

**FIRST ASIAN GRADUATES MEETING**  
**1ère ASSEMBLEE DES INTELLECTUELS ASIATIQUES**  
**PRIMERA ASAMBLEA DE GRADUADOS ASIATICOS**



Belgian Congo ✧ Ghana ✧ Kenya ✧  
Nigeria ✧ Ruanda Urundi ✧ South Africa ✧  
Sudan ✧ Argentina ✧ Bolivia ✧ Brazil ✧  
Chile ✧ Costa Rica ✧ Cuba ✧ El Salva-  
dor ✧ Ecuador ✧ French Caribbeans ✧  
Guatemala ✧ Haiti ✧ Mexico ✧ Panama ✧  
Paraguay ✧ Peru ✧ Porto Rico ✧ Uru-  
guay ✧ Venezuela ✧ West Indies ✧ Ca-  
nada ✧ United States ✧ Burma ✧ Ceylon ✧  
Hong Kong ✧ India ✧ Indonesia ✧ Ja-  
pan ✧ Korea ✧ Malaya ✧ Pakistan ✧ Phi-  
lippines ✧ Republic of China ✧ Singapore ✧  
Thailand ✧ Vietnam ✧ Austria ✧ Bel-  
gium ✧ Denmark ✧ Finland ✧ France ✧  
Germany ✧ Great Britain ✧ Greece ✧  
Ireland ✧ Italy ✧ Luxembourg ✧ Malta ✧  
Netherlands ✧ Norway ✧ Portugal ✧  
Saarland ✧ Spain ✧ Sweden ✧ Switzer-  
land ✧ Australia ✧ New Zealand ✧ Croats  
Donauschwaben ✧ Hungarians ✧ Latvians  
✧ Lithuanians ✧ Poles ✧ Rumanians ✧ Slo-  
vaks ✧ Slovenes ✧ Czechs ✧ Ukrainians

**PAX ROMANA**







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The papers delivered on the afternoons of 2nd to 8th January, are published in the booklet "UNESCO-Pax Romana meeting at Manila and First Pax Romana Graduates Conference in Asia" obtainable, price \$1.- or equivalent, at the General Secretariat.

PAX ROMANA  
INTERNATIONAL CATHOLIC MOVEMENT FOR INTELLECTUAL AND CULTURAL AFFAIRS.

Minutes of the First Asian Graduates Meeting - First Day  
December 28, 1959.



The Chairman explained the object of the First Asian Graduates' meeting and the methods of work which would be employed. Those who had come to Manila hoped to discuss the purpose and function of the graduate apostolate in Asia. Therefore the first meeting would be devoted to a survey of some of the problems facing the Church in Asia; the delegates from Australia and New Zealand would also be invited to speak. But before opening the floor to the delegates, the Chairman wished to ask the President of Pax Romana to give his ideas about Pax Romana and what it could do in Asia.

Professor Ramon Sugeranyes de Franch, President of Pax Romana started out with underlining the necessity of organising groups of Catholic graduates. Not only for the pleasure of being together or helping each other, but from an apostolic desire. This apostolate must take a special form. Although as intellectuals we can rightfully engage ourselves in all sorts of activities of a pious or charitable nature, there is only one kind of apostolate we alone can undertake. All our professions are exercised mainly through the intellect and this must be the same for our apostolate. We must have an intellectual vision of the problems of the church. Our intellectual apostolate must be one of clear and right ideas. Professor Sugeranyes further stated that the organisation should not stop at our national frontiers. Now more than ever we must be capable of envisioning the problems of the world in relation to the International community. This is the reason why Pax Romana exists and hopes to extend its activities in Asia. (Full text of Professor Sugeranyes speech is attached as Appendix I).

Fundação Cuidar o Futuro

Mr. Horace Perera (Ceylon) was the first delegate to speak and he outlines the situation of graduates in his country, giving a short resumé of the history of Christianity in Ceylon, and the difficulties it has encountered in the form of a certain Buddhist opposition since independence. The church is now being attacked on two fronts, ultranationalist and Marxist, which criticise Catholic institutions and the Hierarchy and accuse the Church of being a reactionary body. Mr. Perera then said that the Catholic graduate must face this by showing in his life the superiority and value of his religion. He told the gathering that Ceylon with its nationalism and cry for social justice is in need of effective leadership - in this field there is a vacuum which Catholic intellectuals must fill. Catholics must prove by their actions that the Church is not a denationalising force and they must rid themselves of the tendency to keep apart from others. The Catholic graduate should associate himself with national movements, making common cause with Buddhists and Hindus though keeping always to his Christian principles.

Miss Astrid Santos (India) was the next to speak and said that the main trouble in India was the lack of profound religious formation for Catholic students and the isolationist tendency of the Catholic community. She suggested that it was necessary to present the Catholic religion in a form acceptable to the non-Catholics in India, especially the Hindus, and that this would be achieved only by an understanding of their religion and culture. There was a lack of intellectual and educational facilities and of Catholic literature, while



Communist literature was plentiful and cheap. Catholics faced a further difficulty in the pressure of economic conditions which made it difficult for them to develop their faculties.

Dr. A.P.R. Pinto (Pakistan) thanked the Indian delegate for having covered a part of the ground, as the problems in both their countries are similar. He briefly outlined the history of Catholicism in India and consequently in Pakistan, stressing the present difficulty of converting Muslims whose faith is in many ways similar to Catholicism. He said that most of the present day converts are the poor and down-trodden, many of whom look to the Church for economic and educational aid. The greatest difficulty for the Catholic graduates in Pakistan is the paucity of their numbers. This must be overcome by their quality and knowledge of Catholic teachings. Dr. Pinto divided the difficulties into two main groups, socio-economic and educational. Most of the Christians, belonging financially to the middle class, preferred to go into business than to go to college. Private companies are chosen rather than government employment as emoluments are initially more attractive, so that Christian thought is not finding a place in the government. After leaving school the Catholic gets no further religious information, so his secular development soon outstrips his religious knowledge. While all are very meticulous in the observance of religious duties, their knowledge of their religion is often poor. Dr. Pinto also emphasised the need for Christians to blend themselves with the culture and customs of the country, provided Christian principles are not compromised, and not to stand out as examples of a foreign war of wits. He said that a cultural centre would be of great aid to the Catholics in Pakistan, and that free foreign Catholic magazines, even second-hand ones, sent to this centre, would be appreciated.

Mr. Hubert Law Yone (Burma) stressed the necessity of a practical solution to the problems of Asia. In Burma since independence in 1948 the Government has stressed the importance of a common religion and common language as forces for the creation of national unity, and while there is no religious discrimination at present, Mr. Law Yone feared that this might occur if Buddhism were instituted as the State religion. He saw the main challenges to Burmese graduates as being in the fields of Science, Government and Education. In both agricultural and technical sciences there is a grave need for young graduates, while in the field of government the need is for sound moral character and progressive stage. It has been almost a tradition for students who make their name by organising strikes and boycotts at the University to become government leaders and this must be changed. Burma's educational and social services are the ones most damaged by the war and insurrection. Schools are few, understaffed and not always of a high standard. The Catholic graduate can help here, even if he follows a profession other than teaching, by instructing the people to live a better life.

Mr. Francis Foo (Singapore) said that there is no graduate group at present working in Singapore, although graduates work for various lay apostolate organisations. Their difficulties lie in widespread unemployment which has forced graduates to hurry as soon as possible into work suitable to their





qualifications. There are also other difficulties. Financial and domestic problems in young families, especially where both parents are obliged to work, kept graduates from outside activities. Catholics in the professions are often expected to be active in social service, otherwise they are likely to be called reactionaries, and that means that they have little time left. Another problem is that there are not enough Catholic schools and these are badly equipped. Mr. Foo suggested that the intellectual apostolate in the country would be furthered by leadership training courses and work camps during the holidays. The work in them should be in two parts, first a series of talks and instructions on current social and economic problems, and secondly a practical course. The best thing would be if the courses could be given by graduates with practical experience. Other difficulties are lack of publications and the small number of Catholics graduating each year from the University of Malaya, which means that unless a strong group is formed their individual efforts will be ineffective and dispersed, and each graduate alone will find the problems facing him insurmountable.

