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International Movement of Catholic Students

International Catholic Movement for Intellectual and Cultural Affairs

CUSTOMS AND CHRISTIANITY

by J. N. NKETIA

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The question that is exercising the minds of Africans and leaders of Churches in Africa nowadays is the problem of reconciling African culture and Christianity, both of which appear to many people to be opposed to each other. It is a question that is raised by

- a) the conflicts which have emerged as a result of the methods of Christian evangelism in Africa; and
- b) the conflicts which are arising because of the rapid social changes taking place in African societies.

Christian evangelism in Africa from the very beginning concentrated on the individual. It aimed at 'lifting' the individual African 'lost to the devil' from his society and his culture which, until recently, were regarded as primitive and pagan by the Western World, and by Africans whose upbringing in mission schools have led them to adopt a negative attitude towards their own culture. A number of such individual converts residing in a locality formed a restricted social group within the larger community consisting of adherents of African cults, members of traditional associations of musicians, heroic organisations, etc. all kinsmen of the Christians who, in any case, were always in the minority.

Conversion to Christianity severed the individual as it still does from traditional cults, traditional forms of recreation and many African customs, which he was taught to look down upon as pagan and unworthy of a Christian. But it did not sever him from membership of his lineage, or from all his kinship obligations. While he could not himself perform the public rites of his society (such as those of the life cycle) or take active part in the festivals through which the solidarity of the community was expressed, because of his kinship and other affiliations, he could not run away entirely from his obligations to members of his lineage, especially since these obligations were reciprocal and carried certain social benefits. However much the Christian convert tried, he could not give up his society altogether, living as he did in a society in which individualism was not the ideal.

The picture in contemporary life is not far removed from what I have just described. The spread of Christianity, education and modern economic facilities, have made the problem of social co-operation between Christians and

non-Christians in African states more acute than it was a few decades ago. Membership of the Church¹ is sometimes advanced as an excuse for not playing one's role in the traditional set up, while those in authority, particularly chiefs, insist from time to time on all members of the community playing their respective roles. This has been so in some parts of Ghana where, until recently, the Church was regarded as an asylum by some of its converts.

The methods of Christian evangelism have not only sought to isolate the African from his society. They have also attempted to bring to him new forms of behaviour — new 'customs' practised in Western society, new order of worship, new elements of worship which are foreign to his culture. Christianity has meant worshipping in a special building, singing in a foreign idiom, and so on. It has meant that for Christians a new set of 'customs' have to be performed for the events of the life cycle, etc. Thus Christianity has tended to transplant the African convert from the cultural practices of his own society.

¹ The author uses the term "the Church" to refer to the Christian Churches in general. (Ed.)

Going, as it has been, alongside Western education and the material culture of the West, Christian evangelism has tended to be, in the final analysis, an agent of progressive westernisation — a fact which in the past helped to enhance its prestige and to make it attractive and worthwhile.

The result of all this is that today one can find two sets of 'customs' going on side by side in Africa. There are 'Christian' burial rites and African burial rites. There are 'Christian' marriage customs as well as African marriage customs.

But it is precisely this dualism that is being challenged by African nationalism. The African nationalist finds that the customs of his own people are branded 'pagan' and 'devilish' while those which form the pattern of Western culture are regarded as 'Christian'. Western customs enjoy a more honourable status, and appear to be more tolerable than African customs. And so the nationalist asks himself: "Why can't African customs be christianised? Can the African worship the 'true' God only if he is westernised, only if he sings in the Western idiom and worships in the ways known to the West? Does the African belief

(Continued on page 2)



Celebrating Christmas in East Africa

in the dead conflict with the Christian concept of saints, and an after-life? Why am I not allowed to give reverence to my ancestors?"

These and other questions, though inspired largely by nationalism and a consciousness of the social problems facing Christians in transitional societies, define for the Church its new mission in Africa. Underlying the question is the admission that in the light of Christian teaching all is not well with African traditional customs as a whole and that they need to be re-orientated — to be pruned here and there or re-created and made a more 'wholesome' means of social behaviour which Christians can freely carry on with a clear conscience. There is also the suggestion that all is not well with the Church in Africa. It must come to grips with African customs which it has so far condemned or failed to recognise. It must now face a period of re-organisation and adjustment in order that it might fulfil its mission in societies in transition.

It seems, then, that what is required of Christian evangelism in contemporary Africa is not only the conversion of individuals as in the past, but also the 'conversion' of African culture. The mission of Christianity in the face of growing nationalism in Africa does not lie in progressive westernisation but in the provision of the leaven now needed as much in cultures of hydrogen bombs as it is needed in cultures of drums. It is the mission of the Church to provide the leaven required in emergent African nations, to provide the leaven required for re-creating African culture.

It is against such a background that the specific problems of African customs should be considered. In the past the exercise was simple. It was merely a question of measuring African customs by the yard stick of Christian teaching, and quite often by the yard stick of Western practice, rejecting them where they fell short (or by the other yard stick, where they appeared strange), and retaining them where they were tolerable or seemed familiar.

The contemporary situation requires that our attitude should no longer be wholly negative, but constructive. The positive approach requires that we must ourselves understand the social value of these customs, the part they play in the network of human relations, the extent to which they enable men and women to live together as kinsmen, friends, members of villages, towns and nations, the extent to which they provide sanctions of moral behaviour, and so on. With this as background, we should be in a position to discourage particular customs such as the old custom in some societies of carrying the corpse of the dead to find out who killed him, infant betrothals, feuds, etc. where they can be proved to lead to discord or ends that are not good enough by Christian standards. Many such customs are in fact quickly abandoned as a result of the new outlook brought about by our contact with the West, or are being repressed by law. On the other hand, there are a number of customs which are not being repressed or discouraged, such as customs grouped round events of the life cycle, social ceremonies and festivals. We would be in a good position to re-create such customs which serve a useful purpose, but which are nevertheless repugnant to the Christian ideal in certain respects.

In addition there are many other customs which are observed in every day life: customs relating to the giving and receiving of presents,

the treatment of strangers, behaviour in public, use of language, etc. Some of these are breaking down, particularly those enforced by beliefs which are now considered superstitious. When the value of such customs is known, an attempt might even be made to encourage those that reflect Christian ideals.

In dealing with African customs from the point of view of Christian teaching, one needs to examine also the question of African religious beliefs and social values, since these underlie some of the details of many social customs. One needs to understand African concepts of the Supreme Being, concepts of spirits (good and evil), and inviolable beings inferior to the Supreme Being, Beings which

Africa, the mission of the Church cannot be wholly negative, as in the past, but positive, enabling the African to worship God in church and in his social and private life in the way that is most natural to him, making use of the noble traditions of his own culture. For formal worship, he may be allowed to draw on the traditions of his culture as well as the worship of the Christian community to which he belongs.

The positive approach is summed up in the famous directives of Pope Gregory to the abbot Mellitus in 601 a. d. when England was being evangelised by himself and St. Augustine, and I cannot do better than refer to it in this connection:



Dancing Frenzy

some societies call "children of God", concepts of personality as well as beliefs in after-life, all of which give rise to specific forms of behaviour in African societies. To what extent can some of these concepts be reconciled initially with Christian teaching? To what extent can we approach Christian teaching from concepts already known to those unknown? We must impress on the mind of the African the commandment that "Thou shalt have no other gods besides me", and the words of Christ: "I am the way, the truth and the light: No one cometh to the Father except by me". But we must go further. We must also seek to remould the world-view of the African as necessary, so that his attitude to nature, to the unseen, to men — both living and dead — and the interpersonal relations and forms of social behaviour which spring from these attitudes may be guided by a faith in a living Christ.

In considering African customs in emergent

"The temples of the idols in that nation should by no means be destroyed but let the idols that are in them be destroyed... For if the temples are well built, they must be converted from the worship of devils to the worship of the true God; that the nation, seeing that their temples are not destroyed... and knowing and adoring the true God, may the more familiarly resort to the places to which they have been accustomed".

This principle may be applied to the 'conversion' of Africa and African culture. Provided the temple is well built, provided the form is satisfactory, all we need do is to destroy the "idols", those elements that are opposed to Christian teaching, and replace them with more appropriate content. Instead of destroying African customs and institutions, the positive approach would be to re-create them in the light of Christian teaching. But this is ultimately not a challenge to the West, but to African Christians wherever they may be.

Church and State

Message from Dr. Kwame Nkrumah,
Prime Minister of Ghana

I am writing to wish success to the seminar for African students which *Pax Romana* is organising at the University College of Ghana next month. I am very pleased that, in this first year of Independence, Ghana should have the privilege of acting as host to Catholic students from many different parts of Africa.

