between the entire group and the speaker to clarify points raised during the talk. Later, small groups (not more than 10-15 people) will simultaneously discuss the topic and then meet again with the speaker to pool their ideas and reach general conclusions. One rapporteur will be appointed for each group, and the participants will remain the same that they may benefit from learning to know each other well. A member of *Pax Romana* Secretariat or IMCS Directing Committee will be in each group, and free time will be left every day for informal chatting.

At the moment, it is difficult to determine the number of participants — this will depend on the money available to bring students to the Gold Coast. We believe that the total number should not exceed *sixty*, excluding the speakers. As to the proportional representation of the different African groups, this point can be decided only after the preliminary trip of the IMCS General Secretary to Africa in February-March 1957. At least *two* people from each group or federation should attend.

### Preparation

The preparation of technical aspects will be in the hands of the *Pax Romana* Federation of Gold Coast Catholic Students. Financial help will be given by other federations through *Entr'aide*. All money collected for this purpose should be sent to the General Secretariat, Fribourg. The Budget, including travel for the participants, speakers, and General Secretariat, as well as administration and follow-up (by an African secretary at the General Secretariat) is calculated at \$ 37,500.

**Staff News** from Fribourg is that Thom Kerstiens, General Secretary of *Pax Romana*-IMCS, is visiting all the *Pax Romana* groups in African universities on a tour that will last 7 weeks. Countries to be visited are: Senegal, Sierra Leone, Nigeria, Ghana, South Africa, East Africa, the Sudan, Egypt and the Lebanon.

**Switzerland:** The University Association for Mission Work (SKAMB) will send 10,000 circular letters to Swiss graduates asking financial aid for the *Pax Romana* All-African Seminar.



## Editorial

Throughout the centuries of its existence, Berlin has retained one characteristic: — that of being the most artificial of all European capitals.

Born out of a small fisherman's village located on an island in the middle of swamps and lakes, the Princes of Brandenburg made it into their capital. Still a small town in 1650, by 1865, it already counted ½ million inhabitants and with the birth of the German Reich in 1870 the boom really started. Like a spider's web, it spun a giant rail net round itself, and the old marshland soon gave way to industrial settlements. With the centralisation of economic life, the role of officialdom and finance in the imperial capital developed rapidly. By 1939 it looked as if Berlin with its 4 ½ million inhabitants might become the political and economic centre of Europe.

However, the war played havoc with Berlin. Hitler's theory of "ausradierung" (extermination) which he applied to the cities of England all but came true for his own capital. Already hard hit by air-raids, Berlin was occupied by Soviet forces after fierce fighting during which more than a million people were killed or fled the city. After the war, the 340 square miles of Berlin were divided among the four major allied powers, while the whole surrounding area was included in the Soviet Zone of occupation. Berlin had lost its commanding role not only in Europe but even in Germany. It acquired a new one — that of a Western observation tower behind the Iron Curtain.

### In the Centre, the Iron Curtain

It is a strange experience to live in this city in the middle of which the Iron Curtain makes its presence felt more and more. One can still wander from one part of the city to the other but no one in West Berlin can phone to his neighbour in the East Sector. In one and the same street, news flashes catch the eye; on the one side, news from the Berlin Free Press and on the other, news from the German Democratic Republic.

## the journal

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## ATTENTION!

in 70 metres you leave West Berlin



Suppose you take the Underground. In one station you can buy the leading newspapers of the Free World; at the next stop, the newsstand only provides "Pravda" or other Communist papers.

Apart from the period of the Berlin blockade in 1948, when all provisions for the 2 million inhabitants of West Berlin had to be brought in by air (8 000 tons of freight per day at its peak period), West Berlin has profited from the economic revival of West Germany. One hour window-shopping in the East Sector suffices to convince anybody that the "People's Paradise" has little to offer a man from the Free World at a reasonable price except books and pamphlets on Communist ideology.

### Indoctrination

This might be deliberate. The Communists are well aware that man does not live "by bread alone" and they have concentrated on educating the people in Communist ideology. Considerable material means are directed to this end. Two State publishing houses, a daily paper and several periodicals are devoted solely to the youth. For those young people who are considered "material" capable of being moulded, the regime offers exceptional possibilities for educational progress and for advancement in a career. About 85% of the students are on state grants but scientific methods are no longer devoted to ascertaining the Truth. The task of scholarship is now that of proving and spreading the dogmas and conceptions of the Communist party. In every field of study — whether Law, Chemistry or Medicine — one must attend lectures on "Gesellschaftswissenschaft" (civics) for the first two years. In these lectures, Marxism-Leninism is taught as the only true doctrine. All other philosophies are considered bourgeois and out-dated. Those students who do not show the required interest in these lectures, can be obliged to attend special seminars on Communist ideology. All

students have to learn Russian. All scientific books are either in German or Russian. The possibility of learning another language (e. g. English or French) is exceedingly small. Finally all students are compelled to join the only existing Communist Youth organisation — FDJ.

Have ten years of Communist regime in East Germany turned the young people into "human beings of a new type"? The increasing demands of East German students to end the compulsory lectures on Marxism and the unanimous advice of East and West German government circles to the people in the East Zone not to rise while 20 divisions of the Russian army are in the country, speak for themselves. However, we cannot discount the insidious influence of the indoctrination. One has only to speak for five minutes to a student from the East Zone to realise how difficult it is to understand one another. One might for instance have a hard time convincing a good Catholic from the East Zone that there is some good in the principle of class interdependence; that children from the working or peasant classes in the West also have a chance to study or that people from the Gold Coast (Ghana) are being granted independence by the English government and elect their own government.

