

# Episcopal Documents

## THE SEVEN POSITION PAPERS IN THE PAN ASIAN MEETING OF EPISCOPAL CONFERENCES

(Continued)

### POLITICAL PROBLEMS OF ASIA AND THEIR SOLUTIONS<sup>(1)</sup>

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Asia is at the same time the largest and the most populated continent in the world. Its diversified and complex problems are those of the whole human kind.

Indeed, with its immense population, already amounting to more than 2/3 of world population and still rapidly expanding, with the largest part of its land under Communist domination and most of the remaining part under the Communist threat, with its multiform underdevelopment, Asia perhaps offers the Church the most fascinating and the most challenging terrain on which she may test the effectiveness of her new social doctrine, summed up in the *Pastoral Constitution on the Church in the Modern World* and the *Encyclical Populorum Progressio*.

Perhaps some conservative minds still object that many problems in Asia belong to the temporal order and do not directly concern the Church. They have then forgotten that the Second Vatican Council laid special emphasis on the role that the Church and the Catholics are to play in earthly matters. One reads in *Gaudium et Spes*: "Hence, it is clear that men are not deterred by the Christian message from building up the world or impelled to neglect the welfare of their fellows. They are rather more stringently bound to do these things." (GS., 34)

As Asia tries to find answers to its urgent problems, the Church cannot help asking herself: "What recommendations seem needful for the upbuilding (GS, II)" of Asian nations, and what she can do to relieve the misery and the suffering of the peoples of Asia, who after decades of fruitless efforts and accumulated mistake, may turn to her for enlightenment.

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<sup>1</sup>This is the third of the Seven Position Papers in the Pan Asian meeting of Episcopal Conferences.

Next, she may wonder whether her social doctrine is encompassing enough to deal with all the various problems and bring remedy to all the various evils in Asia. For perhaps the most striking feature of Asia is its variety: On one hand, it includes Japan, economically one of the most powerful nations in the world, whose astonishingly rapid technological progress is for other Asian nations, a cause for pride and at the same time, for despair; and China, whose immense territory and manpower, and scientific know-how permit it to lay claim to supremacy over Communist countries and parties in Asia and other continents as well. On the other hand, it includes a large number of underdeveloped nations, suffering from inhuman poverty and poverty's usual companions: rapid population expansion, various forms of social injustices and lack of mass education as well as leadership training, which more than anything else impedes development and will prevent these nations for a long time, from catching up with the developed countries in the world.

In our search for solutions to this "continent of hunger", we should take into account this variety, and we should keep in mind that the whole Asian continent, where only one country is predominantly Catholic, while in all the others, the Catholics only represent a small minority — disillusioned furthermore in the past with the Church's apparent indifference in regard to the long suffering of Asian peoples during their struggle for national liberation — has received with joy the Church's message concerning the development of newly independent and poverty-stricken nations and welcomes the Church's new interest in the welfare of the modern world. It shall be our concern not to ruin the new hopes the Church has raised among the people of this underprivileged continent.

What are the realities of Asia that we have to scrutinize before the tentative formulation of any comment or recommendation? The common factors in the making of most Asian nations are:

- They have been in a way or another colonies of non-Asian countries,
- They have learnt by experience what is Asian Communism and are now either under Communist control or may still fall under Communist rule.

In their struggle to liberate their countries from colonial rule, there developed among the peoples of Asia a brand of nationalism which was essentially and violently fanatic. Its inspiration came from the hatred for the non-Asian colonialists, and its ultimate aim was simply to defeat those foreigners.

Identifying itself in most cases with revolutionary patriotism, nationalism in Asia was essentially sentimental. The Nationalists did not care to formulate a consistent ideology or even a social philosophy, their only program of action was limited to a strategy devised for national liberation that they called by the name of National Revolution.

As they were sentimental patriots, the Nationalists accepted readily to co-operate with the Communists to carry out National Revolution. But in these tactical alliances, while the Nationalists often

made unreasoning concessions to the Communists and sometimes surrendered too easily their part in the joint-leadership to the latter, the Communists relentlessly strove to wrench power from their allies even during the struggle for national liberation.

Therefore, the eventual superiority of the Nationalists at the beginning was often gradually undermined to such an extent that towards the end of the colonial rule, the Communists were at least in a strong position which enabled them to lay claim to national leadership. In the countries where the Nationalists, thanks to foresight, numerical advantage or mere good luck, have succeeded in maintaining their initial superiority, the Communists go on struggling patiently and ceaselessly against their former allies.

The ultimate aims of the Communists are the elimination of all the "enemies of the people" through a social Revolution, and the setting up of a proletarian regime led by the Communist Party; so when they have recognized in the Nationalists, the natural leaders of the eventual "reaction" — the Nationalist main force is most often recruited among the capitalists, the landowners and the officials of the former colonial administration — the Communists firmly believe that they have to eliminate their former allies pitilessly.