Dr. Lydia Na Ranong (Thailand) said that nearly all the Catholics in Thailand are of foreign origin and many Thais consequently regard the Faith as a foreign religion, although it must be said that in general the Thais are hardly aware of religious differences. As Buddhists they feel little inclined towards the Church, they do not experience a need for the Church. Furthermore they find the liturgy short and simple, since they are used to ceremonies that last for a day or two.

There is also the problem of the schools, especially in Bangkok. Catholic schools are well-known and because of their proficiency in the teaching of languages attracted pupils from the leading non-Catholic families, so that past pupils of these schools are to be found in all walks of life. In the last few years the increasing proficiency of the non-Catholic schools in linguistics, and legislation about school fees have militated against the Catholic schools. It was said that another reason for their comparative decline was that Thai parents preferred Thai-run schools because in them their children were better disciplined since the teachers understood them better.

Mrs. Le Quang Kim (Viet Nam) pointed out the difficulties facing the intellectual apostolate in Viet Nam due to the changing situation there caused by the influx of one million refugees from the North, and the heterogeneous origin of the group which includes graduates from France, the United States and Viet Nam. There already exists a National Centre for Catholic Action and an association of Lawyers. A group of young intellectuals gather to acquire a deeper spiritual formation and prepare an action programme whose main aim is to present Catholicism in a form more in keeping with the national mentality.

Mr. Lim Peng Liang (Indonesia) outlined the history of his newly independent country. He pointed out that it was not until the beginning of this century that the Indonesian people were given the opportunity to pursue higher studies, and then the high cost made it impossible for any but the wealthy to do so, thus the number of Indonesian graduates is small. The Catholics, said Mr. Lim, are accused of being Westernized, but the community is now becoming more conscious that a Catholic can also be a good patriot. One difficulty in forming a national Graduate group is that the islands are widely spread out



and the Catholics grouped in four regions and are far apart. Although a minority, much is expected of the Catholics - they must take part in government and social life and given an example of honesty and capability in their profession. The difficulty here is that they are practically the first generation of graduates and must start with no experience - they are often badly paid and must find secondary jobs in order to feed their families. Each is kept busy with his private work and has little time for working with others. Should he wish to do so, he lacks the support of a group. How Catholics are to make a strong impact on the life of the nation is the great challenge now facing them.

Mr. Lim outlined the intellectual problems of Indonesia as follows- (1) the need for graduates as leaders; (2) the universities' tendency to turn out text book people in search of jobs; (3) the need to combat intellectuality without ideology; (4) the tendency among graduates to form their own class, which does not aid community development.

The Catholics need to remove the prejudices against them and the stagnant attitudes among themselves. The main challenge facing the Church in Indonesia is however within the Catholic community itself - Catholic intellectuals must fulfil their specific task of thinking.

Mr. John Tang (Hong Kong) was the next to speak and he pointed out that the situation of his country was slightly different from that of the other countries represented, Hong Kong still being a British Crown Colony. There is no religious discrimination in Hong Kong, but while there are several intellectual lay apostolate groups, there is no co-ordinating centre and no one group for all intellectuals. The initiative for starting a graduates' group is seen to lie with the graduates of Hong Kong University more than with the graduates from overseas universities. One of the big problems is the sudden influx of refugees which has created a serious housing problem and has worsened the economic conditions and increased the need for social works, while the embargo on trade with the mainland of China has deprived Hong Kong of its main source of income. Therefore people are concerned mainly with filling their rice-bowls, and it is to these people that the Catholic graduates must propagate Catholic principles. This minority group must work hard if it is to gain recognition.

Father Sawada (Japan) stressed a different point, that of the rupture between the Christian soul and the Christian mind, a rupture which, he stated, is sometimes conscious and sometimes unconscious. There is a division between tradition and Christian conduct which has not been resolved. In big business organisations this rupture is often forced upon the employees. A man's soul is often for Christ while his mind is not in accordance with Christian beliefs. Father Sawada hoped that some indication of a solution would arise from the meetings.





Mr. Athanasius Jang (Korea) traced the economic, social and political situation of Korea. The country is only now on its way to recovery after the war, agriculture is handicapped by old-fashioned methods, and industry, although developing yearly, faces serious set-backs due to the destruction during the war and lack of experience. In the religious field Mr. Jang said that there had been many conversions due to no other motive than the faith itself. The government, however, regards Catholics as an opposition party, although there is no political party organised by Catholics and all they desire is political stability. Mr. Jang intimated that Catholics in Korea are unable to take an active part in political affairs, being in somewhat special circumstances, which he did not describe.

Mr. James Bowler (Australia) enumerated the problems facing Australian graduates; apathy of Catholics towards intellectual activity, the difficulty for an intellectual minority to identify itself entirely with what is good in the society and culture in which it exists, and the reluctance of some clergy to admit the rights of the laity in the natural order. Mr. Bowler said there are three categories of Catholic graduate groups; the professional groups, the University Newman Associations (which do not attempt to come to grips with cultural or major issues and between which exchange of ideas is difficult because of the immense distances between cities), and of recent groups of younger graduates who have become aware of the importance of basing their view of society on an appreciation of the mysteries of the Church. They aim to promote in this way a full Christian life. Mr. Bowler considered that the shortcomings in the situation could best be overcome by the formation of specialist groups attached to Pax Romana. Graduates in education and science have a special part to play in bringing living Christianity to the Catholic community. The spread of culture and ideas should come through co-operation with non-Catholics of goodwill.

Mr. John Strevens (New Zealand) said that there is little religious discrimination in his country, life is easy, and this leads to indifference on the part of Catholics. The only Catholic group really active is the Catholic Youth Movement of which many of the leaders are graduates. The two official Catholic papers reflect the attitude of the country in that they show a high standard of journalism but tend to avoid controversial subjects. Graduate groups have been formed over the past two or three years to listen to talks and discuss them, but there is still the need for a more positive graduate apostolate.

Dr. Ariston Estrada (Philippines) regarded education as the first major secular challenge in his country. He defined his idea of a challenge as follows: (1) there must be clear knowledge of the normal situation, (2) there must be recognition that the situation is departing from the normal, (3) there must



be conviction on the part of the one challenged that he has the obligation to help restore this situation to normal, (4) there is the difficulty of knowing how to bring about this restoration. The crux of the matter according to Dr. Estrada, lies in the fact that some people begin to ask themselves how to bring the situation back to normal - or how to prevent the normal situation from being made abnormal. He saw the problem as consisting always of a question in the mind and he was of the opinion that the only way in which this question could be put into the minds of people was by education. Dr. Estrada drew a distinction between learning and education, taking his definition of the latter from Pope Pius XI, that it was preparing a man for what he must be in order to reach heaven. He remarked that in the supposedly Christian country of the Philippines there were many anomalies - books on the index are also on school programmes, there was little religion in the programmes of cinemas and radio. At present people go to school, proclaimed Dr. Estrada, to gain a diploma, not for the sake of learning. The need is for teaching by precept and also by example, and this cannot be done unless one is equipped with the necessary knowledge. Children must be taught to question with their minds and not just to accept blindly what is taught them.

The second Filipino speaker Attorney Roja was aware of challenges in the economic, educational, political and organisational fields. He stated that birth control was not the answer to the economic problems of the Asian countries, that the educational system is not the same in all Asian countries and that the educational system in the Philippines had not been successful in forming a well-balanced mind. The Asian countries have in common that most of them have been colonies at one time or another. The wave of nationalism has hit all countries, but after throwing the colonial powers out, there was the danger that Communism would walk into the vacuum. That was the present fear in the Philippines. There are many Catholic associations in the Philippines, but they are lacking in organisation, so Communist infiltration is taking place. The answer is the Catholic way of life. All Catholics should combine their resources to achieve something of value.