### Their Tragedy is Ours

It was a wise decision of the Directing Committee of *Pax Romana*, IMCS, to hold its last meeting in Berlin. It gave every member a chance to taste a little of what life in a Communist state means. It gave them a chance to appreciate the enormous tragedy of a city which, within its boundaries, gives a true picture of the sharp division existing between two worlds: one in which the people are forced to live on little bread and a blind belief in the Party; the other where bread is abundant but — are we too severe? — there is little faith.





# BOOKS PUBLISHED BY PAX ROMANA

*La Culture et les cultures. Pax Romana, ICMICA.* Acts of the Beirut Assembly, 1956. Beirut: Union Catholique des Intellectuels du Liban (1956). 269 p., 8°.

In this work, published by the *Union Catholique des Intellectuels* of Lebanon, the *Pax Romana-ICMICA* member for that country, are found the Acts of the 10th Plenary Assembly of the international movement, held in Beirut at Eastertime, 1956. Or more exactly, these are the Acts of the study sessions which accompanied the Assembly, for it is important not to weigh down a volume destined for the largest and longest possible diffusion, even outside the confines of the Movement, with a report on administrative sessions.

We can only herald this large diffusion with great joy. The problems raised in this book are the most vivid and pressing in the cultural field. The speakers, whose entire texts are recorded here, are eminent men from several countries. After the Pontifical Message to the Assembly which opens the volume, a series of allocutions by well-known Lebanese personalities manifest the enthusiastic welcome which was accorded the *Pax Romana* pilgrims in Beirut. With the sermon by *Rev. Ignace Abdo Khalife, S. J.*, at the Opening and the Introduction to the Study Theme by *Rev. J. de la Croix Kaelin, O. P.*, we come to the heart of the sessions, largely reproduced in French.

Four conferences give an overall view of those great cultures inspired by religious beliefs, and which at some point in history or at present meet in the Near East: the Civilisations of the West, of Islam and of India. Western Culture is seen under two very different aspects by *Prof. Silvio Accame* of the University of Naples, and by the Mayor of Florence, *Prof. Giorgio La Pira*. The first, as historian, shows us how the assertion of the human person in ancient Greece, raised to infinite dignity by Christianity, during the Renaissance became the centre of that astonishing adventure of man on earth, free choice and self-determination, which is the root of Western culture. On the other hand, *Mr. La Pira*, looking at the same culture, asks whether the fundamental crisis of modern history does

not reside in the considerable spread of one culture — Western — which is structurally atheistic.

The culture of India is explained in a brilliant exposé (the only one in English) by *Rev. Jerome D'Souza, S. J.*, of Bombay, while *Mr. Abbas Alameddin*, Registrar of the Lebanese University, speaks of the cultural background to Islamo-Christian contacts. Opening wider the vistas in this field, *Mr. Louis Gardet* offers us a vast and evocative study on the intermingling of culture from three successive points of view: that of principles, that of history, and that of future perspectives.

The second part of the Assembly shows us another aspect of the cultural problem at the present time, the irruption of technology. This was the theme of a member of the technical profession, *Mr. Joseph Naggear*, former Minister of Lebanon, who spoke on technical progress and traditional culture; and also that of a humanist, *Prof. Bicharab Tabbab*, vice-president of *Pax Romana-ICMICA*, and corresponding member of the *Institut de France*, who recalled the influence of technology on culture.

In Part Three, theology and philosophy join hands to manifest the contacts of Christianity and various cultures. Transcendent in regard to culture, the Church draws them near and expresses Her own thoughts through them in a variety of rites as His Excellency, *Monsieur Philippe Nabal* shows in "The Unity and Diversity of the Church". Finally, *Mr. Olivier Lacombe*, Dean of the Faculty of Letters in Lille, gives us a profound meditation on the transcendence of Christianity regarding cultures, without forgetting the theme of the Incarnation or, more expressly, Christ's descent into the stream of world history.

The résumés of the discussions following each conference, and a final text of resolutions and ideas which the U. C. I. L. propose for the reflection of the intellectual in general, and those of Lebanon and the Near East in particular, close this excellent volume.

R. S. F.

\* \* \*

*L'engagement social de l'Étudiant catholique. Pax Romana, Social Sub-Secretariat, IMCS.* (Luxembourg) : Publication N° 3 (1955). 97 p. 8°.

This publication reproduces the essential texts in French and German with English resumés of the lectures given at the study weeks held at Königswinter and Camaldoli. Despite the delay in publication and the rapid progress of events which is characteristic of our times, the lectures are as topical and as practical today as when the meetings were held. The book is divided into two parts, of which the first is devoted to "The social responsibility of the Catholic student".

The responsibility of each individual in a world which is becoming a prey to collectivism is so great that the Catholic student must affirm his position as a member of contemporary society. It is his duty to fight for the

supremacy of spiritual over economic values. The student must be alive to his social responsibilities. His professional formation should imply this necessity for the student or graduate.

Part Two deals with "Some Problems of Democracy". The lectures are not a utopian consideration of the ideal democracy. We find the difficulties of present-day governments treated frankly and objectively. Although it is easy to criticise mistakes of government, it is more difficult to bring constructive thinking to bear on the changes which should be made. Yet this is precisely what the lecturers achieve in their exposés.