The theme of your Conference "Catholic Students' responsibilities in modern Africa" has been well chosen. Universities have a vital part to play in the new Africa that is now emerging. The leaders of this new Africa will to an ever increasing extent have to come from Africa's own Universities. These Universities will more and more, have to assume responsibility for setting up intellectual and moral standards for the communities in which they live; but more important still, the students from these Universities should realise that having been fortunate to receive the best training that is available, they will be required to give of their utmost in loyal and devoted service not only in the development of their country but to their fellows not so privileged.

It is right, therefore, that students from African Universities should meet together to consider the problems which they have in common and the ways in which they may fit themselves to carry out their heavy responsibilities. A gathering like this should contribute much to the promotion of understanding and co-operation between students throughout Africa and this can hardly fail in the long run to benefit the peoples of this continent.

I hope that the Seminar will be enjoyed by all those taking part and that the lectures and discussions will prove to be enlightening and stimulating. I wish you all success in this venture.

26th November 1957

Contents

	Pages
Customs and Christianity	1, 2
Church and State (Ghana)	3
The Church of Silence	4, 5, 8
Editorial	6
Unity and Truth	6
Mission of the African University	7, 8

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Dr. Nkrumah with Archbishop Knox and Bishop Bowers



Mr. Thom Kerstiëns,
General Secretary,
Pax Romana-IMCS
Fribourg.

Dear Mr. Kerstiëns,

Ghana is especially privileged to have been chosen for this year's seat of the African Seminar, and on behalf of the Hierarchy and Catholics of Ghana, I extend to all students taking part in the Seminar a most cordial and sincere welcome.

Blind indeed are those who do not appreciate the immense possibilities of such a gathering for the future welfare not only of Africa, but also of the world. The mighty confusion in international affairs is obvious and a matter of deep concern to all right thinking people. We cannot live under the constant threat of war, the most terrible imaginable, without trying to avert it. This Seminar provides us with an opportunity of doing our part.

The Tower of Babel has again been erected amongst us. Men speak of peace when they really mean war; they discourse unctuously of freedom when they really mean slavery and grow hot with indignation over the injustices suffered by the proletariat when their real purpose is plain self-aggrandizement. In their pride, like the ancients, they would build their own tower, their own world according to their own whims and fancies, and fail to recognise the universality of the Moral Law laid down by the Creator for the proper conduct of world affairs.

No wonder we are at present experiencing this stupendous confusion which renders abor-

tive all attempts to establish World Peace. Conferences and discussions, both inside and outside the United Nations, have inspired desperate men with a hope, all too soon to be shattered.

For Catholics, however, there is no place for pessimism, and it is for Catholic Students to take the lead in putting the world right again. Attachment to a worldwide organisation such as the *Pax Romana* gives to the federated groups of African University Students a sense of solidarity and strength similar to that given by the Catholic faith itself. In fact, the action of any Catholic International Body must be impelled by our common faith and by our adherence to universal moral principles. Only this year, our Holy Father has emphasised to you particularly — "You are not isolated seekers, autonomous thinkers; you are Catholic intellectuals i. e. intellectuals bearing a universal social responsibility for the spread of Christian truth and its concrete application to all sections of activity".

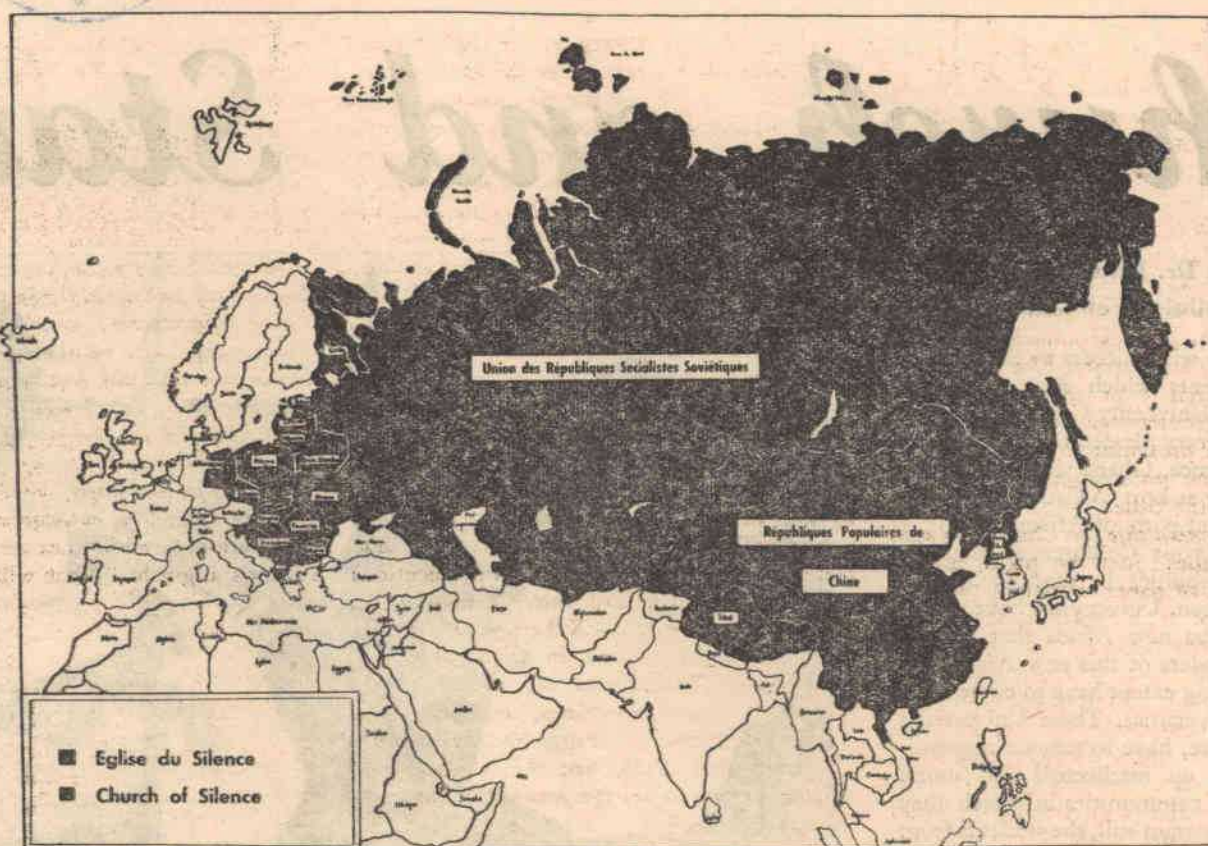
The All-African Seminar, bringing together as it does students from many African Universities, provides a powerful medium of better understanding at the highest level. It will foster a tolerance of varying cultural backgrounds, diverse languages and national aspirations, subjecting all differences to the brotherly charity inspired by a common faith in Jesus Christ and respect for the Church which He has established to conduct the world to truth and salvation.

The Seminar is only a means to an end; the great task of every member is to learn and thereafter, to exercise an enlightened Christian influence in his own country and environment. Once again, we offer a most cordial welcome to all attending the Seminar in Ghana, and we pray that their discussions may be fruitful of great good for the peace and happiness of Africa and the world.

Wishing you every success,

I remain, Yours sincerely in Xto.

(Signed) William Thomas Porter,
Archbishop of Cape Coast.



THE CHURCH OF SILENCE

by JEAN-PIERRE DUBOIS-DUMÉE
editor of « Informations catholiques », Paris

Abridged text of the lecture delivered during the Second World Congress for the Lay Apostolate

While we are gathered here this evening, full of the joy of being together and of having received the Holy Father's Blessing, 60 million of our fellow-Catholics in Europe and Asia are suffering persecution for justice and truth. I wonder if we have not often been indifferent to their fate. Do we react to the latest arrests as we did to the first? We protested in the press and in international assemblies; we organised mass demonstrations to alert public opinion. We had to do it; alas, we must go on doing it. But indignation fizzles out with time. What we once found intolerable, we end up by accepting as normal.

What about our own worries? A thousand and one tasks each more urgent and difficult than the next... Because we think of the Church of Silence as a whole, we have, turned it into another Church with which we have little in common — the persecuted Church as opposed to the free Church. As though it were all persecution there and all freedom here! As though the materialism which is taught in totalitarian countries had no connection with the materialism practised in our democracies! As though their trials were not ours! As though we were not all members of the same Church and of the same Mystical Body!

It will now be obvious that it is not just a question of making room for the persecuted Christians in our prayers and anxieties. Their sacrifice should colour all our thoughts and give them a special share in our affections. For all that, one of the most tragic ordeals in the life of the Church may not even affect us deeply, may not echo in our hearts which would be ennobled, renewed and purified in the process.

Yet we have an example in the head of the Church, the successor of the Apostles. I have re-read all the encyclicals, messages, and allocutions of the Holy Father over the past ten years. I can assure you that if there is one prevailing anxiety in his teaching, it is that of those men "who cannot openly profess their responsibilities before God", of the Church whose "hands are bound and whose lips are sealed" (Christmas 1951) and which Pius XII himself called the Church of Silence for the first time in 1951.