The Chairman thanked the speakers for the self discipline which they had exercised and the consideration which they had all shown in keeping within the ten-minute rule.

The meeting then broke up into commissions.

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Minutes of the First Asian Graduates Meeting - second day.  
December 29, 1959



Chairman: Dr. Ariston Estrada.

The first speaker was Father Briard (France) who spoke about the activities of the Catholic intellectuals in France, briefly outlining the work of the "Centre des Intellectuels" in Paris, the public discussions organized by them, their publications entitled "Recherches et Débats" and the study-week during which a number of specialists gather together to discuss a chosen subject.

Professor Terlingen (Netherlands) talked about Catholics mainly in the field of science, and their progress since the beginning of this century. One curious aspect of the Netherlands Society for the Promotion of Science (Thyngenoetschap) is that until recently it had no ecclesiastical assistant, although it has numbered several bishops among its ordinary members. Its work, Professor Terlingen said, is to organize meetings in which problems are discussed in the light of the teachings of the Church. It produces publications on scientific topics and has a review called "Annalen". The society has now a fund to award a certain number of scholarships, including one to a promising scientist under thirty-five years of age.

Dr. Kevin McDonnell (Great Britain) outlined the work of the Newman Association of Great Britain. There are 25 Newman circles in England, 2 in Wales and 1 in Scotland which group together some 2700 members. The Newman's object is to bring together educated Catholics so that together they can serve the Church. At the local level this usually means organizing lectures and discussions and sometimes Adult Education courses in, e.g. Theology, Sacred Scripture or Sociology. On the national level the Association serves the Church through the Newman Demographic Survey, the specialised groups for scientists, lawyers, historians, etc., its educational work in Africa and the aid programme of the International Foundation for the Study of the Church. It also produces a few publications but there is considerable need for expansion in this field. The Newman works in conjunction with other Catholic organisations in Great Britain, with government offices where appropriate, and with neutral organisations such as the United Nations Association and World University Service.

Question Time:

During the question time which followed, Madame Morron (Belgium), asked whether the activities of the French intellectuals were centred around Paris or whether there were local centres as in England. Father Briard replied that there were groups in Lyons, Bordeaux, Marseilles and one or two other towns, but that the main activities were carried out in Paris, and the spreading to other towns was a work still to be done. He added that the "Centre" was one of the rare places in France where people could talk freely, so many non-Catholics were in the habit of going there to express their thoughts. This led Dr. McDonnell (Great Britain) to say that in the Newman



Association also non-Catholic speakers are invited, and that there are frequently non-Catholics in the audiences. This is also the case in the Netherlands said Professor Terlingen.

Mr. Jang (Korea) asked what was the number of people attending each session, to which Dr. McDonnell replied that it varied according to the day and the region, giving as example Cardiff, a circle with a membership of twenty but whose meetings might be attended by as many as 100 people, of whom a quarter might be non-Catholics, whereas in London (membership 900) there might be only 130 members present, due to the great distances in the city.

Mrs. Aquino (Catholic Women's League of the Philippines) asked Father Briard if there were any attempt to spread the work of the "Centre des Intellectuels" among people not specifically intellectual. Father Briard replied that the lectures were open to the public, so that anybody interested could attend. Dr. McDonnell added that in Great Britain 20% of the members of the Newman were neither graduates nor professional people with equivalent qualifications but just interested people.

Dr. Estrada (Philippines) asked whether any attempt had been made to reach a wider public by broadcasting meetings, to which Dr. McDonnell replied that this had been done but that it was very difficult to get on the BBC, especially if the programme is not of immediate interest to the majority of listeners. When asked about the attitude of other intellectuals towards Catholics and the attitude of Catholics towards their own faith, Father Briard said that at the beginning of the century intellectuals and scientists were generally opposed to religion, but that today a true Christian faith is regarded rather as a sign of superior intellect. Dr. McDonnell said that in England Catholics feel no inhibitions about their faith, and intellectual colleagues, he thought, accept them. Mr. Thom Kerstiëns (Netherlands) replied for Professor Terlingen, saying that the fear of intellectuality which the Catholics frequently had at the beginning of the century had been overcome. There had been among some of the clergy a tendency against Catholics going to State Universities because one was afraid that they would lose their faith. This left all scientific positions open to non-Catholics as Catholics had not sufficient training to compete with them. Since then the situation had radically changed. Dr. McDonnell suggested that the secret was professional competence - once this was attained a man was accepted whatever his religion.

Dr. Estrada questioned the point made by Mr. Kerstiëns : he held that Catholics should obey their hierarchy, and that they should not go to non-Catholic universities. Mr. Kerstiëns pointed out that in many countries there was no Catholic University and that unless Catholics in the first place went to non-Catholic universities there would be no educated Catholics to found Catholic Universities. He also said that Catholics should have sufficient formation in their faith not to lose it on entering into a non-Catholic milieu. It was pointed out from the floor that Dr. Estrada and Mr. Kerstiëns were at cross-purposes.





Everyone agreed with Dr. Estrada that Catholics must obey the Hierarchy. Mr. Karstišns, however, had not denied this, he had merely stated that very many years ago the attitude of some of the clergy had been very conservative in the matter of attendance at secular universities. Whether students went or could be required to go to Catholic Universities, where they existed, depended now on a variety of local conditions. Mr. Morren (Belgium) said that well-prepared Catholic students can do a tremendous amount of good in non-Catholic universities. Opposition can make Catholics think more about their faith and give them a more profound knowledge of it.

December 29 - afternoon-

The first speaker in the afternoon was Father Hamman (France) who described the work of the Professional Secretariat for Art, of which he is chaplain. He said that their first task was to bring the artists (including musicians, sculptors, painters, etc.) out of their isolation due to penury in many cases - he quoted statistics: in Paris alone there are 4,000 actors, of whom many gain hardly enough to keep themselves. He told the assembly that the movement already exists in several European countries and he hoped after this meeting to start some branches in Asia. He finds the artist, even more than the intellectual, an individualist, and it is often difficult to create a group - even when it has been created it is often moving rather than living. The purpose of the group is to give a sense of responsibility to artists, to save them from discouragement and help them with their material needs. The society has a yearly meeting: the last one was based on a theme similar to the one discussed in the Pax Romana ICMECA meeting "The artist in a technico-scientific world". His contribution to religious art also, but its activities are only commencing. One advantage of the artist is that he often has values other than those dictated by self-interest. He is able to appreciate beauty for its own sake - art is a spiritual mission, and it is through it that spiritual and religious cultures are spread. Father Hamman ended by saying that art itself is universal and that Asians would be welcomed by all groups of Christian artists in Europe.

Mr. Cartoni (Italy) speaking as a Roman citizen delivered a message in Latin from the Guild of Italian Catholic Artists and the Society of St. Cecilia, wishing the meetings all success, and emphasising the support of the Italian members. He hoped on his return to carry with him the goodwill of the meeting and their enthusiasm to work together in Pax Romana.

Professor Morren (Belgium) spoke on behalf of the Secretariat for Science. He found science also worthy of enthusiasm. The Secretariat, said Professor Morren, was founded a few years ago with the specific aim of contributing to science. He regretted that there were few associations of Pax Romana which had a separate group for scientists. In most countries, he observed, scientists were not brought together in any special way, but they were linked by correspondence. Professor Morren then mentioned the Secretariat of Technology. The distinction between the two Secretariats was that the former was more concerned with the search for a Christian solution to problems raised by scientific research and the latter with social problems.



The Secretariat for Science publishes a circular containing news collected from various countries, extracts of interesting articles and bibliographies. It now appears partly in French and partly in English. Professor Morron traced the short history of the Secretariat from 1957 when 25 members from 10 countries made an inventory of the situation, to 1959 in which year the scientists joined with the rest of Pax Romana in discussing the theme "The Life of Faith in a Technico-scientific World" in which the discussions between scientists, theologians and philosophers were most fruitful. The conclusion reached was that science and religion must be distinct but not completely separated, that one's work should not be separated from one's religion. The Secretariat is striving to make Catholic scientists more conscious of their duty to find out the implications of science and see it in connection with philosophy and theology, so that they may be true vehicles of the Christian faith.