The two parts of this publication are complementary since Part One deals with the place of the student in modern society and Part Two goes on to consider the role of the individual in political society, that is to say, the development of the undergraduate into citizen, a subject of much interest to our Federations this year when the IMCS Study Theme is the Civic Responsibility of the Student.

O. M.

\* \* \*

*Christliche Kunstblätter*, Heft 3/1956. Linz a. d. Donau (Austria): Diözesan-Kunstverein.

The *Pax Romana-IMCS* Sub-Secretariat for Art has traditionally organised regional study meetings to better acquaint visiting participants with certain problems of art in the host country, and to study them in their spiritual and Christian aspects.

Such a meeting will be held this March in Denmark, and a similar Study Week took place 18th-22nd of May, 1956 at Linz a. d. Donau on the subject, "Christian Art in Austria: Tradition and Experiment". The *Pax Romana Journal* noted this at the time.

Since the written word endures beyond the length of the meeting, the Director of the Sub-Secretariat, *Rev. Dr. Leonhard Küppers*, had the excellent idea to publish long resumés of the reports, all given in German, in the Austrian art review, "Christliche Kunstblätter". Even those persons who could not be present at the conferences can now benefit from them.

The presentation is composed of three reports. The first, by *G. Egger* (Vienna) on "The Liturgy as Foundation for Sacred Art" gives the theological and doctrinal basis for all studies in religious art and also contains some interesting historical notes.

The report by *Dr. Günther Heinz* (Vienna) on "Austrian Baroque" presents this rich period, certainly the apogee of Austrian art from the point of view of quality as well as the quantity of its works. Lastly, the speech of *Klaus Pack* (Vienna) on "The Development of Modern Christian Art in Austria" describes and analyses several works of architecture and painting of the period starting at the turn of the century and still developing.

In addition to the preceding texts, the review contains an interesting "round-table" presentation of views on the church at Ronchamp, the evocative work by *Corbusier*. A series of photographs illustrate the first two reports.

T. S.

## TRENDS IN MODERN CIVILISATION

*The Community of Mankind and Cross-Cultural Relations*

1957 Summer Session of the Netherlands Universities Foundation for International Cooperation

University of Nijmegen (Netherlands)

JULY 16 - AUGUST 3

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# Congress of Catholic Pharmacists

The conclusions of the International Congress of Catholic Pharmacists (held in Fribourg-im-Breisgau the 5th-9th September, 1956) have just been published, and we are pleased to cite extracts here for the information of our members.

1. The knowledge of sickness, the prime importance of healing and soothing suffering, and the preparation of medicines have shown throughout the ages the important role of the pharmacist and his place in the life and evolution of society.

2. Christian pharmacists have always attached all the more importance to the accomplishment of professional duties since, the prosperity of their country, the development of society and personal and family advancement largely depend on them.

3. The carrying out of this task seems most important to them today when both liberalism oriented exclusively toward egotistical profit, and marxist socialism have dangerously disturbed social relations.

4. Before the impasse which the confluence of individualism, marxism and the dangers of collectivisation create, Christian pharmacists intend to base their profession on personalism which, contrary to egoistic individualism, presupposes the acceptance of a social mission, but refuses absorption by society.

5. The greatest menace to the free world today is man's complex of anguish when facing destiny.

This fear of life renders modern man incapable of using his freedom correctly, and more and more anxious for security even at the price of freedom. This is not at all an inevitable consequence of the liberal ordering of society.

Whatever, indeed, be the influence exercised in this field by an economy centred more on profit than the perfection of man, one can conceive of a liberal order whose ends respect human values. This phenomenon is basically explained by the growth of irreligion. It is also explained sociologically by the overly large disproportion between risk and the luck of the weaker man who makes up the mass of society and who is entirely different from one characterised by the spirit of initiative, and a gameness for risks.

6. Consequently, believing in the superiority of a human order based on liberty, our task is to work toward the reduction of distortions by remaining openminded and by collaborating with social institutions which place man in his best perspective so as to give him the taste and meaning of his freedom and to permit him courageously to confront life's normal risks.

The pharmacists believe it normal that society be collectively responsible for the destitute. But on the other hand, it is nonsense to postulate a collective responsibility for society itself.

## Pax Romana Representatives at the last Council Meeting of the World Assembly of Youth (WAY)



7. The constant and increasingly rapid progress of therapeutic and prophylactic medicine, having oriented Public Hygiene toward precaution, preservation of health and combatting of social scourges through education, makes the cooperation of the pharmacist even more indispensable today although preventive medicine entails certain regrettable restraints.

8. Consequently, Catholic pharmacists have the duty to take the greatest interest in hygienic education and to promote those organisations which work on these lines.

9. The diversity of his professional contacts, his moral position, and the respected place he holds in the community confer special authority upon the pharmacist. These permit him to cooperate with great success in the promotion of Public Hygiene, side by side with doctors and other members of the Public Health staff. His influence is exercised as much (and perhaps more) in the educative role he must fulfill for the healthy and the sick, as in the discovery, study, control, preparation and dispensing of medicines, although a few years ago these functions were almost his sole *raison d'être*.

Therefore, it is important that the pharmacist take into consideration the scientific, technical, economic and social revolution of our days. Placed in its midst, he has the duty to cooperate in its orientation, enlightened as he is by Christian social principles to which he has given his assent. He should work in collaboration with other Health organisations, keeping in mind that on the professional level he must not abandon the principles of medical secrecy, free choice of physicians, and his personal duties.