But the Pope is not merely the Father who suffers with the most wretched of his children. He is also the head of the Church, her spokesman in the face of its persecutors. The worse the suffering, the more necessary the protest. We cannot fail to be struck by the extraordinary firmness of the proclamation which Pius XII made to the people of Rome in 1949, following the condemnation of Cardinal Mindszenty. Referring at the same time to repressive measures in the Ukraine, Rumania, the Baltic countries, etc., the Holy Father exclaims:

"Can the Pope be silent when, in a given country, the Churches are torn away from unity with Rome, by violence or trickery; when all the Graeco-Catholic bishops are thrown into prison because they refuse to apostasize; when priests and faithful are persecuted and arrested because they refuse to break away from their true mother, the Church?"

"Can the Pope be silent when parents are deprived of the right to educate their own children by a minority regime which wants to take them from Christ?"

"Can the Pope be silent when a State exceeds its competence, abrogates the right to suppress dioceses, depose bishops, overthrow eccle-

siastical organisation, and reduce the care of souls to below the strict minimum... the Church of Christ follows in the path of the divine Redeemer; she gives to Caesar what is his by right, but she can neither betray nor abandon what belongs to God" (20 Feb. 1949).

What is at stake is precisely what belongs to God. We are inclined to forget that. The persecutors are determined to find political motives for their discriminatory measures and condemnations. Even certain Catholics in our own countries tend to see only the political and social aims of Marxism and neglect its religious and spiritual ends almost entirely...

It is indeed a religious persecution when almost two hundred bishops and thousands of priests are put to death, imprisoned or prevented from ministering to the faithful.

It is indeed a religious persecution when entire communities are driven from their house and sent to concentration camps, judged by the so-called popular courts, deported or exiled.

It is indeed a religious persecution when the dioceses of the Eastern Rite are forced into schism, when the government tries to set up national churches cut off from the Apostolic See.

It is indeed a religious persecution when all the movements for the apostolate are dissolved, when Catholic schools are deprived of their rights... when the Catholic press is carefully smothered.

Despite the occasional truce and the outstretched hands, the ultimate aim is constant. The improvements which have been taking place for the past year in one of the popular democracies should not be interpreted as a change of policy within the framework of Marxism but rather the evolution of a certain regime outside Marxism. Where Marxism is

(Continued on page 5)

(Continued from page 4)

completely faithful to itself, it will also be faithful to the struggle against "all kinds of religious prejudices".

All the facts in the struggle against religion fit into the general plan of campaign.

The first step is to discredit the Church. The Communists are past masters in the art of exploiting all the little faults, true or untrue, old or recent, which they can find. They depend on repetition, they publicise the most lewd and unlikely accusations. Not forty years ago but on March 4 of this year, *Pravda* published an outburst against blood-thirsty clergy accused of preaching a crusade against the new world, the cross in one hand and the atomic bomb in the other.

Second step: to neutralise the Church by suppressing its activities: first the press, usually under the pretext of paper-rationing, then the publishing houses, the schools, associations of all kinds, and finally, those activities which bear witness to the social role of the Church, hospitals, orphanages, dispensaries.

The third step is to attack the very structure of the Church by smashing its unity. No longer discredit or neutralise, but *disassociate*. This is the aim of all the efforts to destroy the unity of clergy and faithful with Rome. In this gigantic work of disassociation, we can list the repeated attempts to create national independent Churches and to replace the bishops, by vicars chosen by the Regime. Whence the associations for peace, which mean that priests and lay people who refuse to join them can be denounced as war-mongers. Whence the incredible public confessions which are brazenly called "trials".

The final step is directed against man himself and sets out to change the believer into a Communist. Never in history has there been such a drive for *re-education*, for the re-moulding of the human personality. Harried by slogans, newspapers, radio, cinema, school, trade union, processions, speeches, mass meetings, district meetings, obligatory studies, work brigades and so-called "brain washing" sessions, how can the stoutest Christian resist, since he has been emptied of his being, literally "wiped out" to bring forth a new man?

Imagine how lonely these Christians must feel. Imagine what Pius XII calls their "atrocious moral martyrdom". When the regime asks the bishops to collaborate, should they agree for pastoral reasons at the risk of being compromised and misunderstood by the faithful; or should they refuse for doctrinal reasons at the risk of being sent to prison and of depriving the faithful of their pastors. You who are mothers and fathers of families, imagine a parent's sorrow when he feels his children's faith is being destroyed.

That is why the Christians of the Church of Silence cannot feel "at home" in their own countries. Communists therefore accuse them of being bad citizens. A Chinese priest recently exclaimed: Are we doomed to be traitors to our country or unfaithful to the Church? But Father Tong had already replied to his question on June 3, 1951, when he declared before the people's court on a promenade in Chung-King:

"I have only one soul and I cannot share it, but I have a body which can be divided. I think the best thing I can do is to offer my soul entirely to God, and Holy Mother Church, and my body to my country. I am a Chinese Catholic, I love my country, I also love my Church. I denounce everything which opposes

the laws of my country and of my Church, and above all, anything which creates discord. But if the Church and the government cannot reach an agreement, sooner or later, every Chinese Catholic will have to die. So why not hasten mutual comprehension of the parties in question by offering our lives at once? If my request is rejected, I take it that every attempt at understanding and peace is spurned. Still, I do not think that the government would wish to condemn 3,700,000 Chinese Catholics to an irrevocable death".

The Church stands in the way every time an earthly City tries to usurp spiritual powers. Christians are then called "dividers", "enemies of the human race", as in the time of the Roman Empire; they are persecuted though they yield to none in love of their country, in respect for public authority and observance of the law. Here is the root of the problem of persecutions and their common trait through history. As His Holiness, Pope Pius XII frequently recalls, the Christians who are "in chains and dungeons" today, prisoners or banished, condemned to work in mines, to torture and slavery, those who are dragged before tribunals or exiled shamefully, are the brothers and worthy successors of the martyrs of the early Church.

They no longer have a chance to bear witness to their faith. The totalitarian state today avoids making martyrs, that is standard practice. Today, the man who professes his faith is a criminal... When his body has been crushed and his mind emptied, there is nothing left but the human rag which can then be dragged before the popular court.

Yet, this rag has suffered for Christ, and even in its degradation, bears witness to Him. Whether we like it or not, the martyrs of the Church of Silence are the heirs of those who died in the Roman circus; heirs of the martyrs of Persia and Japan, of Canada and Tonkin, of Mexico and of Uganda. They are witnesses to Jesus crucified.

Some people lose heart before a persecution of such proportions. Péguy said that the worst temptation for fervent Christians was despair. So the Holy Father repeats in one address after the other: "Fear nothing... go forward confidently... the Church may be attacked, she can never be conquered". These exhortations are addressed to the entire Church, because it is the entire Church which is being persecuted. And through the Church, it is Christ who suffers, in agony until the end of the world.

Pius XII says: "The persecution of the Church is the sharing of the Mystical Body in the wounds of the Lord".

Heavy with sorrow, we should still rejoice. Saint Cyprian wrote in one of his epistles that "the Lord wanted us to rejoice and be glad in persecution, because in times of persecution, He distributes crowns of faith". The Church of Silence is a privileged sign of the vitality of the Church and of its fidelity to its mission.

The Church Militant finds in the sacrifice of its persecuted members the pledge of its future growth. No one has better expressed this idea than Tertulian: "To mow us down, is to multiply us; the blood of martyrs is the seed of Christians".

Rooted in this hope, we should not believe that the Church is *automatically* born anew of persecution. Several times we glimpse the Holy Father's anguish: "What will be left of these old and young Christian communities when the end of their tribulations has come? (Radio Message, 24 December 1952).

Will the unity of Christendom have been maintained? Will the youth have kept the faith? This last is the most heartbreaking question of all. The Communists know that they will not wipe out the Catholic Church in a few years. That is why they are uncompromising on the formation of youth... The most serious persecution is not the one which bears bitter fruit today, but the one we shall harvest tomorrow.

*

We are bewildered before this terrible responsibility. Some people dream of a crusade and a re-conquest. They have a right to do so. But these are no arms for the Christian. You do not answer a religious persecution with an atomic bomb.

The first Christians had a respect and devotion for the persecuted, which could at least inspire us... Today there are many relief organisations and we should share in their work. Before the avalanche of propaganda which tries to tear faith and religion from the hearts of the young, should we not, for example, increase broadcasts for religious formation. Our brethren hunger for God. Will we let them die of hunger? ... "Yet, again", says the Holy Father "we can turn to the All-merciful God in prayer and penance".

This call to prayer for the persecuted and the persecutors, comes back time and again in the teachings of Pius XII. I do not think we have

(Continued on page 8)



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Editorial :

Christmas! Each year at midnight, we retrace our steps to the Child who is the hope of the world. Each year, the road seems longer. As the modern mind discovers new powers, it seems to draw further away from the humility which leads to true wisdom, Wisdom incarnate. Drunk with fabulous conquests, man today is far removed from the shepherds whose purity of heart had attracted the angels.