Father Faidherbe, O.P. (France) spoke on the work of the International Federation of Lawyers. He emphasised the fact that the federation covered all men connected with law. The Secretariat was founded in the 1950s and affiliated to Pax Romana in 1957. Its work is to provide meetings and contacts with lawyers in different countries and to establish mutual co-operation in practising law in accordance with the exigencies of Catholic morality. Its members have administrative activities in the public and professional life of their country, and in international institutions. The headquarters are in Rome. It has an international committee which studies and circulates reports on law according to Christian principles, organises congresses and meetings, conducts enquiries. Fr. Faidherbe went on to enumerate the presidents of past years and the themes of the conferences which had been held, and of which the work is published. The findings appear in abbreviated form in the Pax Romana Journal. The list of questions posed during the congresses is circulated so that national associations, local groups and even isolated individuals are able to share in the work.

Mr. Maurice Parat (France) spoke about the Secretariat for Pharmacists which was founded at the same time as Pax Romana and was the first of the professional secretariats. He said that it has contacts in 38 countries, and its aims are to bring consciousness of international problems to individual countries, to encourage pharmacists to manifest their religion in their every-day life and to make each individual realise that he must exercise his Catholicism along with his profession and uphold the professional moral standard expected of a Catholic. It tries to train experts for work in international organisations. It holds a congress every two years to discuss themes of interest to pharmacists. It works together with other Catholic and non-Catholic organizations. The Secretariat is based in Paris and has a service throughout the world.

Professor Sugranyes de Franch summed up the afternoon's talks during which the work of four of the professional secretariats had been set out. He mentioned among those Secretariats which were not represented, the associations



technologies, Doctors, Teachers and Writers. He indicated that the essential task of graduate members of Pax Romana is to approach their work with a Christian intellectual attitude and to see that their professions are of real worth to society. The purpose of the Pax Romana groups, said Professor Sugranyes, is to try to make improvements in their own fields and promote a search for a Christian solution to moral problems.



Mr. Jerzy Turowicz (Poland) then gave a short introduction to the situation of the intelligentsia in Poland today. He mentioned the difficulties they had to meet but also the great opportunities for an intellectual apostolate. He stressed the valuable work done by the Catholic press and the Catholic intellectual clubs and the aid given by Pax Romana. His intervention was followed by a lively discussion.

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Minutes of the First Asian Graduates Meeting - third day

Chairman: Attorney Raja

Mr. Kerstiëns (Director General) gave an account of the international aspects of the work of Pax Romana. (1) On the Catholic international level a close collaboration is maintained with other International Catholic organisations through the conference of International Catholic organisations, which meets once a year. Pax Romana since its conception has played a leading role in this conference. (2) On the international governmental level Pax Romana can voice the opinion of Catholic students and graduates, through its consultative status with the Economic and Social Council of the United Nations and with UNESCO. Mr. Kerstiëns stressed the need for a loyal and open minded collaboration with those institutions. He cited several cases in which Pax Romana had been successful in putting its point across. A very tangible result was also the UNESCO-Pax Romana conference which was going to start in Manila in a few days time. (3) On the university level Pax Romana also fostered close collaboration with other religious organisations like the World Student Christian Federation and the World Union of Jewish Students as well as with neutral organisations like World Assembly of Youth. Coordinated Secretariat of the National Union of Students and World University Service.

After the talk of Mr. Kerstiëns the meeting went into commission work. The three commissions were chaired by 1) Dr. Pinto (Pakistan), 2) Mr. Pereira (Ceylon) and 3) Mr. Estrada (Philippines)

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APPENDIX I



CONCLUSIONS

of the first Pax Romana Asian Graduates' Conference.

Manila, 27th December - 31st December, 1959.

In his paternal message to those who had gathered for the Pax Romana Conferences in Manila in December 1959 His Holiness Pope John XXIII addressed himself in particular to the Asian students and intellectuals, a "Little flock . . . scattered in the midst of cultures that are not yet penetrated by the light of Christianity". He reminded them of their vocations to be Christ's witnesses, a vocation which demanded two things of them: "You must try to live a life that is deeply Christian: you must strive earnestly to acquire a Christian formation that is in keeping with your national culture while in perfect conformity with the exalted teaching of the Church". His Holiness suggested the forms which this apostolate should take: "You have to win people through your professional competence, your ability and your moral qualities and by zealous use of the means at your disposal to make known the sweet message of Christ". He reminded them of the particular needs of the day: "Today the task devolves upon you to preach the message of truth and of love in a form that is adapted to the Oriental mentality", a work "of the greatest importance for the progress of the Church".

Inspired by these words the graduates devoted themselves to a consideration of the meaning, the necessity and the organization of the intellectual apostolate in Asia today. This paper summarizes the general conclusions of their commissions together with suggestions and additions made at the final meeting of the graduates' conference.

1. The meaning of the Intellectual Apostolate

Each commission discussed the meaning of "Intellectual Apostolate". Two made contributions of their own to the views already expressed in the papers submitted by Father Kašlin and Professor Sugranyes de Franch.

One commission formulated the following definition:

"Every apostolate must include an intellectual element. The specific intellectual apostolate is the realization and radiation of divine truth in the realm of the intellect by such means as the investigation and study of any problems for their own sake, the gathering into Catholic life of all the valid elements of every culture including the true spiritual, intellectual and moral values of the country and of the times: the striving towards a true Christian approach to concrete problems that may arise and the continuous and intimate participation of the laity in the elaboration of Christian thought".

Another commission considered that the intellectual apostolate included four elements. Two of these had already been discussed in the Reverend Father Kašlin's paper, namely the responsibility in the field of catechetics and responsibility for the relating of secular and sacred studies in the service of the Church. The third is in the words of Pope Pius XII



"the permeation of contemporary thought", which the commission understood to mean the creation of a Christian intellectual mood in society. The fourth element is a proper integration of one's professional life with one's spiritual life so that the former becomes a means of sanctification.

## 2. The necessity of the Intellectual Apostolate

Each commission discussed the situation facing the Church in a number of Asian countries and all agreed upon the necessity of the intellectual apostolate in Asia today. A memorandum on this subject submitted by the Secretariat was discussed by one of the commissions. Its analysis of the need for such an apostolate in Asia were as follows:-

- (a) In the continent of Asia the Church finds herself in the presence of genuine and living cultures in which learning is esteemed and in which intellectual qualities are respected. From them she has much to gain, to them she has the truth and charity of Christ to give. This is a field in which intellectuals must put their particular talents at the service of the Church if the relationship between the Church and Asian cultures is to be fruitful.
- (b) There is an evident need to deepen our understanding and respect for the spiritual values inherent in the religions of so many of Asia's peoples and equally well a need to appreciate their significance for ourselves. This also calls for an activity proper to the intellect and one which the educated should shoulder.
- (c) The dialogue between educated Asian Catholics and their non-Catholic countrymen must be continued and extended. This dialogue requires a setting, a milieu, circumstances, which are favourable to quietness and mutual encouragement. The intellectual apostolate is necessary on our side to create this situation.
- (d) The intellectual apostolate itself demands just such a critical appraisal of cultural values as the situation demands, otherwise educated Catholics in several Asian countries may find themselves culturally estranged from their compatriots.
- (e) The Catholic communities in some parts of Asia have developed from peasant or urban working-class origins. Where this is the case the Church herself in that place is incomplete until an educated element is included. When it exists, the apostolate of the whole Church demands of the educated as of the workers and peasants a specific apostolate.





(f) Economic, political, social and technological changes of considerable magnitude are now taking place in Asia. They present a challenge to the educated Catholic Asians professionally, intellectually and socially. They must engage in precisely the intellectual criticism and assessment which we regard as a proper part of the intellectual apostolate.