In this struggle for power, the Communists are not only helped by the Communist countries and parties and their sympathizers all over the world, but also by the condition of underdevelopment which is common to most former colonies in Asia. Underdevelopment here is total, encompassing all the aspects of Asian life: political, social as well as economic and educational, accompanied by moral and ideological crises; and this total underdevelopment plays into the hand of the Communists, who very often succeed in claiming the monopoly of the struggle for the liberation of the angry and confused masses.

For their part, the Nationalists were too concerned with the struggle for national liberation to give enough thought to the difficulties inherent to building up a new nation, especially when one has little social and economic infrastructure to start with. So after liberation day, they cannot do otherwise than turn either to Communist powers, the sponsors of their internal enemies, or to Western powers, their former enemies, for help and guidance. Meanwhile, they are vaguely aware that they too have to carry out a social Revolution or at least "a vigorous transformation of the society".

The Nationalist leaders according to the hazards of their upbringing, education, personal experiences and temper, make the choice between reforms and social Revolution. If they do not like the sound of social Revolution and start instead of a "vigorous transformation of society", with an eye on models of reforms suggested by Western social thinkers, they will lay open to the charge of betraying the people's Revolution.

Indeed, as they are especially concerned with dissociating themselves from the Communists, or are opposed to them in open conflict, Nationalists leaders tend to turn to Western nations for eco-

conomic and technical aid to achieve their reforms; so that the Communists may add now the new charge of their being the lackeys of neo-colonialism.

Without a social philosophy adapted to local needs, without a consistent program of social reform, the Nationalists must often grope their way through a series of mistaken measures.

But if on the contrary, they choose to carry out a social Revolution and by this choice, have to adopt a more or less dictatorial regime and to take oppressive measures, the voices of the liberals in Western democracies will join in the chorus of the Communists denouncing them as tyrants and oppressors of the people.

Finally, if the Nationalists turn to the Communist Bloc for help and guidance, they play into the hand of the local Communist forces which grow with the political and economic of the Communist super-powers over the country. Nationalists then have either to adopt radical measures against the local Communists, thus breaking away from the Communist aid-giving countries, or to accept gradual and ineluctable destruction.

For the time being, one can see no end to the struggle between Nationalism and Communism in Asia, and peaceful co-existence seems for both sides here a dangerous dream. And so, the sterile conflict goes on, degenerating in many areas into violences and armed struggles, delaying everywhere the process of building up democracy and economic development.

Faced with this fruitless and bloody conflict, the Church's natural reaction is to preach the end of violence and the restoration of peace; and her endeavours to restore peace have a tremendous impact in the area and are generally welcomed; but she must be aware of the delicate complexity of the conflict and take into account the fact that many developing nations in Asia, despite their aspiration for peace, have still to fight as they have fought, against Communism for survival. She must be aware of the great difference between Asian Communism and Western Communism when it is at work in the framework of a non-Communist democracy.

But beyond this long term conflict, beyond the present civil wars and subversion, the Church may greatly help the peoples of Asia to foresee the post-Communist world, and to plan for the time when Communism has undergone enough alteration to render a dialogue between Communists and non-Communists fruitful.

Such a foresight will not only help the Nationalists in the area to revise their attitude towards Communism and to plan for a future dialogue with their enemy brothers, it may also help the Communists themselves to abandon certain unreasoning positions which are not essential to their beliefs, but constitute important obstacles in the way of mutual acceptance.

We are so used to the presence of Communism to-day, that we forget to plan for the post-Communist world; but we must be aware of the fact that never people want to speak or hear about the Church

as much as when they are under Communist control. If we do not change, there will come the time when the huge Communist populations of Asia turn to the Church for relief and find that we are not prepared to help them.

Once their independence is achieved, the non-Communist nations in Asia are not only faced with the choice between reform and social Revolution, they have to choose the type of government which is not only viable but effective and capable of meeting the needs of local political and social situations.

Though "the choice of government and the method of selecting leaders is left to the free will of citizens" (GS, 74), the Church nevertheless condemns all the dictatorial and totalitarian forms of government "injurious to the rights of persons or social groups" (GS, 75). And the kind of government she recommends and which can "afford all the citizens the chance to participate freely and actively in establishing the constitutional basis of a political community, governing the state, determining the scope and the purpose of various institutions, and choosing leaders" (GS, 75), corresponds exactly to the description of democracy.

In Asia however, building democracy, especially in developing nations, is neither easy nor without risks, non-Communist leaders in Asia are often faced with the same dilemma: On one hand, if they want rapid progress then they will have to curtail most of the liberties of the citizens, force them to work hard, to spend less and save money, force them to learn new skills and improve the old ones, to sacrifice much of their individual rights to the common good. Such strong measures cannot be enforced but by a strong government. And as time passes, and the people start murmuring against the government, stronger measures are needed. It is in a way natural then, that public authority "oversteps its competence and oppresses the people" (GS, 74), as the long use of too much power tend to make dictators out of the sometime democratic leaders. The transformation of these leaders may even be even quicker, if the opposition is organized in a way to threaten even the survival of the regime or when it is infiltrated or led by Communist elements.