Still we must point out that access to outer space has not increased man's knowledge of himself or his destiny. The key to this knowledge will always remain with the little Child who is God, but whose birth went almost unnoticed. If humanity were to let go of this certainty, if it were to lose the path to the crib once and for all, it would have lost its own soul and identity, like a sick man who, through the fogs of a disordered mind, gropes in vain for his former name and personality.

By good fortune, or rather grace, we know that humanity will never forget this path or this certainty. The Church which is nothing less than humanity enlightened and saved by Jesus and whose real frontiers are invisible, kneels in perpetual adoration before this Child who gave her life, by being born to die and to rise again from the dead. She is henceforth the conscience of the world; She watches over the secret of the world's destiny, not to hide but to share it. She knows why God came as He did, in the humility and silence of a night which seemed like any other, except to a few poor people with childlike hearts. She knows why He did not burst into our existence like a meteor or a cyclone.

The fact is, He came to be born in each of us, in that corner of the mind where man expects to find himself revealed, where he is only revealed when he welcomes the revelation God makes of Himself through the Child He offers. *Puer natus est nobis, Filius datus est nobis*. A new life which begins, like all life, in the silence of the hidden depths of man. It is here that, knowing he is loved by God, man learns who he is.

But however intimate the gift of faith and the birth of the divine life may be, it also affects the history of humanity in countless ways. How could man's vision of all created things not be transformed by the knowledge of this appeal? Not only man's heart but society too awaits salvation. For society, as a human reality bound to disappear, will not fulfil its mission, unless the forces of love placed among men on Christmas night, re-echo in human relations through political and social institutions.

The West once knew something of this grace, however imperfectly. It betrayed it deplorably. Now that the other continents are attaining economic and political maturity, they must not forge a world where the men of tomorrow will live as though Christmas had never existed.

Our African friends are meeting in Ghana today. They are a small group with an immense responsibility, because they are the young Church in the universities of their countries. Their task is "to plan the Christian Africa" which, faithful to its origins and cultural riches,

One might reasonably suppose that, in their desire to recover lost unity, Christians would gradually sink their differences, gloss over the barriers which separate them and emphasise love at the expense of truth. In a sermon which he delivered when still an Anglican, Newman had recognised and described this temptation: "And some there are who, keeping their faith in the main, give up the notion of its importance. Finding that men will not agree together on points of doctrine and discipline, and imagining that union must be effected on any terms, they consent to abandon articles of faith as the basis of Christian fellowship, and try to effect what they call a union of hearts, as a bond of fellowship among those who differ in their notions of the One God, One Lord, One Spirit, One baptism, and One body; forgetful of the express condemnation pronounced by our Saviour upon those who 'believe not' the preaching of His servants (Mark xvi, 16); and that he who denieth the Son, the same hath not the Father" (I John ii, 22).

This fear has proved groundless. Surely God listens to so many divided Christians who still have one prayer in common, for they realise each year more and more that they cannot achieve unity by sacrificing truth. Even if they do not agree on the content of that truth, they know that the love which unites them, subjects them all to Him who said of Himself: "I am the Truth". Hence, it is not of secondary importance to know what is truth and what is not truth.

I am thinking in particular of the ecumenical movement. By deliberately adopting this attitude, that is to say, by rejecting the idea of reunion at the price of truth, the members of the movement know they are making their task more difficult. On the other hand, they proclaim that this adherence to truth is proof that the unity they seek is the work of the Lord and not of men.

The unity for which Christians pray is the unity Christ desired. Our brethren who work within the ecumenical movement believe that this unity implies faith in the divinity of Christ and in His redemptive mission. They accept being misunderstood by their liberal brethren who would willingly accuse them of "dogmatism".

However, they know that although faith in Christ, God and Saviour, is the centre of Christian revelation, it is far from being the fullness of Christ's intention. And if they welcome to their ranks, other denominations, each with its own image of the unity Christ desired, it is not because they are sceptical or discouraged, as though it were foolish to believe in an absolute truth or the possibility

will receive the leaven of the Gospel and listen to the message of Bethlehem.

We cannot but accompany them with our prayers and good wishes so that Africa may be more faithful than the West to the grace of Christmas.

Unity and Truth

by

Fr. Jean de la Croix Kaelin, O. P.

of its being universally recognised. It is not that man shows his respect for ineffable and inaccessible truth by diversity of belief, hesitation in doctrinal affirmation and approximation. It is something far simpler — these Christians are waiting for Christ Himself to bring about this unity in truth.

Among the Christian Churches, the Catholic Church alone has adopted a different attitude. It is not even correct to say that She "adopted" an attitude as if She had chosen the one which seemed most likely to satisfy Christ's will for unity. In point of fact, by reason of the divine gift of faith, She has always believed that the unity willed by Christ had been fully revealed. She is not only aware of knowing Christ's will and the means of achieving it, but of being *one* herself through the unity bought by the crucified Saviour. Unity rooted in the presence in her of God, One in three Divine Persons, and in the presence of the Holy Spirit, her divine soul. The Spirit which personifies the Church in Christ is One; the Spirit sanctifies the Church through the sacraments instituted by Christ and guides her in the full truth of Christ through a divinely assisted magisterium. This unity embraces the visible and the invisible just as human unity embraces the body and the soul. This unity is not merely faith in Christ, God and Saviour, but is revealed, in Heaven, through the mystery of the unity and trinity of the Divine Persons, supreme source of unity, and, on earth, in the mystery of the Church, the Body of Christ. "You are one body, with a single Spirit; each of you, when he was called, called in the same hope; with the same Lord, the same faith, the same baptism; with the same God, the same Father, all of us, who is above all beings, pervades all things, and lives in all of us" (Ephesians iv, 4-6). Writing to the Corinthians, the same Apostle exclaims: "We have a cup which we bless; is not this cup we bless a participation in Christ's blood? Is not the bread we break a participation in Christ's body? The one bread makes us one body, though we are many in number; the same bread is shared by all" (I Cor. x, 16-17).

The Church has sung this belief for centuries in the *Credo* where unity is inseparably linked with apostolicity, the God-given means of achieving unity; with catholicity, its power to extend through space and time, through all cultures and even beyond time; with sanctity, its end. If, in order to reach agreement with our separated brethren, the Church were to forget that Christ has given us, in His Body and Blood, all we need to unite men as He desired, then She would be betraying Christ and destroying herself. She therefore prefers to be misunderstood by the other Christian Churches.

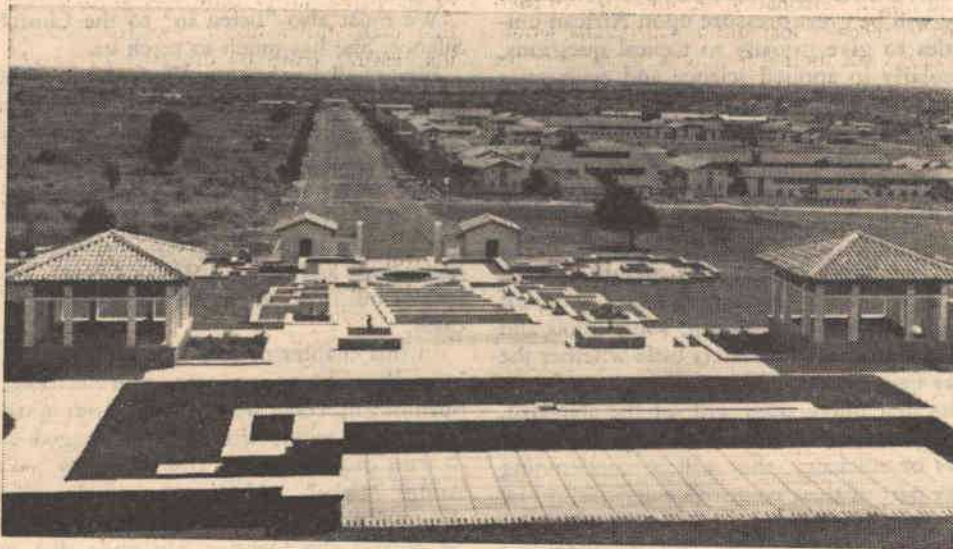
The Church's prayer for unity is magnanimous and humble. It is magnanimous because She asks God to give His Son to all nations,

(Continued on page 8)

MISSION OF THE AFRICAN UNIVERSITY

by D. M. BALME, C. M. G., D. S. O., D. F. C., M. A.

former Principal of the University College of Ghana, at present lecturer in Classics at Queen Mary College, University of London



Shot of Achimota Campus

In the quickened development of Africa, the universities are going to be very important. Or rather, it will be disastrous if they are *not* important. If that should be so, it will be due to one of two causes, each equally bad: either the educated public will be rejecting the universities' influence, or the educated public will itself be lacking influence. In either case the universities may have themselves to blame. For it is their business now to persuade. They have something vital to offer, and the days are long gone when they could sit back and say "take it or leave it", safe in the knowledge that society was ruled by like-minded men. Already in this century we have seen enough to know that modern technology provides electorates (whose motives are not always reasoned) with a much more immediate control over their rulers, while it provides the rulers with much greater and swifter powers of doing harm. The voice of reason is in danger of not being heard unless it condescends to shout.