He should adapt, reinforce and amplify his knowledge continually in order to accept new responsibilities and thus bring, within the limits of his competence, an increasingly effective aid to the preservation of public health, and the serving of healthy and sick.

In particular, the pharmacist should look after the adaptation and modernisation of his

supplies in the scientific, technical and therapeutic evolution now in progress.

The sale of medicines must be reserved exclusively to the pharmacists, in order to:

1. avoid danger to public health and

2. prevent exploitation of the public. Indeed, pharmaceutical remedies, being other than merchandise in the technical sense, should be used only in the service of public hygiene.

One can see that overconsumption of medicines, through the facilities permitting sick and well alike to nurse themselves, is dangerous for public health and funds, in as much as certain products are too costly for general household budgets.

The pharmacist is responsible for all his actions, firstly to his own conscience, then to the sick and finally to society.

Cooperation between pharmacists and professional groups should infuse those organs with a consciousness of their responsibilities and means of action in the codification of laws concerning their profession. The pharmacists are the protagonists and leaders in pharmaceutical service.

Consequently, the pharmaceutical profession should reach agreement among its members before taking its position in the public health community, the only logical governmental spokesman in legal consultation between the practican and the State on one hand, and social services on the other.

We felicitate the wisdom of those legislative organs which are careful to consult professional organisations before legislating in their fields of competence. But the good will of the legislator is not sufficient in itself to serve as the source of pharmaceutical laws nor the basis of the pharmacist's duties. Only Natural Laws and its immediate counsels can satisfactorily indicate to the legislator the norms he must use in setting up the organisation of the State.

F. K.





## PAX ROMANA AT UNESCO

Prof. R. PANIKKER, *Pax Romana* observer at the 9th session of the UNESCO General Conference held in New Delhi, spoke before the Programme Commission on 28 November 1956. The discussion concerned the major project of the UNESCO programme for 1957-1958 on "Mutual application of cultural values between the East and West".

The intervention of the *Pax Romana* delegate was largely an insistence against degeneration of the project into a cultural competition between East and West; rather, it should serve the harmonious development of culture throughout the world by respecting basic values and permitting an authentic intermingling of cultures.

We reproduce here some extracts from Prof. Panikker's debate:

"I would like to draw the attention of the Commission to the very title of this project. I wonder whether this important project should not be denominated in a slightly different way, namely: "Mutual appreciation (or understanding) of the World Cultural Values (or, of the main Cultural Values of the World)"...

"We all want a deeper understanding and a better knowledge among the peoples of the East and of the West and we all intend to bridge the existing gulf and overcome the undeniable misunderstanding.

"But, I am afraid that if we stress the Eastern and Western values and if we lay our attention in teaching others what they do not have, we are not going to overcome the differences, but to deepen them.

"You all know that the worst way for acquiring a big personality is to be worried about it, and that the best manner to convince a partner is to partake as much as possible his own opinion...

"Will you allow the comments of an observer, who personally belongs to the East as well as to the West? I could not help, listening to several contributions, but discover slightly propagandistic tendencies and sometimes an unconscious proselytising attitude. The East wants to *teach* spirituality to the "materialistic" West. The West offers to *help* those illiterate and hungry people of the East to lead a more worthy human life.

"Nobody will agree consciously, I am sure, with such a statement, but I think that a kind of international psychoanalysis would find out many an element of this kind. And it is perhaps not out of place that somebody who has not the responsibility of representing a particular country, speak these things out. The real approach we all want is not that of the West teaching the East, or viceversa, but, on the contrary, it is that of the West trying to learn from the East, and that of the East learning from the West, and both by mutual study and sincere effort of integration.

"Moreover, what is West? and what is East? Where does Latin America belong, or what has Africa to do with it? Does Christianity belong to the West and is Mysticism an Eastern feature? Are we not rather concerned in finding out the growing point out of which a world culture may organically grow into a

harmonic synthesis in which unity does not destroy diversity? — much more than in making propaganda of our own values?

"I think that this is the meaning of this major project and I would suggest we carry out all the presented projects putting the accent not on the East or the West, but on the existent concrete values we would like to realize, beyond any artificial frontier of the East or of the West..."

### Federations News

**El Salvador:** The ACUS, *Pax Romana* affiliate in El Salvador, organised seven conferences from 4-18 September on vocational guidance and orientation for secondary school students. The themes were: Law; Medicine as a humanitarian profession; the Engineer in the service of society; the Humanities and national culture; the professions of Chemistry and Pharmacy at the present time; Economics and the progress of El Salvador; and the Dental Profession. The conferences were given by out-standing professionals in their respective professions from the colleges of San Salvador.

### Man in the University and Society

The following organisations were represented at the preparatory meeting on the Conference, "Man in the University and Society" convened by *Pax Romana* and the World's Student Christian Federation, the 3rd-4th of October, 1956.