The gradual strengthening of the government in view of hastening the necessary reforms leads to the establishment of a form of dictatorial regime, which sooner or later bring about violent opposition, revolt, insurrection or revolution.

The long years of sacrifice of the people may be ruined in violent outbursts of anger; while the regime which sought the common good of the people and which now fights against the people, cannot even claim to have achieved rapid progress, for what progress can be made when the regime is alienated from the people? At the international level, Western democracies will uneasily look down upon such a regime, while it is violently attacked by the people's democracies. Thus, such a regime, set up in view of enforcing law and order and achieving rapid progress, will sooner or later end in political and social chaos as well as economic disaster and retrogression.

On the other hand, the leaders may be tempted to put emphasis on freedom, individual liberties and civil rights. They may do so in the full conviction that liberal democracy is the best form of government or merely for demagogic reasons. In any case, they will soon discover that the people are not prepared for liberal democracy, that they have not been educated to put their newly acquired liberties to the best use and that they have not the economic and cultural capability necessary for the full enjoyment of their civil rights. Liberal democracy in underdeveloped countries will naturally lead to the rule of the educated and wealthy minorities: As these privileged groups are capable of taking advantage of the new opportunities offered them, they quickly replace the colonialists as a ruling class and the underprivileged majority continues to be exploited. As this situation develops the government is sometimes helpless, sometimes the accomplice of the new ruling class.

The masses, as expected, will grow angrier and angrier as they see the gap between them and the wealthy minority widen. The Communists and the militarists may at any moment take advantage of the angry mood of the people to stage a coup d'etat or an insurrection. The chaos is so complete that the people will welcome any radical change even at the price of seeing anarchy replaced by a dictatorship either military or Communist.

Here the action of the Church has been most beneficial. Her recommendations, most clearly stated in the Encyclical *Populorum Progressio* on the necessity of progress without too great damage done to human liberties and on the requirements of a government which can hasten modernization, urbanization and major reforms are to be developed so that specific situations can be met.

But as it is, *Populorum Progressio* has been received with gratefulness by the underprivileged masses. For the truths within it, concerning the structures of society, are continually biased: biased truths which have the ring of the voice of Christ, for they speak for the poor and the weak and courageously condemn the prodigal rich and the powerful oppressor. If the Churches of Asia have the courage to echo these truths in every circumstance, if they take the side of the underprivileged and nobly fight for their liberation, speak in their defense and act in their interests, Asia will change, Asia will know.

As the world enters the second Development Decade, it is headed towards a major crisis. Anger has been mounting up and the angry mood threatens to break out everywhere and at any moment, into widespread and uncontrollable violences.

Nowhere in the world however, the danger ahead is signalled with so much insistence as in Asia, where the developing nations are witnessing a rapid deterioration of the socio-economic situation.

The marked slowing down of economic development results in a restless sense of frustration. The demographic explosion of unprecedented and tragic dimensions, aggravated by the irrationally rapid expansion of the urban population, cancels any promise of the sluggish progress in industrialization and any rare improvements in agriculture.

The widening gap between the wealthy and the underprivileged citizens threatens to tear these developing nations asunder with violent class struggle, racial conflicts and civil war. Meanwhile, international tension grows as these Asian countries try hopelessly to fill up the gap between themselves and the developed countries and as they are increasingly aware of the unjust nature of this situation.

"The peoples hounded by hunger call upon those better off" (GS, 9; PP, 3), but in international aid has steadily been a source of additional frustration and disillusionment. We may even say that international aid and the way it has been handled here, are at the root of much uneasiness and mistrust between developing and developed nations.

For, economic aid here is inadequately conceived and planned, extravagantly wasted, coarsely offered and recently received. And though as it is, international aid is essential to economic development in Asia, it is difficult to conceive how the poverty-stricken Asian countries can ever catch up with developed countries in the world if there is no major changes in the conception of international aid.

First of all, economists everywhere in the world agree that the present amount of international aid is insufficient. The realistic goal for aid, recommended by the Pearson Report — 1 per cent of GNP by 1975 — and supported by the World Council of the Churches and SODEPAX apparently have not appealed to many advanced nations, and as an ironic response, some major donor countries have recently reduced economic aid.

The reductions of aid, whether prompted by the fear of imposing heavy taxation, by the real or imaginary need of costly defense equipment, and by selfish or demagogic calculations reveal the misconception of the nature of aid among leaders of some aid-giving countries. Though the *Pastoral Constitution on the Church in the Modern World*, and *Populorum Progressio* have made tremendous impact on contemporary thinking, a number of leaders in advanced nations still confound justice with generosity.

They are still blind to the fact that international aid is merely a matter of international justice and that "God intended the Earth and all it contains for the use of every human being and people" (GS, 69).

Besides the reluctance of advanced nations to increase the amount of aid, the effectiveness of aid is much reduced if not totally cancelled by the defective handling of aid.