The sort of reason that is voiced by universities is not political reason, but something more fundamental, upon which political and practical reason needs to be based. It is not easy to explain, but it is all the more important that it should be explained because the general public is so ignorant of it. Even now, if you asked the average Englishman what he associated with universities, he would probably conjure up a picture of boat races and debating societies against a background of mysterious and irrelevant professors: the ivory tower. I cannot say what picture would be drawn by the average Frenchman or American, but I hazard the guess that he would be surprised to be told that the universities have given him his political status and economic prospects, his home, his job, his health, and all the comforts and recreations that have come from man's inventiveness. And if he were to protest that most of the inventors, technologists, political reformers, have not been university professors at all, then I should reply that all these progressive ideas and inventions can be traced somewhere and at some time to their origin

in the theoretical work of universities. Mathematics made no progress so long as it was in the hands of practical folk, interested only in measuring their farms and their money: to them it mattered little that a right-angled triangle cannot be exactly equilateral (as an ancient calculation makes it); as a consequence, their economy remained at the subsistence level. But when Pythagoras started making his "useless" theorems, then technology became possible.

There is really no paradox here. An idea is called "practical" (as distinct from theoretical, academic, and useless) if it works in practice. In order to work in practice, it must be related to facts as they are, objective, true. The people who are primarily interested in true facts, who are most highly trained in accuracy, who are the most profoundly informed upon a given subject, and who are consequently in the best position to judge whether an idea is practical or not, are just those musty professors whose feet seem farthest from the ground.

Objective knowledge is one of the aims common to all university workers. It may sometimes seem that universities have no common purpose, so varied are their activities and their subjects of study. But this impression is wrong. To decide whether a particular study is suitable for a university, one of the tests to be applied (one that reveals the nature of university work) is just this question, whether objective facts are available in the subject, whether it is reducible to demonstrative knowledge, to apodeixis. Our enquiries are into facts. We have no Chair of Taste, or of Expediency. Our theories are tied to earth by logic, our predictions by experience.

The other test that is applied, and is also revealing, is whether the subject is capable of further study. If not, it is of no interest to universities, for they are concerned with learning and discovery. This again surprises the average man, who thinks of universities as places that teach students. But it is not only the students that are there to learn. Even more than the students, it is the professors. Whereas

the students will learn something and depart, to become absorbed in their daily livelihood, the professors are there permanently and devote their lives to learning more. From this comes their peculiar contribution to the students, even to those whose interest in learning is only secondary. For the student at a university is put in the position of an apprentice rather than of a schoolboy. He is not so much taught as shown how to learn, and he is shown by a more experienced scholar who is himself engaged in more skilful learning. To be a skilful scholar necessitates certain qualities which are of great value when transferred to ordinary life. For example, it necessitates self-discipline, since the scholar must compel himself to work hard and long; it necessitates patience, accuracy, memory-training. More than this, the successful scholar needs honesty and integrity in dealing with his evidence, since otherwise his theories based upon it will soon collapse. He must learn also to argue dispassionately if he is to arrive at the truth, and this should develop in him the useful sorts of tolerance and intolerance: tolerance of the reasonable and sincere, intolerance of the fatuous and perverse.

Since these are the sort of qualities (among many others) that can and should be acquired by university students, it is natural that universities have come to be frequented by many whose purpose is not primarily to become scholars but rather to get the benefit of their intellectual and moral discipline. A university degree has come to signify more than what it originally was — a licence to teach; it has become an indication that its possessor has been submitted to this discipline with at least some success. The social importance of universities has therefore greatly increased, and seems likely to increase further.

But from this very importance, in achieving a social usefulness quite distinct from any academic aim, has arisen a danger to universities. The social usefulness, which is only an accidental by-product, has been confused with the essential aim, and people have tried to secure the by-product without bothering about the essence. But if it is forgotten that the true function of universities is learning, and if an attempt is made to turn them into social training grounds as such, then both aims are lost. For these intellectual and disciplinary qualities which are so useful to society are produced by scholarly labour, which must be genuine. There is no short cut to them. One cannot improve one's memory without practice in memorising, or become industrious without working hard. More important still, the essential quality of academic objectivity can only be fostered by a disinterested devotion to learning for its own sake: it is destroyed by the presence of ulterior motives, however respectable they may be. If history is studied, not with the simple aim of elucidating the subject itself but with some further aim such as supporting a political theory, then it is only too likely that both the historical interpretation

(Continued on page 8)

(Continued from page 7)

and the understanding of modern developments will be equally falsified.

The scholar's passion for objective truth, which is the characteristic sign of the great universities, leads him to be ever improving techniques, refining interpretations, extending knowledge. Standards of work are constantly kept as high as abilities permit, not only at the most advanced levels but right down to undergraduate work. The university's standards inevitably affect the standards of the country in other pursuits. They directly affect the work of the schools and technical colleges. Through the innumerable scientific, professional, administrative bodies upon which academic people serve together with others outside the universities, university standards are spread far into society. The universities are looked to as the repositories of complete up-to-date information and of reliable opinion in the subjects that they deal with. They are expected to be able to provide the answers. If they are ignorant or slovenly, there is nobody to correct them. So the country's educational and professional standards can be more readily raised or depressed by its universities than by any other agency.

But the matter goes further still. If the universities set an example of careless or dishonest thinking, the evil will earn compound interest because so many of the students become teachers or administrators or generally leaders of opinion and action. Only a few of the population may go to the university, but their influence is out of all proportion to their numbers.

Since the penalty for failure is so great, it might seem an alarming business to start new universities. But here the international character of academic work provides guiding lines. Just because the work is concerned with objective data, it is common to all, and the same standards can be applied anywhere. The theorem of Pythagoras is not different in China; nor is the history of Africa. The basic work of universities, their arts and science and technology, has to do with the bases of civilization generally, and to this they devote the greater part of their attention. (If the average man really wants to know what universities do, he should read their degree syllabuses and research reports.) In practice, as we know, the same standards are *not* universally applied,

because the better universities set standards beyond the competence of the less good. But there is never any doubt about current standards, measurable as they are by international reference, and a new university can set its standards by others.

It is in their application to local problems that universities differ most, naturally enough. There will be great pressure upon African universities to give priority to topical questions, particularly in applied science and economics and in the training of manpower for the developing countries. Obviously they must meet such needs. But it would be tragic if, by attending too much to ephemeral questions, they failed to achieve excellence in their primary function. The thing that the country needs most from them is that they should be *good* universities. When a country has a score of universities of long standing, some good and some not so good, it matters little whether the twenty-first turns out first-rate or second-rate. But its first universities will set the standard. If they set a low standard of intellectual integrity or efficiency, they will be condemning a large part of their country's activities to low standards too. If they fail to set an example of intellectual courage, they will be betraying and misleading their countrymen in those times when such courage will be needed on the side of truth.

In its effort to achieve a high standard of learning and objectivity, the modern university is sadly hampered by the present disintegration of learning. In becoming ever more specialist, scholars have become also more ignorant of each other's work and of general principles. Such ignorance leads to distorted views and therefore directly frustrates the university's purpose. The literate scholar is a modern paradox. He will only be got rid of when university disciplines are once more integrated under common knowledge and common principles, and when an inability to discuss such principles is considered to be, not somehow a testimony to scholarly purity, but something barbarous. In its very newness, the African university has a wonderful opportunity here. It has the opportunity to recover the lost integration of many older universities. If it is to help Africa, the university must set the highest standards. If, in doing so, it can light the way towards the true unity of knowledge, it will be helping more than Africa.

The Church of Silence

(Continued from page 5)

listened enough to his appeal. Do we not read in the Acts of the Apostles that when Peter was in prison, the Church prayed unceasingly for him?

We must also "listen in" to the Church of Silence. She has much to teach us.

First of all, her history. We find it in accounts like those by André Michel on Czechoslovakia and of Father Dufay on China. We find it in the documents published by the Commission of the International Catholic Organisations for the Persecuted Church, and, especially, in the famous "Red Book". Every Christian should know these and many other documents. Today, lack of information can be a real sin in certain cases.

In this chapter of contemporary history, we hear the call to poverty, mortification and purification. Have we not loaded our apostolic work with minor worries, got bogged down in vain disputes?... "Unfortunately", writes André Michel, "that is one of the greatest disappointments an exiled priest can feel when he crosses the frontier. He finds that many are sleeping peacefully; they do not recognise the real causes of danger nor their gravity". If we wish to help our brethren in the East, let us begin by making our own examination of conscience in the light of their trials.