International Association of Universities (IAU); International Student Movement for the United Nations (ISMUN); World University Service (WUS); International Union of Students (IUS); Coordinating Secretariat of the National Unions of Students (COSEC); International Association of Catholic Universities (IACU); World Union of Jewish Students; WSCF; *Pax Romana*-IMCS; and an observer from UNESCO. IAUP were interested, but could not attend. The following statement has been circulated to all organisations who took part in the preparatory meeting for the Conference,

RECALLING that international university and student organisations met in 1938 in Luxembourg at a round-table conference concerned with basic problems of life and responsibility of the University, under the auspices of the International Institute of Intellectual Cooperation, and produced an extensive report on this theme: Students in search of their University,

CONSCIOUS of the fact that universities are faced with new intellectual, social and cultural questions arising from their responsibility in a changing world and

NOTING that these questions are currently the object of much thought and experimentation in many parts of the world,

**Argentina:** JUC (Masculine) and AUDAC (Feminine), the two *Pax Romana* federations in Argentina, held their Federal Assembly in Buenos Aires on 12-14 October. The theme was: *Specialised Catholic Action, its Specific Field of Work*. The delegates studied the institutional work which an individual can do in the short time at the university. The religious and ideological apostolates of university Catholic were sub-themes.

Other points treated were: function of the militant in the university apostolate; his formation; work with pre-university students, with first-year students; and publications.

**Paraguay:** *Toward a definition of SEEDAC* was the theme of a Study Day held on October 12 by the Paraguayan federation affiliated to *Pax Romana* (SEEDAC). In commissions and plenary session, the following topics were studied: Aims and methods of the Apostolate; Student group activity and Apostolic spirit; Specific formation; the Parish and specialisation; Collaboration with graduates of Catholic Action in basic groups of SEEDAC.

**Peru:** The annual University Week was held in Lima at the end of October by the Centre of the Union of Catholic Students (UNEC) whose members are students from the universities and colleges of Peru. Well-known professors spoke about the university and its problems; the climax was the fourteenth annual University Communion at which 5,000 students participated. (Student Mirror.)

We welcome the proposal to hold a round-table Conference in 1958 on the theme: *The university today, its role and place in society*.

The purpose of the conference will be to permit the broadest possible confrontation of different views held on certain fundamental questions concerning the role and function of the university and its place in society in the modern world, assuming full expression of different philosophical and ideological approaches as well as of points of view arising from the wide diversity of cultural, economic and social settings of universities in different parts of the world.

Responsibility for all matters related to the planning of the programme, participation, financing and organisation of the conference shall be entrusted to an autonomous Conference Committee which shall be set up in the following manner:

Each of the sponsoring organisations may name from its membership or milieu one person chosen for his competence to serve on the committee;

The committee may co-opt one member from any sponsoring organisation unable to name a member, but the committee may only increase further its membership by no more than 1/3 through co-optation.

The committee shall be guided in its work by the discussions which took place at the meeting of representatives of international university and student organisations in Paris on October 3rd and 4th, 1956; and it shall maintain close consultation with the organisations and agencies likely to be able to further the success of the Conference.

(To be ratified).



# FORMATION OF OUR NATIONAL

## Leadership Training Course in Central America

On December 14th-23rd, seventy-seven *Pax Romana* leaders from Guatemala, Nicaragua, Costa Rica, Mexico, Puerto Rico, Honduras, Panama, Cuba and El Salvador met in San Salvador for a training course in "Formation of Leaders on the National and International Levels".

The spiritual aspects of the meeting, based on a better understanding of the Mystical Body of Christ, were under the care of Msgr. Mojaisky, Apostolic Nuncio to Guatemala, and Chaplain to the *Pax Romana* Regional Sub-Secretariat for Central America, Mexico and the Antilles. The Sub-Secretariat Director, Mr. Manuel Cal y Mayor; Mr. Manuel Ungo, member of the *Pax Romana*-IMCS Directing Committee; and Mr. Jaime Cordova, Latin American associate at the General Secretariat in Fribourg, were the leaders of the practical sessions. Each morning one aspect of the theme was explained, followed by afternoon meetings in small groups to discuss questions arising from the talks.

Subjects included: The Ideal of the Catholic University Movement; Methods of Group Work in Federations; and Federation Programmes on the Local and National Levels. Information on the situation of the university, and of the Catholic federation in Central America was exchanged during this part of the course. The role of the National Unions of Students in the area was also discussed, and

a resolution adopted suggesting special training courses for Catholic students working in the National Unions.

Concerning the international formation of leaders, the general theme was "The Student as a World Citizen". A panorama of the international movements working on the university level, both confessional and neutral, was presented. Their special relations with Latin America were highlighted. "The International Formation and Action of the Catholic Student through *Pax Romana*", "How Can the Local Member of a *Pax Romana* Federation participate in International Organisations?" and "Relations between the Latin American Federations, National Unions of Students, and COSEC, WAY and WUS" were special topics of these discussions.

The publications of the Catholic federations were treated in a round-table meeting. The decision was reached that articles of a high standard on Apostolic Work and University Problems should be published in *Corporacion*, review of the C. M. E. (Federation) of Mexico, and special information for Central American leaders will appear in *Septiembre*, published by the J. U. C. A. (Federation) of Guatemala.

The training course was also a preparation for the 1957 Interfederal Assembly, to be held this year in San Salvador in August. The Latin American Plan of *Pax Romana* and its relation to Central America was evaluated. The theme of the coming Assembly, "The Civic Responsibility of the Student", and its importance for Latin American countries was presented.

The meeting concluded with the drafting of a letter from the delegates to the Directors of the Latin American universities asking for help for exiled Hungarian students. The participants also sent a telegram to the United Nations urging action in favour of students and intelligentsia in Hungary. Before farewells were said, the leaders held a Folklore Evening showing the songs, dances and customs of each Central American country present.