As it has been pointed out at the AECD in Tokyo last July, it is not uncommon that foreign aid aims at securing markets for aid donor countries, that the recipients then have to make purchases from the donor nations while probably the prices are much lower

elsewhere, and that for political reasons, the donor nations tend to favour projects having merely a prestige value and aimed only at giving evidence of their contribution to the development of the aid-receiving countries.

Meanwhile, foreign aid often tends to favour only the privileged classes in the developing nations and to aggravate the socio-political tensions, to breed corruption and to intensify the exploitation of the low income groups.

In this way it is not strange to see that aid-receiving countries tend to accumulate heavier and heavier debts, to such an extent that the greatest part of aid received will soon be used to repay national debts of previous years.

It is time to go back to the teachings of Vatican II. It is essential that "the offers should be made generously and without avarice" and that "they should be accepted honourably" (GS, 85).

It is time for the underdeveloped countries to fear that foreign aid may kill the spirit of independence among their citizens and replace it with a mendicant mentality, and to agree with the Council Fathers, that they have to "rely chiefly on the full unfolding of their own resources and the cultivation of their own qualities and tradition" (GS, 86).

It is time for the advanced nations to listen to the warning of Vatican II and understand the need of underdeveloped countries to expand their trade and avoid ruining the hopes of these nations to increase their exports for "such nations need for their livelihood the income derived from the sale of domestic products" (GS, 86).

Let us in the spirit of the Second Vatican Council, recommend the establishment of organizations "fostering and harmonizing international trade, especially with respect to the less advanced countries and . . . repairing the deficiencies caused by an excessive disproportion in the power possessed by various nations" (GS, 86).

Let us recommend that the aid-receiving nations in Asia give more and more emphasis on self-help projects and start looking more for regional co-operation in the future, setting up not only regional security alliances, but also common markets in the image of the European Common Market.

Let us recommend that the Church intensifies her crusade against poverty and give 2 per cent of her income for the development of poverty-stricken nations in the world, as recommended already at the AECD this year in Tokyo.

Let us keep the promise made to the people of Asia by setting up an effective Pan Asian Secretariat for Development as suggested by the Misereor Conference in Baguio last year.

But more than anything else let us recommend that the Church as well as the Asian nations should push forward the education of



the masses and leadership training for only with education and training the developing nations in Asia may hope to escape from the present state of underdevelopment.

The role of the Church in the development of developing nations in Asia is most important.

Asia is grateful for what the Church has done. The promise is now to be kept: For, what the Church has performed in the last few years, is in the historical point of view, just the announcement of a solemn promise — a promise to take side, at the individual as well as the national or international level, with the poor and the underprivileged against the injustices of the rich and the powerful.

There is no doubt to-day that the Church in the modern world wants to keep her promise. There is no doubt that as we gather here, everyone of us has this promise engraved upon his heart and mind.

But the fulfilment of this promise will not only depend on the strength of our desire to keep it, but also on our ways and means, our profound knowledge of the peoples of this continent, our timely planning and realizations, our courage, our wisdom and our perseverance, and last but not least our success in mobilizing the Catholics especially those who belong to the young generation to participate in the upbuilding of this underprivileged continent.

For our most obvious weakness, as we stand poised, ready to thrust ourselves in the meleé which will determine the fate of Asia in the decades to come, is our lack of Catholic leaders at every level.

Let us with patient haste provide a remedy to this weakness. Without sufficient emphasis on the preparation of political and social leaders, especially young ones, it will be difficult for the Church to satisfy Asia's expectation in the long run.

But even with insufficient means and inadequate manpower, the Church and especially the Churches of Asia have to start their work, not to-morrow, not the day after to-morrow, but to-day, but now, to improve the fate of Asia and to prove that we are not entangled hopelessly in our theories, that we are capable of action, and to give additional emphasis on our commitment to the cause of the poor among the courageous and resilient peoples of Asia.

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# PASTORAL CARE OF UNIVERSITY STUDENTS IN ASIA<sup>(1)</sup>

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## Introduction

It speaks for the wisdom of the Preparatory Committee of this First Pan-Asian Bishops' Conference and its sensitivity to the most burning pastoral issues of the day that it put on the agenda of this Conference the theme: Pastoral Care for University Students in Asia. I am sure that we all are keenly aware of the vital importance of the problems and questions which we have to discuss today. And I am equally convinced that, at the same time, we are fully conscious of the enormous difficulties implied in the responsibility to provide adequate, up-to-date, and effective pastoral care for the many thousands of young Christians in our dioceses who are frequenting Colleges and Universities, whether these be Catholic or non-Catholic Institutes.

The young, and in a special way our students, are the hope of our Churches. The question which we have to ask ourselves is: Are we going to succeed in giving these young men and women that inspiration and help which they need and which they expect of us? Shall we succeed in activating all their young energy for the good and growth of the Church and for the true welfare of the peoples whom we serve? Or are we going to disappoint them and perhaps lose many of them by not sufficiently responding to their hope and idealism, which we should not lightly question?