*

The persecution is a challenge to the Church and to humanity. In the long run, there is only one way of removing this challenge — to build a better, more human, more Christian world. Here we have the link between the two appeals we would make this evening. They are intimately bound together, like suffering and creation, like death and resurrection. I should have little confidence in a better world which ignored the Cross, but, on the other hand, what would be the value of a meditation on the Church of Silence which did not end with a solemn promise to build a better world?

Unity and Truth

(Continued from page 6)

because She will not rest until all men share in the truth of Christ, until all meet at the same table, until all sing the same song of praise. It is humble because She knows that She herself has been torn from sin and dispersion, that her mysterious unity is the work of the Holy Spirit, that She lives on grace, that She lives only through Him who is the Life.

This magnanimity and humility shine forth in the lives of the saints. But in our lives, we run the risk of caricaturing these virtues. Our desire for unity can easily be a cloak for pride, intolerance and stupidity; our love of truth, self-satisfaction backed by unjust and insulting prejudices towards our separated brethren; our security, a pitiful lie because the only true security is that of the poor man confident in the love of God. If we wish our prayer for unity to be as close to Christ's as that of our separated brethren, then we must ask God to grant unity to the humble and magnanimous prayer of the Church.



Capable teachers from Ghana

EAST LOOKS WEST

Thérèse Travn Thi Lai



El Salvador, a Spanish-speaking country in Central America. This was the only idea I had when I bent over the map of the world to find the Republic of El Salvador. To the east of Viet Nam in the Chinese Sea lie the Philippine Islands, a former Spanish colony, stamped by the Catholicism of the mother country. I could therefore refer to the Philippines... But what was this other country really like and what about its inhabitants? I imagined very tall people who lived in modern cities...

With a mixture of reality and fancy, I set out to discover the world visiting Central America, the United States and Europe. I took the plane with misgiving on the morning of July 16, 1957. I was the only Viet Namee on board, the smallest passenger among tall strangers who spoke English with a nasal twang.

Soon my ill-founded fears faded before the intoxication of new horizons, the desire to know and to make friends.

San Salvador

I associated the word "America" with an ultra-modern civilisation. Hence my surprise to land in a country which resembled my own in many ways. I found a tropical climate tempered by the Atlantic and Pacific Oceans. Nature was as exuberantly colourful, only the flowers were more beautiful, the fruits sweeter.

San Salvador is an attractive city with modern buildings. Yet alongside the fine districts, there is the old town with its narrow streets and heaped up dwellings which remind me of the Chinese town of Cholon, or of China-town in New York City... In the market, a teeming mass of vendors were bargaining rice cakes, fruit and vegetables for a few colons which allow them to subsist in miserable surroundings.

I have no statistics, but with the exception of the privileged few, I thought the standard of living lower than in Viet Nam. In El Salvador, there are the very rich and the very poor. At home, the middle classes are fairly strong. As I made these comparisons, I wondered if the poor would not spark off a revolution one of these days. Are the young people aware of the social problems involved? What do they do to remedy misery in the hovels? I was sorry I did not speak Spanish, for I should have liked to have discussed these problems with the natives.

The country is Catholic like the rest of Latin America, but there is a shortage of priests to evangelise the masses. I have heard people reproach the clergy for not bothering to go to the masses. Yet considering their number, they could hardly attempt all the tasks which await them. In any case, I shall remember Father Castro Peña, chaplain of the ACUS, as a priest who was at our entire disposal, watching over every detail, like a friend and father.

I found the Catholics went in for demonstrative piety, like in certain regions in Viet Nam which were evangelised by Spanish missionaries. The day after my arrival, I went bare-



Miss Lai took part in the Interfederal Assembly in San Salvador as delegate from Viet Nam. We have pleasure in publishing this account of her trip, though we do not necessarily agree with all the views she expresses. (Ed.)

headed to Mass. At home, in older times, the men used keep on their turbans while we women bare our heads. But a lady got up and fetched me a scarf which I hastily tied round my head, because I had just noticed that all the women delegates were wearing long black mantillas. I wore that head-gear in church for the next fortnight. The only thing I regretted was the absence of liturgical spirit during our daily mass and even during the solemn mass celebrated in the Church of Our Lady of Guadalupe for the opening of the Interfederal Assembly. The singing was not suited to the Sacrifice of the Mass, and I was home-sick for Gregorian Chant.

The effusive and pompous character of the people breaks through social conventions. The ostentatious receptions, the solemn, dignified greetings were in keeping with my oriental mentality. But my Asiatic reserve made me shy away from the noisy manifestations of friendship, the warm hand-shakes. However, Confucian wisdom got the better of me with the proverb: "Nhập gia, tùy tục", "Adopt the customs of the family where you enter". Needless to say, I willingly obeyed, and I, in my turn, shook many hands because I had entered the family of *Pax Romana*.

The Formation Seminar therefore took place in a cordial atmosphere. The lectures did not teach me anything new, though I greatly appreciated Professor des Marais' wise remarks on the danger of a narrow, dogmatic apostolat. We had plenty of material for the discussions and workshops which would have been more interesting and profitable if the chairmen had been better prepared to lead their groups. Inadequate preparation certainly makes for useless talk and the lack of concrete resolutions. Theories are fine, but they must be put into practice. Did every delegate go home with a right notion of civism? of the temporal? of the role of the Christian in the city? Did every delegate go home with the desire to deepen his spiritual life, with respect for all races, with a broad international vision?

Of course, an eight-day Seminar cannot work miracles, but I think the General Secretariat and the Directing Committee have the right to expect the federation presidents to study the programme of the Seminar beforehand so that all the participants will benefit from each other.

The Interfederal Assembly taught me a lot about the mentality of each continent. To every man his due. Let us begin with our hosts and their neighbours from Latin America. They are a young people still unsure of themselves; they discover their problems when they stand up to talk. Hence the endless discussions — O memorable election-night! — They have also been influenced by Spanish architecture, music, religion... They must reappraise these influences to create a civilisation and culture of their own. The mental gropings, the self-seeking, break through the profusion and confusion of ideas.

I believe that civic formation is of prime importance for the South American delegates since they will become leaders of society. If this formation is truly Christian, surely the militants of Catholic Action must be taken up with the problem of social justice; they must fight the misery of their compatriots and brothers in Christ.

The delegates from North America

The delegation from the United States formed a very united team of about ten students, Negroes and Whites who rubbed shoulders, tackled the same problems, sang the same songs. They have solved the racial question through Christian brotherhood.

I said that the delegates from the United States were very united; I should add "a little too united". I wonder whether it was not this solidarity which led them to oppose a suggestion for an East-West dialogue. This dialogue was to be a conference on education to which experts of every ideological and religious tendency would be invited. In any case, when I noticed how the delegates from Europe welcomed the idea, the indifference of the Latin Americans and the opposition from the United States (the three other Asians did not take part in the discussion), I realised that the New World only thinks of communism as something to be fought — and here they are perfectly right. Yet we cannot forget that communism is incarnate in people who either adhere to it loyally, or suffer its yoke. It is not just a doctrine to be fought. It is also men whom we must love and save, for whose salvation we are responsible if we are to answer Christ's query: "What have you done with your brother?..."

The delegates from Europe

In contrast to the team-spirit among the North Americans, the Europeans often differed. This diversity of opinion indicated personal thought and I found affinities between my approach and theirs. Obviously this judgement is not absolute, as there were only six representatives of the Old World in San Salvador.

(Continued on page 11)

Scientists conclude...

The International Secretariat for Scientific Questions of *Pax Romana*-ICMICA met for the first time last April in Rome during the Plenary Assembly of the Movement. We feel that the conclusions of this meeting are extremely important. They give a programme for meditation and action for a specialised branch of *Pax Romana*; this programme concerns all the aspects of the work of the professional Secretariats. The text is reproduced in full:

The apostolate in scientific circles is both intellectual and spiritual. It should foster among Catholic scientists a religious outlook in keeping with their cultural background and formation; in the world of science which is sinking into indifference, it should arouse interest in religious questions and curiosity about them.

This apostolate calls for priests who understand the special moral and even economic aspects of the scientist's life, who value his research work and are abreast of his particular intellectual problems and professional standards.

In principle, traditional philosophy axed on Being is not in contradiction with science which tries to discover reality (in its own order). It even provides elements for harmonization between the two disciplines.

The main factors which hinder the dialogue between men of science on the one hand and philosophers and theologians on the other, are:

- 1) different perspectives, often badly explained
- 2) linguistic misunderstandings
- 3) the theologian's and philosopher's inadequate scientific formation and understanding of the spirit of science; the scientist's intolerance of philosophical questions which he considers a waste of time.

Consequently, philosophy and theology remain closed to scientific thought while the scientist is disarmed before the agnostic and positivist atmosphere often found in the scientific world.