J. C.

## SOUTH EAST ASIA

For the first time in its history the Catholic Students' Society of the University of Malaya was called upon to cooperate with *Pax Romana* in conducting a Leadership Training Course for South-East Asia. As the title implies, its aim was to train responsible student leaders. "Asia is undergoing fundamental changes in its basic ideas, traditions, structure and institutions", and it is necessary that students should appreciate their task in this transformation. The University Apostolate is "in the very front line of the battle for the soul of Asia".

The choice of Malaya was a fortunate one, for this country exhibits most of the problems which Asia has to face today. Although by comparison with its neighbours it has a higher standard of living, it is poverty stricken. The dissatisfaction of the Chinese, almost half the population, concerning their citizenship rights accentuates every difficulty in the attempt to integrate the various cultures. And the need for the "New Villages" has caused many hardships. In this atmosphere, characterised for the majority by poverty, illiteracy, and utter hopelessness of better things to come, Communism finds a fertile breeding ground.

It is not difficult then to see why the course centred around: "The Student Society and Social Action", "Nationalism in Asian Universities" and "The Student Press". These topics were introduced by short lectures and extensively discussed in the group "workshops", which collated opinions, and formulated resolutions for submission to the General Assembly. Lectures highlighting special problems were delivered by prominent personalities, including Mr. Leong Yew Koh, Federal Minister for Health and Social Welfare, Miss Maria Yen, for many years a student in Communist China, spoke on "The Christian Student and Communism". The conclusions reached can be summarised in a few words. Catholic university students should, "take part in some form of Social Action", endeavour "to take a full interest in problems of national concern", and "realize the need for effective student journalism".

Although not very spectacular, for they seem only to affirm obvious obligations, these conclusions are aimed at the very heart of the Asian students' problems. Australian delegates could not easily appreciate the reason for the great stress on student responsibility. However the discussion soon clarified this point. In Asia the student while still at the university exerts a considerable influence on the com

In Singapore : R. de Silva (Ceylon) ; Guy Chan (Hongkong) ; Ong Joe Gie (Indonesia) ; Milagros Belmonte (Philippines) ; Helen Nanthavanij (Thailand) ; Christopher Hooi (Malaya) ; George Fernandez (India) ; John Donatiu (Australia) ; Korea & Burma not pictured







# LEADERS



In El Salvador : Jaime Cordova ;  
Manuel Cal y Major ; Msgr. Mojaisky ;  
Fr. Castro P. ; Guillermo Ungu

munity. The percentage of uneducated people is so high that his opinion on matters of national concern is sought after and respected by the masses. An extreme example of this is in the Philippines, where the President of the Republic sits with an advisory board of students each week. Pope Pius XII has said in speaking of Catholics that there is no other group of human beings so favourably predisposed in breadth and depth for international understanding. And yet we are faced with the fact that if Asia were to "unite today it would be united against Christ".

What is the difficulty which prevents Catholic students from "influencing Asian thought with Christian ideas and principles?"

The great barrier to the spread of Catholicism seems to be that the masses feel it is a foreign religion. It is easy for Communist agitation to turn the suspicions of a strongly nationalistic, uneducated body about a religion which savours of the West, into hate and so create an almost impenetrable barrier. Education can penetrate this barrier for the fortunate few. But the masses must be won too, if Christ is to triumph over Communism.

We have integrated the essence of Catholicism into our culture; and inadvertently tried to foster this "localised version" in a locality which is steeped in a different culture. The masses, fired with a strong feeling of nationalism, are easily convinced that the Catholic religion, as presented by foreign teachers, with its language, its statutes, its pictures, all foreign, is an intrusion of the West and not the living product of Christ's words, "Go ye into the whole world and preach the Gospel to every creature". It is thought that if Catholicism is to belong to Asia and to become part of its way of life as it is ours, it must be encouraged to grow along the lines of the cultures of the different countries. Its essence must be preserved intact, but its garb rewoven so that, as Fr. Jules Leberton, S. J. said

"One day we hope the Catholic Church will ensoul all the nations of the earth. She will not recast them in the uniform mould of Western civilization. On the contrary, she will delight in the diversity of their gifts and genius."

This report is reproduced from an article by John Donati in *Via*, journal of Australian federation.

## Leadership Formation for Every Continent

The Annual International Formation Seminar and Interfederal Assembly of *Pax Romana*-IMCS will take place in San Salvador between 27th July - 5th August. The theme, *The Civic Responsibility of the Student*, will be studied after preparatory questionnaires and working papers have been sent to all federations.

A Christmas Seminar for Asian Students was held in Rome last 22nd December-2nd January, organised by the Permanent Committee for International Congresses of the Lay Apostolate, Caritas Internationalis and *Pax Romana*. Participants were 40 Asian students from Korea, India, China, Vietnam, Japan, Indonesia, Pakistan, Ceylon and Australia who are studying in Europe.

The Seminar came within the general preparation for the 2nd World Congress for the Lay Apostolate, to be held in Rome in October 1957; but its immediate aim was to offer a small group of Asian students, specially chosen by their chaplains, the possibility of spending in Rome a Christmas of friendship and "Catholicity", of studying together the spiritual and doctrinal bases of their Apostolate, as well as the major national and international problems calling for action on the part of Asian Catholics, and finally of exchanging ideas among themselves, and with competent personalities, concerning various sectors of the apostolate of the laity.