In our concern for the young, we are inspired by the letter and spirit of Vatican Council II, which addressed a special message to youth and which, in various documents, repeatedly referred to the important role of the young in the Church and in society. In this concern, we feel ourselves especially inspired by, and united with, the Holy Father, Pope Paul VI, who graces our conference with his presence. In his allocutions, he again and again addresses himself to the young. And each time his words manifest a deep solicitude for the young in this turbulent time of ours, and at the same time, his unflinching confidence in them, their idealism, their hope, and their good will. It will be our sacred duty to see to it that, through our action and leadership, the faithful optimism animating the words of the Holy Father will not be frustrated, but proved true and realistic, for the good of the Church, of our peoples and mankind.

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<sup>1</sup>This is the fourth of the Seven Position Papers in the Pan Asian meeting of Episcopal Conferences.

It was not without some hesitation that I accepted to relate on the theme assigned to the Bishops' Conference of Japan: Pastoral Care of University Students in Asia. Asia with almost two thirds of the population of the world comprises a great number of peoples and nations with such a variety of situations and problems as we find in no other part of the world. It would seem next to impossible to find a common denominator for an analysis of a situation which could simply be called Asian. To do justice to the importance of the issue at stake within all this variety would require more knowledge and insight than I, coming from the farthest corner of Asia, would dare to claim. What is common in our countries is the fact that all our peoples are passing through a turbulent phase of change and development in one form or other at a speed which is unprecedented in history. It is only natural that all this affects most powerfully the young, and among them particularly the students.

Fortunately, the preparation of this paper has been made easier by the thorough work of another Asian conference, held in New Delhi, India, from October 28th to November 4th 1969. Through the good offices of the International Movement of Catholic Students (*Pax Romana*) and under the protectorship of Archbishop L. Raymond of Nagpur, a group of Bishops, Religious Superiors, Student Chaplains, Experts, and Student Representatives from all over Asia held a meeting to discuss the various aspects and problems of Pastoral Work with Catholic University Students in Asia. I am much indebted to the work accomplished by this 'workshop'. What I am going to present in this paper is largely borrowed from, or based on, the ideas and conclusions of the conference and the material made available in the position papers read on that occasion. The limited time will not allow to exhaust the wealth of material contained in these documents. And therefore I should like to suggest that these documents themselves be seriously studied and consulted. In them we find a passionate plea for intensified attention to this burning problem and for truly sufficient and adequate care for our young students. Every word that is said in them is born of a great anxiety, deep concern and love for the students and for the Church, and of hopeful confidence in the Hierarchy. And of this spirit I wish to be the interpreter.

#### *I. The Important Role of the University Student in Asia and the Need for Adequate Pastoral Care*

In all our Asian countries, the number of young men and women proceeding to Colleges and Universities to prepare themselves for their role in society is increasing year by year. Among them are tens of thousands of young Catholics, in Catholic institutions as well as in non-Catholic institutes. Largely due to the impressive educational effort the Church has made in our countries and to the educational system she has built up in most of them, the percentage of Catholic youth in higher education may be even higher than that of many other sections of the population. Insofar as this fact can be called a privilege, it spells also a responsibility and obligation: the obligation of the young Catholics to make the best of the opportunities offered to them and to ready themselves, as Catholics, for the best possible service to their peoples and to the Church. It means

responsibility and obligation also for the Church, her Pastors as well as the whole Christian community, to give them every possible help, encouragement, and inspiration, so that they may become able and willing to play their important role in the spirit of Christ.

### *1. The role of the student*

Speaking of the role which the University student has to play, we have to distinguish between the calling for which he is preparing himself and which is waiting for him after graduation, and the function and influence he has now, inside and outside of the campus. Both are important.

In his Inaugural Address to the above-mentioned New Delhi Conference, Archbishop Raymond said: "The Catholic students at the Universities are potentially the most valuable part of our flocks. They are usually the most gifted young men and women in our communities, and if all goes well, we look to them to become leaders of the Church in our countries. There is no gainsaying this prospect: in every country today, the University men are in the front rank, either as statesmen or politicians, as heads of educational institutions . . . as captains of industry or merchant princes. In every country the University is the breeding ground of the leaders of the nation, and the advance and prosperity of the nation depends on the quality of the leaders its Universities produce . . . A University education for our young men and women assumes important proportions and the Church in Asia and the East cannot, except at her peril, neglect this important aspect of her apostolate."

If the Universities are the breeding ground for leaders, if they can be and should be nerve-centers and power-stations for social change and renewal, then it is imperative that our Catholic students preparing themselves for public life and public responsibilities be effectively helped to grow into standard-bearers of Christ and active representatives of 'The Church in the Modern World'.

However, the role and calling of the University student does not begin only after graduation. We must not overlook the fact that the students, even during their years of University studies, constitute already a most potent force, for better or for worse. In not a few of our countries we have witnessed the so-called 'student power' in action. We have seen that this power has been used as an instrument and weapon for changes not only with regard to university reform, but also in the area of social and political change. It is, therefore, a matter of greatest importance and of the gravest consequences that this rising power, which is a reality, be made instrumental in sound and constructive social renewal and not become a destructive force. This holds true also and above all for our Catholic students, who are part of the student population and strongly influenced by it.