(g) There is clearly a need for educated Catholics to provide a reasoned and weighty response to the intellectual appeal of Communism, which is one of the greatest dangers facing Asia today. They must moreover strive constantly for the realisation of social justice and the pursuit of the common good, for honesty and integrity in public and professional life and for the practice of a deep and all-embracing brotherly love. If the educated Catholics are to do these things they must commit themselves both to study and to the exposition of ideas. They must therefore commit themselves to an apostolate proper to their station, and that means to the intellectual apostolate.

### 3. The organization of the Intellectual Apostolate.

It was agreed that if the intellectual apostolate as envisaged by Pax Romana is to be effective it must be organized. The representatives of different countries in each commission discussed the type of organization most suitable to conditions in their areas and it was agreed that the precise form which the intellectual apostolate took in any particular country would be determined by conditions there. The commissions discussed the pre-requisites for an apostolate of this kind and they all thought that serious and sustained efforts must be made to attain a sound spiritual, theological and intellectual formation.

One commission discussed the factors which might impede the intellectual apostolate, and arrived at the conclusion that in some countries there were factors present which might hinder its development at the moment. These included linguistic difficulties, possible state interference, lack of adequate educational facilities and poverty.

### 4. Practical suggestions.

Each commission suggested ways and means by which the intellectual apostolate could be implemented and assisted. Below are listed those on which there was general agreement and those suggested at the final meeting of the conference:

(a) Study centres and libraries should be established when possible. In any case study circles should be organized. Two commissions suggested that Pax Romana should urge Catholic Universities in Asia to



offer scholarships to students from other Asian countries.

- (b) i. Each federation should try to establish a journal of its own and there should be as wide an exchange as possible of journals between different federations.
  - ii. The federations should make use of the Catholic press and the secular press and the other mass media for the dissemination of their ideas.
  - iii. To be effective, those engaged in the intellectual apostolate must have books, periodicals and monographs. One commission specifically requested that Pax Romana be urged to publish more literature in English.
- (c) There must be a friendly and tolerant dialogue with non-Catholics and at the same time Catholic graduates and professional people must take their proper part in national life and affairs.
- (d) There ought to be a close association with the Catholic student federations.
- (e) One commission proposed that Pax Romana should explore the possibility of setting up regional organizations as soon as possible.
- (f) One commission proposed the establishment of an international bureau to facilitate the movement of Catholic professional people to those areas where they are needed and where they would offer their services either gratuitously or on contract.
- (g) Asian students going to Europe or America to study should get in touch with the appropriate Pax Romana federations and also with other Catholic organizations and groups, and likewise these federations should welcome students from Asian countries and take advantage of their presence so as to better appreciate the culture and problems of their Asian fellow-Catholics.
- (h) Graduate circles should study the way they could organize Pax Romana Day in their country, so as to show the unity in Christ which is essential for the intellectual apostolate.
- (i) It is recommended that where possible graduate groups should include the term "Pax Romana" in their name to show their international Character.

On the recommendation of the General Secretary it was agreed that each federation present at the conference should submit to the Secretariat within three months a statement of its views on the conduct and value of the Graduates' Conference, and a report on the way in which its own programme of action was amplified by the conference.



## APPENDIX II

Speech delivered by : Prof. Ramon Sugranyes de  
Franch, President, Pax  
Romana, ICMICA.



My task, in opening this First Meeting of the Catholic intellectuals of the Asian countries, is to invite you to reflect on the reasons which have brought us together in Manila in this Christmas time of the year of grace 1959. These reasons, which are also the aims of today's meeting, can be reduced to two:

In the first place, to promote the activity of the groups of Catholic intellectuals which already exist or are being formed, or which - God willing - will be formed as a result of this meeting where they do not yet exist; to promote this activity, to strengthen it by exchange of experiences, to stimulate it, in short to make it more effective.

In the second place, to link the work of these groups to PAX ROMANA; to Pax Romana as an organization, if that is possible; but, above all, to Pax Romana as an ideal, in so far as it embodies the spirit which must animate all such activities.

### I. The Intellectual Apostolate.

We speak of the work of our groups of Catholic intellectuals as though they were something beyond discussion. But, is this true? I think it would be good--it would, in any case, be honest to raise the problem. Why do we have groups of Catholic intellectuals? Surely, not for the pleasure of organisation, nor for the pleasure of being together--even if this is a good thing and may give us a sense of security. Not even for the sole aim of increasing our "influence" in the world, and helping one another to find better positions in public or professional life.

Organization, however, is a good thing. You would not expect me to say otherwise, after having been for 15 years what is called a "pillar" of Catholic organisations. But it is not and may not be an end in itself.

As a matter of fact, if we are gathered here, if we have come thousands of miles to reach this hospitable city, it is because we have heard the call of "apostolic preoccupations, because we are concerned about the salvation of the world and our brothers, in short because we have a desire for apostolate. Now, what do we mean by apostolate? Strictly speaking, this term can be applied only to activities which are human, but which also, in one way or another, cooperate in the building up of Christ's Church in the world.

And since we are lay people, our apostolate will be a lay apostolate, and we can without presumption apply to ourselves the words of gratitude and encouragement which the Bishops of Asia, meeting here in Manila some months ago, addressed to the laity. We know we do not deserve gratitude, but we are grateful to our Bishops for their encouragement.



A regional Asian Meeting for the lay Apostolate was also held here in Manila in December 1955. We are happy to benefit by the work that was done there and to take inspiration from it in order to go still further.

Even if there were no other reason streaming from the demands of effectiveness, we should have the duty of "going still further" from the very fact that we form a special category among the sons of the Church.

We are gathered as intellectuals--or, if you do not like that term, we can say as graduates, or university people, in short, as men and women who have as their specific vocation to work with their intellect.

To be sure, the intellect has its part to play in the work of all the professions, the man who works with his hands needs the guidance of the intellect in his activity, and there are many of us, artists or surgeons for instance, who certainly need and know how to use their hands. But, it remains true that our professions have as their essential characteristic the fact that they are exercised mainly through the intellect and that they call for a lengthy intellectual preparation in our Universities. The intellectual activity may be discussive or speculative as well as practical, but it always has the primary role.

You will all agree with me that the fact of being intellectuals demands of us that we should have an intellectual vision of problems. This vision must be as practical as possible, not abstract, not existing in a vacuum or cut off from daily reality, but still intellectual. However, in order to develop this view, the effort of one isolated individual is almost always insufficient. It calls for a formation which is long in being acquired, and which for us must also be a Christian formation. It calls for reflection which cannot be impromptu. It is here that our groups and organisations are indispensable. They also can create the atmosphere of collaboration, the intellectual milieu in which individual initiative can develop.

That is a first answer to the question I raised on your behalf at the outset: why should we have groups of Catholic intellectuals?

Let us pass to another point. To exercise an apostolate, we have said, is to cooperate in one way or another in building up of the Church in the world. And for us here, is to cooperate in building up the Church in Asia. That is, to win the peoples of Asia for Christ and for this Church. Does this mean that because we are gathered here, the peoples of Asia are going to be "converted" in the twinkling of an eye? It would be a very dangerous illusion to think so!

Let us try, as a beginning, to become better Catholics ourselves. Let us strive to be a light, and not a stumbling block for our brothers. And then, let us imitate the precursor whom the liturgy recalled to our minds during the weeks before Christmas "parate vias Domini," let us prepare the ways of the Lord; let us prepare the conditions, which at times may be very remote conditions for the entry of our brothers into the visible Church. (I say "visible" because we know that, if they are in good faith and honest in their own hearts, they can already belong to the invisible Church, for the grace of Christ dying on the cross reaches out to every man who does not refuse it.)





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This then, is precisely what we have come to do here: to lay together and in common agreement the foundations of what the groups of Catholic intellectuals in Asia should be, and to come to an agreement about what we mean by "intellectual apostolate."