Constant, unflinching effort before these difficulties should try to harmonize these divergent points of view.

This is certainly a task for teams of specialists open to scientific, philosophical and theological questions. But it is also a task which claims the attention of all scientists, through which they will reach intellectual maturity, and grow in the understanding of their scientific, human and Christian vocation. The results of this work should be made available in simple language to the average man.

This harmonisation worked out and lived by science and faith must be considered one of the fundamental tasks of Christian research.

The scientist is also faced with special problems of a spiritual and moral order in the field of investigation.

The apostolate in research milieux should underline the imperatives of objectivity, humility, justice and intellectual charity by which the vocation of scientist, and the Christian scientist in particular, is bound.

In positive terms, the Christian has a duty to integrate his research work with his spiritual life, knowing that he reveals the creative work of God, that scientific truth reflects the eternal Truth, and that he glorifies God by discovering the hidden marvels of nature.

One of the most urgent tasks at the present

time is a good vulgarisation of science with attention to spiritual and human values and an open attitude towards them. It will have to avoid an abuse of science which could be anti-religious or opt for faulty apologetics.

Catholic scientists have a particular duty to bring out the cultural value of the sciences and to promote their integration into a wider humanism.

Catholic scientists should be anxious to maintain contact with foreign scientists and especially with those from the rapidly expanding countries.

The establishment of research institutes calls for the active participation of Catholics. They should aim at creating a favourable atmosphere for work, for the growth of the community and of each of its members in an ideal of service and charity.

Among topical questions, the problems of atomic science should claim the attention of Catholics, by reason of their human and moral repercussions (see conclusions of the *Pax Romana* meeting in Louvain, April 1955, on the theme: "Human problems raised by nuclear energy").

It is also well to mention the problems of automation, the rationalisation of work and social life; of biology (man's power over life, origin of life, evolution); of cosmogony.

Bishops Condemn...

Passages from the recent pastoral issued by the South African Hierarchy¹.

Apartheid is officially held to be the only possible formula for South Africa's mixed society. Integration is considered unthinkable and partition into separate states impracticable. The basic principle of apartheid is the preservation of what is called white civilisation. This is identified with white supremacy, which means the enjoyment by white men only of full political, social, economic and cultural rights. White supremacy is an absolute. It overrides justice. It transcends the teaching of Christ. It is a purpose dwarfing every other purpose, an end justifying any means.

Apartheid is sometimes described as separate development, a term which suggests that under apartheid different races are given the opportunity of pursuing their respective and distinctive social and cultural evolutions... The contention sounds plausible as long as we overlook an important qualification, namely, that separate development is subordinate to white supremacy. The white man makes himself the agent of God's will and the interpreter of His providence in assigning the range and determining the bounds of nonwhite development. One trembles at the blasphemy of thus attributing to God the offences against charity and justice that are apartheid's necessary accompaniment.

It is a sin to humiliate one's fellow man. There is in each human person, by God's creation, a dignity inseparably connected with his quality of rational and free being. This dignity has been immeasurably enhanced by the mystery of our redemption. No man has the right to despise what God has honoured, to belittle one whom Christ has called friend, to brand a fellow man with the stigma of inborn inferiority.

This condemnation of the principle of apartheid as something intrinsically evil does

not imply that perfect equality can be established in South Africa by a stroke of the pen... All social change must be gradual if it is not to be disastrous. Nor is it unjust for a state to make provision in its laws and administration for the differences that do exist... It would be unreasonable therefore to condemn indiscriminately all South Africa's differential legislation... (Yet) many who suffer under the sting of apartheid find it hard to accept counsels of moderation. Embittered by insult and frustration, they distrust any policy that involves a gradual change. Revolution not evolution is their slogan. They do not stop to contemplate the confusion that will ensue, the collapse of all public order. A gradual change it must be. But a change must come for otherwise our country faces a disastrous future. That change could be initiated immediately if the ingenuity and energy now expended on apartheid were devoted to making South Africa a happy country for all its citizens... This involves the elaboration of a sensible and just policy enabling any person, irrespective of race, to qualify for the enjoyment of full civil rights.

Obviously no South African government can attempt such a change without the consent of the white citizens. On their shoulders lies squarely the burden of responsibility. Let them examine their conscience in the light of Christ: "I have a new commandment to give you, that you are to love one another, that your love for one another is to be like the love I have borne you." Are we not making a mockery of Christianity by proclaiming ourselves a Christian nation and pursuing a policy so contrary to these words of Christ?

To our beloved Catholic people of white race, we have a special word to say. The practice of segregation, though officially not recognised in our churches, characterises, nevertheless, many of our church societies, our schools, seminaries, convents, hospitals and the social life of our people. In the light of Christ's teaching this cannot be tolerated for ever. We are hypocrites if we condemn apartheid in South African society and condone it in our own institutions.

This does not mean that we can easily disregard all differences of mentality, condition, language and social custom. But the Christian duty remains of seeking to unite rather than separate, to dissolve differences rather than to perpetuate them. A different colour can be no reason for separation when culture, custom, social condition and, above all, a common faith and common love of Christ impel towards unity.

We pray God that minds may be enlightened to see the truth and hearts encouraged to act without regard to the prejudices of the past. The purpose before us now is one of the noblest causes we could embrace: the triumph of Christ in our country's laws and customs, in the spirit of that hope recently expressed by His Holiness Pope Pius XII: "that a task of constructive collaboration may be carried out in Africa: a collaboration free of prejudices and mutual sensitiveness, preserved from the seductions and strictures of false nationalism, and capable of extending to people rich in resources and future the true values of Christian civilisation which have already borne so many fruits in other continents."

¹ The full text of the pastoral was published in *The Tablet*, July 20, 1957.

Air Your Views

"Letters to the Editor" will once again be a regular feature of the Journal. Letters for Journal 1, 1958, should reach Fribourg by January 15, and not exceed 250 words. To start the ball rolling in this issue, here is a letter from Mr. Greg O'Dwyer, former editor of "Via" official organ of the University of Queensland Newman Society, Australia.

Dear Editor,

Most of the students I have asked about the Journal find that the normal type of article published is too heavy and lacks interest value. Personally I cannot agree with this criticism, but it is a fairly general one.

It may be of advantage to shorten the average article and pay particular attention to the titling. With a shorter average article it would be possible to include more matter in the Journal. This additional space could not better be taken up than with news of the Federations with an attempt to include in each issue items on as many Federations as space and matter will permit. I think it is important that members in all countries see their own Federation mentioned as often as possible.

The "feature articles" from the Federations can be useful particularly if they contain information which could profitably be applied elsewhere.

One other point on which I have heard some criticism is the present policy of devoting the whole of each issue to one particular topic. The alternative policy would probably assist in ensuring that there was something in each issue of particular interest to every reader.

Most of the points I have made are most valid in regard to the student attitude. How much this must be considered is questionable in view of the small number of subscribers from IMCS (5% — editor). However it is probable that any increase in circulation must come from the student branch and if this is so, the Journal must keep in mind their attitudes.

The thought struck me some time ago that it might be useful in the stimulation of interest in the Journal if you were to give to the more vigorous Federations the task of filling all or some portion of the Journal with matter they obtained themselves. This would serve to bring a large number of minds to bear on the question of what is the best type of article for the Journal and some worthwhile ideas might be forthcoming. As well, it would gain a nucleus of members in each country who would be particularly interested in the Journal, they having had a special part in the publication. They might be expected to stimulate interest through out other groups in their federations.

It might also be useful to determine the number of new subscribers necessary to ensure the sound financial running of the Journal, determine some sort of quota for each federation based on the number of members each has, and request each to obtain through their constituents this number of new subscribers. This would give us all a definite goal to aim at.

Yours etc.

(signed) Greg O'Dwyer.



University Library, Ibadan

SEMINAR FUND

We are most grateful to those who have contributed to the Fund for the African Seminar. Since it would be impossible to list all the donors, we would like, in particular, to thank the Friends of Pax Romana and several religious congregations for their generosity. The federations which have contributed to date (December 8) are:

IMCS:

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| Belgium: | Pax Romana Sub-Secretariat for the Missions |
| Canada: | Canadian Federation of Newman Clubs |
| France: | Fédération Française des Etudiants Catholiques |
| Germany: | Katholische Studenten-Bundigung |
| Guatemala: | Congregación Mariana Universitaria |
| Great Britain: | Union of Catholic Students of Great Britain |
| Ireland: | Irish Association of Catholic University Students |
| Lithuanians: | "Ateitis", Association of Lithuanian Catholic Students (federation in exile) |
| Netherlands: | Unie van Katholieke Studentenverenigingen in Nederland |
| Switzerland: | Société des Etudiants Suisses |
| United States: | National Federation of Catholic College Students; National Newman Club Federation |

ICMICA:

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| France: | Centre Catholique des Intellectuels Français |
| Germany: | Bund Katholischer Deutscher Akademikerinnen |
| Italy: | Movimento Laureati di Azione Cattolica Italiana |
| Luxemburg: | Union des gradués de l'Association Luxembourgeoise des Universitaires Catholiques |
| Switzerland: | Unio Academica Catholica Zusammenschluss der Kath. Akademikerinnen der Schweiz. |

East Looks West

Continued from page 9)

To the United States

After two weeks in San Salvador, fifteen of us left for the United States. For a month, we lived together sometimes without understanding each other in words but always united in spirit; I am thinking of Maximo Vegas from Peru with whom I only exchanged "Buenos dias" and "Muchas gracias".