## FOREIGN STUDENTS — the Mission Apostolate

**Apostolic Visitor speaks for Southeast Asia:** Bishop Carlo van Melckebeke, Apostolic Visitor for South East Asia, whose work is chiefly the spiritual welfare of Chinese Catholics who have been scattered into exile by the Communist persecution of their homeland, recently wrote to the national secretary of the Catholic Students' Mission Crusade (USA) on the question of foreign students.

His letter, released by CSMS, said in part: "Among the many missionary activities, first place ought to be given to the apostolate for overseas students, both Asians and Africans, because they will be the coming leaders of their people. Until now, this apostolate has been considered an accessory to the apostolate in mission countries. This, in my opinion, is an erroneous estimation of real values. It is most urgent to put these matters in proper focus."

**Overseas Students Coordination (OSCO):** The first OSCO Meeting took place in Germany on August 25th - September 6th, 1956. Friendship was its main characteristic. Fifty students from England, France, Belgium, Netherlands, Germany and Italy represented 18 countries of Asia and Africa: Korea, Japan, China, Gold Coast, Liberia, Curaçao, Turkey, Ceylon, Burma, Indonesia, Philippines, Goa, Vietnam, India, Madagascar, Cameroons, Congo and Egypt. There were also a few European representatives from the Netherlands, Belgium, Austria and France. Some German students

The North American Formation Seminar for *Pax Romana* leaders on that continent was held in Boston (U. S. A.) the 22nd-24th February. The overall theme was that of the International Formation Seminar in July 1957: *The Civic Responsibility of the Student*. Speeches were given on The Mystical Body, *Pax Romana*, Citizenship, Leadership Training, The Role of the Layman, Politics and the Professions, Science and Government, Management and Labour; Education, Welfare and other Social Occupations; and the Educated Catholic in Human Society. The Seminar was arranged by the Director and Assistant to the North American Commission, and by the officers of the seven federations which belong to it.

## Latin America

Mr. Jaime Cordova, Latin American Secretary, has returned from a 8-week tour of Latin American federations on the Atlantic Coast. He also attended the Central American Training Course in San Salvador, December, 1956.

The 12th International University Missionary Congress will be organised by the Mission Secretariat of *Pax Romana*-IMCS during September in Angers, France. Participants will include mission experts, African and Asian students, and members of *Pax Romana* federations. Three main ideas will be treated in the conferences: Contacts between Christian Culture and Asian and African Cultures; Lay Missionary Work; and Welcome to Foreign Students. Further information will be available from the Mission Secretariat, 9 rue de Namur, Louvain, Belgium.

accompanying the OSCO in various German cities.

Besides the discussions concerning common problems, definite steps have been planned towards the future development of OSCO itself. There was unanimous agreement on the ideas which were put forward by OSCO:

- it is necessary to have coordination of all the overseas Catholic students in Europe;
- much can be accomplished by an organism gathering together the different existing groups of Asian and African Catholic students in Europe.

In order to promote the activities of OSCO, the participants elected 5 delegates to represent them for the time being in European countries:

**England:** Mr. Leslie CANDAPPA, Come-ragh Road 69, London W. 14.

**France:** Mr. NGUYEN DINH HOA, rue Monsieur le Prince 48, Paris 6<sup>e</sup>.

**Holland:** Miss Simone TAGHER, Koningslaan 30, Amsterdam.

**Belgium:** Mr. Jos. CHI-YI CHEN, Blijde Inkomst 28, Louvain.

**Germany:** Mr. Martin KARPEH, Saarstrasse 20, Mainz.

Mr. Richard KAPTIN ADISOEMARTA is General Secretary at Pagestraat 15, Tilburg, HOLLAND. (from "OSCO Bulletin".)



## PAX ROMANA AT A GLANCE...



Christmas Seminar in Rome :  
J. Kurvilla (India) and  
K. Adisoemarta (Indonesia)

The IMCS Directing Committee held its second meetings this year 27th December-1st January in Berlin as guests of the German Federation, KDSE. Several commissions were set up to consider: Burning Questions facing the Movement; Publications on "Leadership" and "The University for Christ"; Long-Term Programme of Action; and Study of the new *Pax Romana* Manifesto. The next meeting will be held in Rome, the 23rd-25th April in preparation for the Formation Seminar and Interfederal Assembly in San Salvador in July.

Contributions to Hungarian Relief have been mentioned by the Federations in Australia, Austria, Belgium, Ceylon, Ecuador, El Salvador, Hong-Kong, Ireland, Malaya, Netherlands, Peru, Portugal (JUCF) and the United States (NFCCS and NNCFO) in addition to those countries described in the last issue of the Journal. We remind our readers that funds are still needed for long-term scholarships for Hungarian refugee students to be endowed by *Pax Romana*.

30,000 Young Catholic Workers (Jocists) will gather in Rome on August 25 for a Day of Pilgrimage and Homage to Pope Pius XII. The YCW militants will arrive from every corner of the globe to represent their brother and sister workers in an international manifestation showing their response to the Church's appeal for Catholic Social Action. Young people of every colour, every race and every language will be united in St. Peter's Square on that day.

Opposition to the 6th World Youth Festival which will take place in Moscow, also during the month of August 1957, and which is sponsored by two international Communist-controlled organisations (International Union of Students (IUS) and World Federation of Democratic Youth (WFDY)) has been voiced by many youth and student groups throughout the world. Mr. Christopher Mayhew of Great Britain, president of the Soviet Relations Committee of the British Council, has clearly defined the danger of non-Communist participation in this Festival even with the motivation to better world understanding.