When this has been said, one point must be made clear: the intellectual apostolate is not the same thing as the apostolate of intellectuals. The people we call intellectuals can engage in many forms of apostolate and Catholic Action. With respect to certain forms of apostolate - which, I hasten to add, are perfectly legitimate--some of our groups have no reason for existence; or where the groups exist their activities may lie quite outside the intellectual apostolate. For instance, there may be purely religious activities or exercise of piety (even if it is only the annual celebration of a Mass...) or else purely charitable or welfare activities (organising dispensaries for the poor, or the distribution of food, or free legal consultations). Activities of this kind are of great value, for they bring the charity of Christ to the poor and unfortunate, and thereby bear an invaluable witness. All of this is of course, the apostolate of intellectuals; but it is not the intellectual apostolate.

Here, however, we are dealing with the latter: the apostolate of clear and right ideas of sound judgement and apostolate, we might say, which is at the root of all the practical activities of men and Christians. An apostolate which must be founded on those things which the Sovereign Pontiffs have constantly demanded of us: "Let your religious culture be in proportion to your profane knowledge; let your charity be ever ready to meet the needs of your brothers," Pope Pius XII said in his Message to the XXIV World Congress of Pax Romana in Vienna in 1958. And His Holiness John XXIII used almost the same terms in his Message addressed to our meetings here.

## II THE WORK OF PAX ROMANA

We are Catholics, i.e. universal. Such, of its essence, is our faith, and such has always been our Church, even when, at the moment of Christ's death on Calvary, its whole life was hidden, as in a fruitful seed, in the heart of the Blessed Virgin, full of grace, or when at Pentecost, it was limited to the college of the twelve Apostles.

It is with good reason that the Holy Father is constantly reminding us of this universality, as He does again His message to these meetings. The intellectual work we shall endeavour to accomplish would have no meaning if carried on egotistically within the isolation of our frontiers. This is true of all work today, when every problem has international dimensions, but it is especially true for us as Catholics, and it is especially true also for intellectual work since the intellect knows no limitation of space or time in the knowledge to which it can attain.



We must, therefore, open wide our hearts and minds to others; to other men, but also to other peoples. We must be capable of envisioning the problems of the world in relation to the international community which, whether anyone likes it or not is being formed on the world level. We must also open our hearts to that universal charity which alone can restore true peace to the world, peace founded on justice for all peoples.

For us as intellectuals, it is PAX ROMANA which can help us to acquire or to develop this vision and this love. This is what we mean by living in the spirit of Pax Romana.

In addition, we can also, in every practical way, benefit from one another's experience, and also from that mutual intellectual aid which the federations of Pax Romana can give one another from one country to the next.

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These are the principles which, in my opinion, should guide our discussions. In order to clarify ideas further and to give more detailed illustrations, a document has been prepared by the General Secretariat. We shall not, however, begin by discussing this document nor the principles. Since we must not build in a vacuum, and since we must take strict account of actual reality, a full day has been reserved for information. I suggest a change in this respect in the outline be given in the programme. I suggest that a representative from each one of you Asian countries should present at the same time both the major challenges facing graduates and the situation of the groups already existing. On the basis of this information, we shall be better able to discuss the media and methods of work of each organisation; and in a second part, the representatives of the federations from the other continents, from the General Secretariate, and from the International Secretariate and Federations for the various professions, will be able to give the benefit of their experience.

In this way, in the course of our four days of work, we shall be able to attain a comprehensive view of the essentials of our responsibilities as Catholic intellectuals and of the aims which have gathered us together here in Manila.

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APPENDIX III

LIST OF PARTICIPANTS  
TO THE  
FIRST ASIAN GRADUATES' CONFERENCE

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Professor Morren	same address as above.

BURMA

Hubert Law Yone	57 Cheape Road, Rangoon.
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GERMANY.

Dr. Jung	Saarbrucken, Germany.
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Report on the first meeting of Asian Graduates, Manila: December 26th 1959 - January 9th 1960, and a visit to graduate groups in several Asian countries.

Introduction: This report does not try to sum up what took place in Manila during the different meetings organized by Pax Romana - for that we refer you to the report drawn up by our president, M. Sugranyes de Franch. Our aim is to explain to those who do not have a personal knowledge of the Asian continent some of the present-day problems facing the Catholic graduate in many of these countries: what are the potentialities for the founding or expansion of Catholic graduate groups, and in what way Pax Romana could help the development of the Catholic intellectual apostolate in Asia.

This report conveys the personal impressions of its author and is based on his contacts with graduates in the Philippines, Hong Kong, Viet Nam, Thailand, Singapore, the Malayan Federation, Burma, India, Ceylon and Pakistan. Given the relatively short time in which the visits were made, this report does not pretend to make a deep analysis of the situation, but gives rather the impressions of an interested visitor, with all the fallacies that they may contain.

I would like to express my gratitude for the warm welcome and great hospitality extended to me everywhere in Asia by both priests and laymen. If they are an indication of the interest in Pax Romana of the Asian countries, a bright future is lying ahead.

## Fundação Cuidar o Futuro

A. The general situation in Asia.

- 1) From a political point of view, most of the Asian countries are faced with the dilemma that, the political revolution over and independence achieved, this must now be followed by a social-economic revolution which will allow a rapid raising of the standard of living of the Asian masses. This process has been handicapped by:
  - i. lack of capable, disinterested leadership - corruption in high circles is a plague in many Asian countries.
  - ii. the weak sense of social justice prevalent among many of the high classes.
  - iii. the high rate of illiteracy.
  - iv. lack of capital.
  - v. the absence in many countries of a central planning authority.

It therefore is small wonder that, although practically all countries at the beginning of their independence opted for the European system of parliamentary democracy based on universal franchise, many have now left this path and are moving in the direction of "strong governments with authoritarian powers" - Indonesia's "guided democracy", Pakistan's "basic democracy", and Viet Nam's "personal democracy". The question



which might be asked is, in how far such "strong" governments which, from an economic point of view might be justified, will be able to maintain the essence of the democratic principle of respect for human dignity and the common good. The answer to this question lies in the way a responsible leadership is created, hence the need for well-organized student and graduate groups in Asia.

From an overall point of view three countries in Asia are playing a dominant rôle - Japan, Red China and India.

All three are pursuing a programme of quick economic expansion. If Japan, seen schematically, is following a Western pattern (capitalist pattern), and Red China also (communist pattern), India is trying a new way with a planned economic development (5 year plan) which tries to safeguard democratic principles. The success or failure of the Indian endeavour will have tremendous repercussions in the whole of South-East Asia and India can rightly be marked as target number 1 for all forces trying to foster the democratic way of life in Asia.

Luckily the All India Catholic University Federation is one of the best organized student groups in Asia, and hope is justified for a development of the Newman Association which gathers together the graduates.

- 2) From a socio-economic point of view, Asia has tremendous difficulties to overcome. The widespread illiteracy, the demographic explosion - often caused by the increased expectation of life, the low per capita income, the great dependence of its agriculture on seasonal influences, pose a serious problem for the leaders of those countries. Add to this the problems, in many countries, related to the choice of a national language to replace English or French - a change which, if made too quickly, causes havoc in university education - and the relatively large amounts to be spent on armament, and one can easily understand that misery and want are common notions for most countries.

There is no doubt that a lasting solution can only be found on a world-wide scale, through aid given in a disinterested way by the "rich nations". Only the development of a sense of international social justice among the peoples of the "rich nations" will accomplish this. In this the Christians must take the lead, and Pax Romana has its own responsibility.

- 3) From a cultural point of view, Asia has a lot to give. It is here that a difficulty arises with regard to the Catholic community which often, and notably in its educated section, has lost contact with the cultural traditions of its country. Many reasons can be given for this: wrong guidance by the missionaries from the 17th century until recently, the fact that Catholics came from the lower strata or ethnic minority groups, and the fact that Asian cultures are based on Hindu, Buddhist and Confucian principles. It is clear that in this field the Catholic intellectual has a barrier to overcome. To do that will not only be beneficial for the situation and standing of Catholicism in Asia, but for Catholicism in the whole world.