### *2. The presence of the Church on the University campus*

These realities are a challenge to the Church. The Church simply must make its presence felt. She has to be present for the students and through the students.

The Church must be present for the students, however few they may be. Vatican Council II, in its Declaration on Christian Education, says: "Since the future of society and of the Church herself is closely bound up with the development of young people who engage in higher studies pastors of the Church should not limit their concern to the spiritual life of students attending Catholic Colleges and Universities. In their care for the religious development of all their sons, bishops should take appropriate counsel together and see to it that at Colleges and Universities which are not Catholic there are Catholic residences and centers where priests, religious, and laymen who have been judiciously chosen and trained can serve as on-campus sources of spiritual and intellectual assistance to young college people." (*Grav. Educ. Mom.* \* 10) In citing these words, I do not intend to limit the focus of attention only to non-Catholic institutions. They are valid also for Catholic institutes. Also in many of them, often compelled by external reasons and by the general pluralistic and secularized atmosphere of the time, it has become increasingly difficult to reach even Catholic students as effectively as in former times.

This "care for the religious development of all their sons" has to be more than a merely protective care, i.e. a care that merely aims at, and is satisfied with, keeping them within the flock and seeing to it that they somehow 'practice' their religion in a narrow and legalistic way. The expression 'practice one's religion' has, in the past, been too exclusively identified with attending Sunday Mass, receiving the sacraments, and saying the morning and evening prayers. All this is important, of course. But just as important is the practice in a wider and social sense: the practical application and realization of their faith, of the great commandment of love and its implications in social life as crystallized in the social principles of the Gospel and the social doctrine of the Church. This latter kind of practice is, in a certain sense, even more important; because in view of the psychology of the young of our days, who are so sensitive to the social problems around them, it will be extremely difficult for them to keep and practice their faith in the former sense, if this faith and their religion is not sufficiently made, and presented as, relevant to the wider problems of human life and social commitment. This is particularly necessary for the relatively great number of young people who have only recently been baptized and are still groping for their Christian identity in an un-Christian atmosphere.

Just as much as the Church must be present on the University campus for the Catholic students, she has also to be present *through the students*, through their positive and active engagement. This point was forcefully stressed in one of the position papers of the New Delhi Conference:

"One of the major preoccupations of the Vatican Council as shown in its Constitution on the Church in the Modern World is that the Church should be present and active in the world, so as to bring Christ's saving power to it. There is no single section in the Church that can do this more effectively than the student and the young intellectual; and at the same time no section is more prone to be led astray by the false gods that flourish in the world of today. If the Church ignores this group and leaves it to itself, the consequences

can be tragic, chiefly in the countries of Asia where young Catholics are surrounded by the subtle and all pervasive influence not only of the modern world but also of non-Christian societies in which they are steeped. It requires tremendous courage to be a true Christian in the modern world where Christianity appears to be a relic of the past, irrelevant to our times. It requires even more courage and enlightenment to be a loyal Christian in Asia today, where Christianity not only seems irrelevant but is considered to be the philosophy of an insignificant minority influenced by and orientated to the West. What I could call the 'minority attitude', a particular form of inferiority complex takes hold of many of our young intellectuals and students who try to conceal their faith and adopt the attitudes and values of those who surround them." (Fr. Th. Mathias, S.J., *The Importance of the University Student for the Church in Asia Today*.)

The last sentences of this citation touch upon another very important point. In most of our Asian countries (the only exception is the Philippines, our host land) the Catholic population amounts only to a small or very small percentage of the total population. Our Catholic students are, therefore, a tiny minority within the total group of young men and women studying at Colleges and Universities. They are specially thinly spread in the many Colleges and Universities that are not Catholic. This makes their mission of making Christ and His Church present on the campus all the more difficult and at the same time all the more important. But they are likewise all the more exposed to the danger of falling a prey to the 'minority attitude' and the inferiority complex mentioned above. This can result in paralysing them, as it were, or on the other hand, in tempting them to prove their 'worth' in the eyes of the others by resulting to a radicalism which at times may exceed the boundaries of prudence and justice. This fact again stresses the need for understanding and inspiring help extended to them. The fewer they are, the more important they are for the Church and for the realization of the message of Christ. The Church needs them, not in spite of their small number, but on account of it, and she cannot afford to lose them. If the Church has a mission to fulfill 'in the modern world' — and we know that she has — if she has to contribute to the task announced by Vatican Council II expressed in the words: "The human person deserves to be preserved; human society deserves to be renewed" (*Gaudium et Spes*, \* 3), then the students have a role to play in this mission; and we have to be with them.

## *II. The University Student In Crisis*

In order to get a still clearer and more practical view of the urgency of adequate care for our University students and of approaches and ways of this care in the present situation, it may be helpful to turn our attention to the deep crisis through which the young in general and the University in particular are passing in these our times.