After having recalled that the real objective of the Festival is to convert the youth of Asia and Africa to Communist ideology, Mr. Mayhew explained that the Festival organisers hope to influence and convince them that they will participate, not in an enormous propaganda exercise, but in a truly international gathering. The presence or support of non-Communist organisations will aid this illusion. Mr. Mayhew has also pointed out that the WFDY has "never wavered from the current line of Soviet policy". *Pax Romana*-IMCS can vouch from its own experience for the Communist-controlled policy of the IUS, particularly in view of their reaction to the Hungarian crisis.

A Field Office of World University Service (WUS) has been established in Vienna following the dissolution of the Coordinating Committee for International Relief for Hungarian Students, after exhaustive attempts by WUS and COSEC to achieve a solution that would allow for cooperation. WUS regrets the extremely grave unilateral actions on the part of the Austrian National Union of Students (OH) which have obliged the interested organisations and agencies to seek a new, emergency basis for carrying on the international assistance to Hungarian refugee students which former cooperation through the Committee was able to achieve in such great measure. *Pax Romana* extends its best wishes to WUS in this new venture.

The General Assembly of the C. O. I. C. (Conference of International Catholic Organisations) will be held on the 11th-14th April in Bruges at the historic City Hall. Both branches of *Pax Romana* will be represented by full delegations.

Austria: The 8th International Ski Camp organised by the Katholischer Akademikerverband of Austria will be held this year at Easter Tide in Obergurgl (Otzal, Tyrol) from 14th - 22nd April (Palm Sunday to Easter Monday). Obergurgl, which is about 6100 feet high, is equipped with good trails, ski lifts, and comfortable hostels. Each day will begin with Mass, followed by skiing during the day (except for Holy Week services) and evenings devoted to discussion, singing and fun. Each day will close with Compline. Topics suggested for discussion are:

1. Is there time for meditation in our daily lives in big cities, and in our world of action?
2. The Missions and social problems.
3. How should churches be built nowadays?

Expenses will be \$30-\$35 including accident insurance. Necessary equipment are skis (which can be rented if necessary), poles and seal skins. Thirty people can be accommodated, and reservations should be made through: Katholischer Akademikerverband, *Vienna I*, Grünangergasse I/II.

Austrian Catholic students have also collaborated zealously with all organisations engaged in Hungarian relief. Although student accommodations have been rearranged and our Viennese group no longer manage their two refugee hostels, many Catholic Hungarian students are living under the care of our Aus-

trian federations (KHO, OCV and KA). They request funds for scholarships for these Catholic students who wish to study in Vienna. *Pax Romana* is considering establishing several scholarships in the name of its members.

Cuba: The 7th National Assembly of the Women Students' Catholic Action Federation of Cuba, member of IMCS, was held on 23rd-25th November in Havana. For the first time, the other branches of Catholic Action — Men, Women, Young Boys and Girls — also participated in the meeting.

Donauschwabia: The Annual Congress of the Union of Catholic Donauschwaben Graduates and Students (federations-in-exile affiliated to *Pax Romana*) took place in Salzburg, Austria on 28th-30th December, 1956. The next Congress, the eleventh for this federation, will be held next December in Munich.

France: The Fédération Française des Etudiants Catholiques, member of *Pax Romana*-IMCS, held its Annual Congress on the 2nd-5th March in Paris to study the theme: *Christianity and the Collective Mentality*. Conferences were given on: "Christian Liberty and Modern Idols" by Rev. J. Daniélou, "Human Factors in Professional Practice" by Rev. Laurent, "The Catholics and the Nation" by Henri Marrou, "The Church and the National Community" by Rev. Délos and a short address was presented by His Eminence, Maurice Cardinal Feltin of Paris.

Netherlands: *The Student in the changing World Picture* was the theme of the last National Congress of the UKSV (IMCS affiliate from the Netherlands) on 31st January - 3rd February in Delft. Workshops were held on Natural Sciences and Culture, Aesthetic and Technical Life, Capitalism and Marxism. Other conferences and workshops were held on the University Apostolate.

Ecuador: The Federations in Ecuador (JUC and JUCF) inspired by the Hungarian fight for freedom, have published several brochures on Communism and the suppressed countries behind the Iron Curtain. They have also been taking an active part in trying to disassociate the National Union of Students of Ecuador from the Communist-controlled International Union of Students (IUS). Their National Union is the only one in Latin America affiliated to IUS.

The Art Sub-Secretariat of *Pax Romana*-IMCS is organising a meeting in Denmark the 8th-11th March in collaboration with the Academicum Catholicum-Danemark, member of *Pax Romana*. Topics for addresses include: "Religious Art, Christian and Liturgical Art — Search for Definitions"; "Liturgy and Modern Architecture in Church Construction"; "Modern Art and Church Interiors"; "Characteristic Traits of Danish Art".

The Annual *Pax Romana* Meeting at Gemen will take place the 6th-16th of August in Gemen Castle, Germany. The overall theme will be *Authority and Liberty*, since last year's theme of *Co-existence* was trampled under foot by an illegitimate power which has forcibly deposed a government of the people. The discussions will be based on the concept of the Authority of God and the Liberty of Man according to the Gospel. A complete programme will be given in a forthcoming issue.