## B. The Manila meetings

1. One of the pleasant surprises of the Manila meeting was the large number of graduate delegates (all countries outside the Communist orbit were represented) and their intellectual and spiritual qualities. In the absence of existing graduate groups in most Asian countries the Secretariat had to pick and choose delegates in a rather haphazard manner, but it was clear that the choice was in most cases more than justified. Also it is noteworthy that, with the exception of a few outstanding persons, most of the delegates fell into the 25 - 35 age-group, and that many of them had been active in the Catholic student group of their country. It seems to indicate that at least for the moment the driving force of graduate groups in Asia must be formed by these young graduates who have attained a high quality of leadership and are sufficiently open to the new situations developing for the Church in their countries.
2. The main object of the first Asian graduate meeting was to study the nature and form of the graduate apostolate in Asia today.

On the basis of a working document an attempt was made to define what we understand by intellectual apostolate. This was essential, as in many Asian countries a great confusion reigns between the intellectual apostolate and the apostolate of intellectuals. If the concept of our work is not understood, it will be very difficult indeed to start groups which work along the right lines. As a delegate remarked: "Among the more tangible benefits we derived from this conference was the deep realization of the full import and implications of the term 'intellectual apostolate'. To most of us in Asia this was a high-sounding term". Even if it is true that the meetings succeeded in making the delegates realize the orientation of our work, the fact remains that they will have considerable difficulty in putting it across to many of their colleagues back home. Here a small pamphlet or brochure on what we understand by the 'intellectual apostolate' and how it is being exercised in many parts of the world will be invaluable.

As to the form the intellectual apostolate in Asia has to take, here it is necessary to explain the particular situation of the Church in Asia today. This situation was best described by an Asian delegate who remarked: "In many Asian countries the Catholic group is like a small island in an ocean of people who not only hold a different belief, but behave and think differently. If we do not succeed in building bridges we might well be washed under one day." Such a situation can be explained by a series of circumstances such as:

- a. Catholics in all Asian countries with the exception of the Philippines form a minority, and in many cases an infinitesimal minority of the population in their country.
- b. The influence of the Church in most Asian countries was and still is



closely related to its educational system. Although in some countries few converts were made, goodwill was created, especially among the governing classes who often sent their children to Catholic schools. Thanks to the Catholic schools the Catholic minority was relatively speaking better educated, but in a Western pattern, than the non-Christian majority. This situation however is now changing, with the increasing emphasis the governments are putting on education.

- c. Under the colonial régimes the Christian minorities in most Asian countries were favoured by the administrative authorities. They easily found openings in governmental or semi-governmental institutions (e.g. formerly on the railways or postal service in India). In the new independent states this situation is changing, although in many countries one can observe that Catholics still hold important positions in governmental and other institutions (e.g. in Ceylon). It is certain that if the Catholic community wants to preserve its standing, much will depend on whether it can produce a relatively high number of first-class administrators, scientists, and other men of learning. The need for an intellectual apostolate is therefore more urgent than ever - a conclusion shared by all participants in Manila.
3. The need to build bridges, to which the Asian delegate referred, must be seen in the light of the great necessity for the Asian Catholic intellectuals to identify themselves more with the cultures of their countries and to avoid a ghetto atmosphere. In their resolution the Asian participants referred explicitly to this:

"There is an evident need to deepen our understanding and respect for the spiritual values inherent in the religion of so many of Asia's people"

and

"The dialogue between educated Asian Catholics and their non-Catholic countrymen must be continued and extended."

Hence all participants greatly appreciated being able to attend the morning sessions of the UNESCO-Pax Romana meeting, where experts gave their view of how the different religions influence the peoples of East and West. In fact, Pax Romana was setting the example of how a dialogue between Catholics and non-Catholics can take place and be fruitful for everybody concerned, while avoiding the pitfalls of syncretism and relativism. Seen in this light the Experts' meeting was highly successful for us. With this meeting, however, we scored another important point. Our conference was an experiment also for UNESCO. For the first time UNESCO gave direct support to a purely religious meeting. News from the UNESCO headquarters indicates that UNESCO considers the experiment a success and will continue in this line. Pax Romana can rightly take the credit for this. For us it will be important to see how far we ourselves can continue this experiment, this time in co-operation with another organization.





4. The task for the Catholic community, although they form a minority, is not to look like a minority, especially where national issues are concerned. Although its first duty is to work for the spread of the gospel and the integral maintenance of the Christian doctrine, this obligation must not always be seen from a defense point of view.

For instance, in many countries the demographic explosion is one of the greatest problems the authorities have to face. Birth control is more and more frequently advocated as the solution. For a Catholic, it should be clear that responsible parenthood is a duty for Catholics and that birth control is not necessarily inconsistent with Catholic teaching. It all depends on the means employed. It therefore does little good if Catholics react violently every time the issue of birth control is raised. On the contrary, they should study this problem deeply and advance suggestions to attain this which are compatible with natural law and the teachings of the Church. Another example is Communism, which certainly is one of the greatest dangers for the Church in Asia. Again however, a purely negative attitude is of little avail and will even find little appreciation. The fight against Communism must be based on the Christian principles of justice and charity. The Catholic must fight for social justice in- and outside his country. He must show charity even to those who prefer Communism, as he must see in them his erring bretheren. In all these problems the attitude of the Catholic intellectual can have a great influence on the Catholic group and the whole country.

## Fundação Cuidar o Futuro

5. It must be repeated that the Manila meetings were successful thanks to the full mobilization of the movement: - the great number of participants from outside Asia, made possible through the organization of a charter flight - the large number of travel grants given by European federations to Asians - the warm welcome extended by the university community in the Philippines - the great encouragement received from the hierarchy in Asia. They all contributed to its success.

In Asia it could be noted that our meetings have received fairly wide coverage and for once public relations, always a weak point, worked well.

However, it must be said that the organization of the meeting strained the Pax Romana secretariat to the limit and it will not be possible to hold such experiments too often. The follow-up is therefore of the greatest importance and in this the federations as well as the secretariat have to play their part. The adoption system started with the Asian grantees should be continued.

The aid which our federations can give is (a) books, notably those which give the Catholic point of view on different questions, social and economic problems, (b) booklets and pamphlets which explain in detail how a federation in Europe works and what were the difficulties it encountered in the beginning - constitution, preparing programmes, methods of work,



activities, and (c) exchange of publications and authorization for Asian groups to reprint worthwhile articles from European magazines.

C. The Catholic graduate groups in Asia

Philippines

The Philippines, with a population which is overwhelmingly Catholic, has a unique position in Asia. Culturally a mixture in which Malayan, Spanish and American influences are blended, it has for Asia a low rate of illiteracy. Its education is based on the American system and a college degree is a very common phenomenon. Owing to the colossal number of students at the universities, the level of education is not always what one might desire. This is a shortcoming that must be noted but it can be understood. From an organizational point of view both the Catholic students and graduates are combined in the Catholic Action of the Philippines. Many professional groups exist for the graduates (Catholic lawyers, doctors, writers, etc.). Most of these groups occupy themselves, as far as the scope of their work is concerned, with an apostolate by intellectuals rather than with an intellectual apostolate. Thanks to the Manila meeting, contacts were made with all these groups. It is hoped that these contacts will be maintained, particularly with a group of young people united as the alumni of student Catholic Action, with a view to possible affiliation to Pax Romana.