### *1. A time of rapid change and turmoil*

Hardly ever before in history has mankind passed through a period of change and transformation as universal, profound, and rapid as we are witnessing in our time. This transformation affects

every sphere of human and social life; it affects also the Church. Those that are affected most by this turmoil and the imbalances thus resulting are the young, and among them in a special way the students.

I do not intend to attempt a detailed analysis of the extremely complicated situation, and there is no need for it. I only wish to recall to our memory the analysis given by Vatican Council II, mainly the Constitution on the Church in the Modern World. The introductory chapter of the Constitution describes the situation of man and society in the modern world. It speaks of his hope and anguish, of the profoundly changed conditions of human and social life, of changes in the moral and religious spheres, and of all the imbalances all this created. May it be allowed to cite only a few sentences of the text of the Constitution:

"Today, the human race is passing through a new stage of its history. Profound and rapid changes are spreading by degrees around the whole world. Triggered by the intelligence and creative energies of man, these changes recoil upon him, upon his decisions and desires, both individual and collective, and upon his manner of thinking and acting with respect to things and people. Hence we can already speak of a true social and cultural transformation, one which has repercussions on man's religious life as well. As happens in any crisis of growth, this transformation has brought serious difficulties in its wake . . ." (*Gaudium et Spes*, \* 4)

"A change in attitudes and in human structures frequently calls accepted values into question. This is especially true of young people, who have grown impatient on more than one occasion, and indeed become rebels in their distress. Aware of their own influence in the life of society, they want to assume a role in it sooner. As a result, parents and educators frequently experience greater difficulties day by day in discharging their tasks. The institutions, laws, and modes of thinking and feeling as handed down from previous generations do not always seem to be well adapted to the contemporary state of affairs. Hence arises an upheaval in the manner and even the norms of behaviour." (*Gaud. et Spes*, \* 7)

Among the many factors which contribute to producing in man and consequently in society a frightening imbalance, the Constitution *Gaudium et Spes* mentions, among others, the following: the amazing progress of science and technology, new modes of living, urbanization, industrialization, the increasing influence of the mass media, the awakening and development of rising nations, and other phenomena. The tremendous speed with which this change and progress proceeds creates a generation gap deeper than ever before and weakens the appreciation for tradition and traditional values. The mechanization of modern life is apt to forget man himself and the dignity of the human person. Instead of being soul and master of this mechanism, man himself and with man society are becoming more and more a tool and slave of the machine which man himself created.

## 2. *The repercussions on youth*

It is not surprising that all this has its repercussion on the young. The result is a bewildered and unbalanced youth. It is a youth that

grows scared of society as society presents itself, a youth that is scared and frustrated in the fear of being simply absorbed by society as an insignificant, impersonal part or wheel in that mechanism called society. It is a youth that is nervously conscious of its own right and freedom, without always being able to understand and to experience that true freedom has sense only within appropriate law and order. And thus we witness youth turning revolutionary and rising in protest against what is called the 'established society'. It is also not surprising that many of the young people and among them especially the students in their distress and bewilderment are more easily tempted to open their ears to the prophets of revolutionary philosophies, whether these be communism, Maoism, or Marcuseanism.

The unrest and the rebellion of youth appears in many forms and is spreading all over the world, either in fighting opposition to the "established society" or in flight from it into a world of their own. Whatever the proximate issues triggering demonstration, violence, or flight may be — outdated structures of educational institutes, racial problems, anti-war movements, social injustice and inequality, political ideologies — they all are outbursts of a deep-rooted and universal dissatisfaction, fear, and hatred of a society that is or seems to them to be oppressive, inhuman and in any case too slow in solving the problems of the time.

It is not my intention to condone or to approve of all the excesses, of blind and destructive radicalism, of libertinism and licentiousness which are, in many cases, the concomitant of youth rebellion and student movement. These are to be regretted and have to be condemned. But it would be shortsighted and unjust to condemn with them or to ignore the real anguish and distress, often bordering on despair and bitterness, that lie at the root of the revolutionary spirit and radicalism of many of the young and often the best of them. We must not close our eyes to the rays of hope and goodwill that shine even through excess and attitudes which may, for many of us, be so difficult to understand: the impatient longing for a better, more just, more humane, and less enslaved human society.

Our Holy Father sets the example. In one of his allocutions he asks the following questions: "Is it not true that today youth is impassioned with truth, sincerity, 'authenticity' (as the expression is today), and does this not give them a title of superiority? Is there not in their unrest a rebellion against the conventional hypocrisy with which the society of yesterday was often impregnated? And the reaction of the young against the prosperity (*Bien-etre*), against the bucratic and technological order, against a society without higher and human ideals, this reaction which for so many people seems inexplicable: does this reaction not indicate that they cannot bear and support any psychological, moral, and spiritual mediocrity, a sentimental banality in art and religion, the impersonal uniformity of our milieu which modern civilization is shaping?" (Allocution of September 25, 1968)