Actually, the United States was not a com-

pletely closed book for me. Last year, I had met some Americans living in Saigon. I appreciate the American people very much, but they often disappoint me. Perhaps, they feel the same about me. In my opinion, they do not understand the oriental mind; they are too systematic to grasp its nuances. And they seem to look on my compatriots with a feeling of superiority which I find amusing... I do not hold it against them. We are all more or less slaves of class or race prejudices. So I landed in Lafayette anxious to be impartial and to shed my preconceived ideas.

Lafayette: city of the South where the racial problem is particularly acute. We were lucky enough to have two negro priests to explain the situation. They are clear-sighted, involved in the question but cool. They believe it is a case of education and time. Clashes prove changing Negro and White mentalities. Last year, I remembered reading an article on fights provoked by sermons. I noticed that the American clergy is discreet and prudent.

American youth, on the other hand, is healthy, gay, optimistic. It enjoys life without arrière-pensée. It is gay and optimistic because it has no worries about the future. The graduate is almost certain of the openings awaiting him after college, of the salary he will receive. There is none of the morrow's uncertainty which hangs over the Chinese or Korean student. He meets few of the obstacles which form a man's personality on the way. So he sometimes runs the risk of being impersonal, of referring less to his own experiences than to society's. I noticed the very strong esprit de corps during the Congress of the National Student Association in Ann Arbor, and later at the Conventions of the National Federation of Catholic College Students (NFCCS) and the NFNC (National Federation of Newman Clubs). All the proposals were carried with a unanimous "Aye". I thought the problems discussed did not affect the American student personally. However, the young people are aware of their needs and deficiencies. They recognise them through their leaders and try to fill them in. They are making great efforts to achieve racial integration, to acquire a deeper spiritual life. These and many other characteristics make them attractive, "sympathiques". Their friendliness went a long way towards making my visit to the United States enjoyable and interesting.

PAX ROMANA AT A GLANCE

Catholic Graduates in the service of modern Africa is the title of the study meeting the ICMICA is organising in The Hague, next Easter, 1958. The meeting will examine practical ways in which Catholic university people can and must help in the development of Africa.

How can Catholic professional people from Europe help African countries and specially their African colleagues? What can we do to help Europeans who intend going to Africa to continue their professional work in the service of the Church and of the community? These are the main questions to which participants will try to find an answer.

Italy: Acting on the encyclical *Fidei Donum*, the Milan branch of the Movimento Laureati, in collaboration with the FUCI (IMCS federation) and the Lay Association for Help to the Missions (A. L. A. M.), has founded a College for foreign students attending the University of Milan. The College will help these students to complete their professional and spiritual formation. The students will get the spiritual assistance necessary to exercise their professions later on in the missions in close collaboration with the Hierarchy.

For more information, write to the President of the College: Dr. Marcello Candia; via Statuto 2, Milan, Italy.

Latvians: The Society of Latvian Catholic Academicians founded after World War II in Germany and affiliated to Pax Romana-ICMICA in 1948, was subsequently transferred to the United States as the majority of its members live in that country. During the last year the Society has extended its activities and held its first meeting in the US on September 29, 1957 in Indianapolis, Indiana. The future activities of the Society were discussed and new officers elected. The officers are as follows:

President, Francis Teirumniks; Vice-president, Vija Odeiko; Secretary, Peteris Prizevoits.

Bishop Rancans has appointed Fr. Boleslavs Baginskis, M. I. C. chaplain to the Society.

All information and correspondence to Mr. Francis Teirumniks, 1205 N. Parker Street, Indianapolis I, Indiana, USA.

France: As usual in November of each year, the Centre Catholique des Intellectuels Français, ICMICA national member in France, has just organised the Semaine des Intellectuels Catholiques in Paris. "What is Life?", this year's subject for discussion, was particularly learned. A team of biologists, doctors, philosophers, moralists and theologians, studied its implications in seven sessions of a high intellectual level. Some thousands of people attended the lectures each evening. In the afternoons, discussions in the form of public debates were held in the CCIF, so that those who were interested could discuss the previous day's lectures.

East-West Meeting: On November 9, Pax Romana and the Catholic International Centre for Coordination with UNESCO organised a meeting of Catholic experts in Paris. The meeting was on the major UNESCO project concerned with the mutual appreciation of East-West cultural values.

Mr. Jean Larnaud, Secretary General of the Centre for Coordination with UNESCO and

Father Quéguiner, ecclesiastical assistant, gave a detailed analysis of the project and of the work done so far. A lengthy exchange of views gave the people present a chance to determine the main points on which Catholic collaboration would benefit both parties.

Representatives from the West included Fr. Dezza, S. J., Fr. Bernhard Maistre, S. J., Fr. de Menasce, O. P., and professors Olivier Lacombe and Robert Rublmann. From the East, Miss Vida Araneta, Philippines, Professor Hainam Lee and Fr. Hygin Ri, Korea, and Mr. Edward A. Ulzen, Ghana. Representatives of several international Catholic organisations were also present.

Mr. Rudi Salat, Director of the Cultural Department of UNESCO, took part in the meeting in a private capacity.

IMCS

Asia: December 11-21, a regional seminar was held in Hong Kong on the theme: "The Formation of the Catholic leader". Formation was treated from its religious, cultural, psychological and civic aspects. December 16 was devoted to special talks on contemporary China and social service activities in Hong Kong. A full report on the meeting will appear in the next issue of the *Journal*.

Australia: The implications of the Kingship of Christ for our University apostolate will be the keynote of the 1958 UCFA Conference in Perth.

Austria: As in past years, the officers of the 35 local groups of the OeCV met before the winter semester at Kranichberg. For a week, participants were shown how the Catholic concept of knowledge should be the basis of all study. Rallying point of the lectures and discussions was the Pastoral Letter of the Austrian bishops on the social situation of the country. The Letter will be studied and acted upon by local groups during the coming year.

Guatemala: On October 29, the JUCA issued a proclamation addressed "To the People and Government of Guatemala" in connection with the gerrymandering of elections on October 20, and the subsequent fall of the "elected" government. The JUCA calls on the provisional government to respect democratic procedure in the forthcoming elections by

- 1) doing away with official (i. e. imposed) parties and candidates
- 2) guaranteeing free elections
- 3) accepting the election results as the will of the people.

Indonesia: From December 26-31, the PMKRI will organise its seventh congress in the tenth year of the federation's existence. The Congress, which will be in the nature of a seminar, takes place in Sukabumi and about 400 participants are expected. Themes for discussion are: The Laity in the Hierarchy of the Church; The Economy of Our State; Academic Freedom or The Autonomy of the University.

Ireland: The course of 24 lectures in apologetics organised last year by the Cork branch was so successful that the experiment is being continued this session. The course was divided into three sections; examinations were held and special diplomas awarded. Sections were as follows:

- I. The Spiritual Life (Grace, the Mystical Body, the Mass, the Sacraments, etc.).
- II. Social Principles (Justice, Private Property Money, Wages, etc.).
- III. The Church (Foundation and Authority, Relation to Natural Religion and Ethics).

Japan: 500 students gathered in Kyoto for the Tenth National Congress of the Catholic Students' Federation July 30 - August 3. The theme of the Congress: "The Catholic student facing the present world crisis: his responsibilities and his basic formation". The subject was treated in plenary sessions; the students then broke up into separate workshops for university and high school students and discussed the theme in relation to life in Japan. The topics for the workshops are remarkable for their range and practical approach. The university groups examined such problems as — population in Japan, the indifference of Japanese students toward religion; Japanese students and peace problems, reaction of Japanese students toward the new religious sects in Japan, duties and obligations of the Catholic student toward his parish, toward Communists, Protestants, Buddhists, etc. The high school groups concentrated on Catholic Action in relation to parish life, and movements like the YCW.

The Congress reiterated its loyalty to Pax Romana and expressed the hope that graduate associations in Japan would soon form a federation with a view to membership of the ICMICA.

Lithuanians: "Ateitis", federation for exiled Lithuanians in the United States, organised a successful camp near Manchester, Mich. from August 28 - September 5. Participants resolved to play a more active part in Pax Romana this year and to support the African Seminar spiritually and materially. Thank you, "Ateitis".

BON
CHOCOLAT