Hong Kong, Singapore, Thailand and Malaya

These countries are being treated together as the greater part of the Catholic community in each of them consists of Chinese. This causes some difficulties in Thailand and Malaya as the Chinese here represent an ethnic minority, be it a very powerful, dynamic and active one. In all these countries active student groups exist, with excellent chaplains. As for the constitution of graduate groups, this would be possible in Hong Kong, Singapore, Bangkok and Kuala Lumpur. Although in some of these places there are doctors' and teachers' guilds, it is to be recommended that the Pax Romana nucleus start out with interprofessional groups - given the relatively small number which can be attained - who start their activity in an unofficial way and try to find the right approach by trial and error. A handicap for most young groups is that their point of departure is the framing of a constitution of which they then are sometimes the prisoner - in particular the question of membership is a knotty one. Such problems can more easily be overcome once a group has gained some experience and has discovered its function in the intellectual apostolate. The question of membership can then be settled by the factors of feeling, of belonging, and of capacity to contribute. To succeed, it is necessary that the group is relatively small to start with, and that it has a first-class chaplain as counsellor.

The possibilities for starting such a group look good in Bangkok with





Father Gomane, SJ, and in Singapore if the assistance of Father Meissonnier can be obtained. Also in Kuala Lumpur contact was made with a small group of Catholics who are in relatively high government positions.

The activity of all these groups could well be centred on a deeper study of the social principles of the Church and their application to these countries as well as in arranging forums in which Catholic and non-Catholic discuss certain topics in common. Also a yearly retreat for graduates might be of excellent use.

#### Viet Nam

Catholicism in Viet Nam is again in a special position. Although a minority group, their status is high, due to the fact that the president and strong man, Mr. Ngo Din Diem, is a Catholic. It is noteworthy that Buddhism is in a defensive position and is strongly influenced by Catholicism, e.g. in the introduction of Sunday services for Buddhists. This situation has its favourable as well as its unfavourable sides for the development of Catholicism. The danger of a confusion between religion and politics lies around the corner. For Pax Romana the potential in Vietnam is rather high although a certain difficulty arises from the difference in outlook and ways of expression between the French-educated and American-educated Vietnamese.

An active Pax Romana student group is developing under the guidance of Father Lich, OP. In setting up a graduate group one must be careful not to start with a big organization and highly placed people. This would make headline news but would not ensure the continuity of the group in the long run. A small group with the help of Father Pacific Ann is sounding out possibilities. Apart from this group, there is a good chance of starting with a group of Catholic pharmacists under the direction of Mrs. Le Quang Kim and with the counsel of Father Ragin, SJ.

#### Burma

In Rangoon the number of Catholic graduates is very small indeed. The possibility of starting a small group is nevertheless there. This group should not restrict its membership to university-educated people, and it might in the beginning profit from contact with the Indian Newman Association. It should also remain in close contact with the Catholic student group from which it will draw its members.

#### Ceylon

In Ceylon the Catholic community, although a small minority, is in a relatively strong position. Several professional groups exist although the scope of their activity could not always be determined. In Ceylon there is the possibility of starting a Catholic cultural centre to which members of all these groups might adhere, and which could organize activities



also for the people not yet members of an organization, who feel they belong to the intelligensia. Such a centre would draw together all forces of importance in this country where Catholics are open to fierce attacks from the Communist side and are looked upon with a certain distrust by the Buddhists. It could also play a great rôle in bringing about a dialogue with the Buddhist community. Under the authority of Father Pillai and Mr. Perera, and with the help of the international movement, the creation of this centre might have great possibilities in the future.

The student group, with the help of Fathers Pinto and Kuriacose has lately been developing a great activity, and their efforts in the field of leadership training and community development, in which they follow the Indian example, are of importance.

### India

India, through its geographical extension and its population mixture, poses serious problems for any national organization. It therefore is all the more remarkable that the Catholic students have managed to build up a nation-wide and dynamic organization - AICUF - which in its programme of activity and leadership formation equals the best to be found in Pax Romana. In this situation the development of the graduate branch (Newman Association) is of the greatest importance. It could become the stable factor into which the student output can be channelled.

At the moment about 20 Newman Clubs exist in several parts of India. I visited three of them: Madras, Trinchinopoli and Bombay. The headquarters are now in Bombay. It would be very useful if the unity of action among the members could be fostered with the aid of a national congress, possibly combined with a retreat. A first national congress has already taken place. The question of the chaplain is also finding a solution as it now seems that Father Correa Alfonso in Bombay may become the official national chaplain and Father Panikkar the chaplain for the North of India. In India, like in many other countries in Asia, one finds the problem that among the graduates there are two tendencies - those who want to put the emphasis on training and formation in the intellectual apostolate, and those who want more action and the social apostolate. It should be made clear that between the two there is no inherent discrepancy. Much depends on the approach which is taken with regard to the action. The groups should concentrate on the professional apostolate (some professional groups, e.g. for teachers and doctors, do exist) as well as on the intellectual apostolate, where a particular emphasis should be put on the problems of adaptation and of Christianization of Indian thought and culture. Here again, the organization of forums where Catholic and non-Catholic can discuss problems of national importance, would be a great step in the right direction. Also, in the Newman Clubs more emphasis could be given to making the members aware of their professional vocation. In India I noticed a tendency for many capable young people to go into business, where the





remuneration is higher. Close contact between the Newman Association and the student groups will be of the greatest importance. Such a co-operation seems to be assured for the moment by the presence of Father Ceyrac who is now the official chaplain for both student and graduate groups.

#### Pakistan

In Pakistan the possibility of organizing a graduate group is restricted to Karachi. One difficulty is that most of the educated Catholics come from the Goan community. Under the counsel of Father Raymond a graduate group was formed some time ago, and it is slowly feeling its way ahead. Also from the side of the Nunciature there is great interest in the organization of the graduates. One of the foremost tasks of this group should be to try to establish contacts with the Moslem community. In this help could be given by the Franciscan fathers who are starting an institute for Moslem studies. Another burning problem is the attitude of the Catholics towards birth control. The Pakistani group, like many others, would be greatly aided by gifts of good books.

#### Japan, Korea, Taiwan and Indonesia

I did not visit any of these countries, but representatives were present in Manila. The possibility of forming a graduate group in Japan seems good and highly desirable. The realization of our Kyoto centre would be a big step in this direction. The situation in Korea, Taiwan and Indonesia is more complicated although in the last-mentioned country a small group has been started and should have a good chance of development once the national crisis has been overcome.

#### New Zealand and Australia

These countries were not visited but they also sent representatives to the Manila meetings. In New Zealand the graduate group does exist but is dormant. There are, of late, signs of a revival. In Australia, under the pressure of young graduates who have been active in the student group, the Newman Association is expanding, both in scope and in size.

#### Conclusion

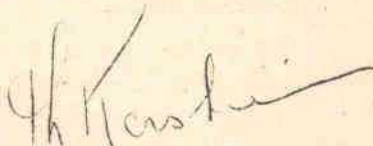
I would like to make the following suggestions which will help to ensure a good follow-up to the Manila meetings:

- a) the secretariat should keep up intensive contact with the grantees who were in Manila. They have promised to send a report which will enable us to evaluate the work they have been doing since their return,
- b) the adoption system, started with the grantees to Manila, should be continued and extended. Each group should take responsibility for a certain country. We suggest: India - England: Pakistan - Germany: Burma - Belgium: Thailand - Italy: Viet Nam - France: Indonesia - Netherlands: Japan - United States: Singapore and Malaya - Australia: Korea - Austria: Ceylon - Switzerland. Each federation should try to establish contact with the national leaders and even extend this



contact so that their local groups might "adopt" a local group in the other country. The usefulness of books and other documents has already been noted,

- c) the secretariat should try to prepare a handy pamphlet on the intellectual apostolate and the way it can be realized, which would be distributed in great numbers in those countries,
- d) attention should be paid to putting members of European federations travelling in Asia in contact with our groups there, as well as getting into touch with members of the Asian groups coming to Europe or the United States.
- e) A special campaign should be launched from the international headquarters for the Kyoto Centre in Japan and the Colombo Centre in Ceylon,
- f) within a period of three years members of the secretariat should visit the Asian countries, this time also taking in Indonesia, Japan and Korea.



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Fundação Cuidar o Futuro