### 3. *The Crisis of the Catholic student*

It is only natural that also our Catholic students are caught in this universal upheaval. They, too, and particularly the best and



most sensitive among them, are deeply influenced by the atmosphere they are breathing. They too are bewildered and unbalanced in the imbalances of modern society. They are "aware of their own influence in the life of society and want to assume a role in it sooner", nervously conscious of their rights and freedom, youthfully impatient in their distress, keenly sensitive to social injustice and inequality, and prone to turning revolutionary against the 'established society'. In the case of our Catholic students, all this can and will have, naturally and unavoidably, also certain repercussions on their attitude to the Church herself and the ecclesiastical authorities. Traditional forms of pastoral care for the students will not reach or satisfy them any longer as easily as this may have been possible in a less sophisticated past. They often want different answers and they want them soon. The Church has to make greater efforts to retain or to gain that fundamental credibility in their eyes, without which many of them will find it difficult to accept care and guidance. Thus, the crisis which engulfs our Catholic students becomes for them also a crisis of faith. The warning sounded in the New Delhi Conference Statement deserves serious attention: "There is a crisis of faith among many. A growing number cease to practice their religion due to indifference to spiritual values; a fair proportion of the student leadership drifts away from the faith because they fail to see a credible actualization of the message of Christ and of the Church's teaching in the II Vatican Council and after . . . We feel deeply concerned, just as the working classes of Europe were lost to the Church in the 19th century, so in this century the students and intellectuals of Asia are being alienated by our tardiness in responding effectively to their hopes and aspirations."

It would be wrong to say that our students and intellectuals do not look up to the Church and up to us for guidance and leadership. They certainly do. They are looking for a Church that cares for them, understands and trusts them, and is with them. They are looking for a Church and for action in a Church that shows itself relevant to the burning issues of modern man and modern society which are so close to their very existence. They want to see the Church as a leading and renovating power, a Church that clearly and openly speaks out her mind against the social evils and inequalities of the time, and a Church that follows up her words by deeds and action. They want to see a Church that is truly Asian and faithful to the Asian way of life. If they fail to see, objectively or subjectively, the Church, her representatives and the faithful as such a power and representation of Christ, no wonder that they will be tempted to indifference and to placing their confidence in other ideologies and movements that seemingly are closer to life and readier for action.

By calling the attention to the sad phenomenon of an increasing number of our students becoming alienated from the Church or are, at least, in great danger of drifting away, I do not want to put the responsibility one-sidedly on a culpable negligence in the care for the students on the Church's and her pastors' side. Many factors beyond the limits of our power and resources are involved. Nor do I want to deny that in the attitude and the way of thinking of some of our young there is immaturity, one-sidedness, an unrealistic idea of the mission of the Church and her influence, lack of patience, and the

like, though all this is not necessarily to be blamed on the young alone. What I want to say is this: The situation being what it is, we have to move, and we have to move fast. We have to take the psychology of the young students as a fact. We have to take the students as what they are and we have to meet them in their world. We have to re-think our approaches and adapt them to the real needs of the students as they are. We have to make them feel and experience that the Church is with them and for them in any worthy cause. We have to make them realize that the Church expects much of them and their good will, and that she challenges them to action for the renewal of the world and for the realization of the truly renovating message of Christ. And with this spirit of a mission in the name of Christ and the readiness to act we have to imbue not only those who are already active in the student movement, but also the relatively great number of others who still stand aside and idle in indifference.

This noble aim means, no doubt, a challenge for the Church and for us, the responsible pastors of the Church. We cannot afford to forsake our young students in this hour of crisis. They need us, and therefore we have to make ourselves available to them. And we cannot do without them in the implantation and the building up of the kingdom of God in the world.

In fact, the student situation today is a challenge to the whole Christian community. Let me borrow again from the New Delhi Conference Statement: "An adequate Christian response to the challenge of the student situation today is possible only if the entire Christian Community makes a more serious effort to live the radical demands of Christ in a spirit of service, evangelical poverty, and commitment to social reform with all its risks and sacrifices. Christian students must participate fully in student movements in their efforts to reform society; and where they strive for human values, the Christian community must locally stand by them. It is in this way that the Church can respond to the student movement. We can answer this challenge only by identifying ourselves with Christ's mission to liberate man and bring him fulfillment and by supporting the aspirations of the Asian people which are symbolized and forcefully set forth by university students."

### *III. Conditions and Requirements for Adequate Pastoral Care*

Having tried to gain a better insight into the present situation and deeper awareness of the problems involved, we will find it easier to turn our attention to the concrete and practical conditions and requirements of the student apostolate.

#### *1. Honest conviction of the need*

The first requirement will be—and I am certain that it is fulfilled — that the pastors of the Church are deeply and honestly convinced of the crucial importance of this apostolate. It has to be a conviction that makes them ready and willing to provide the necessary care, even if it may mean perceptible sacrifices with regard to personnel and external means, in spite of the scarce resources in most

of our countries. It has to be a magnanimous, sympathetic and patient conviction which is not easily frustrated in the face of difficulties, misunderstanding, youthful excesses, and at times disappointment. And this same conviction should be fostered also within the whole Christian community, so that they may be readied to offer their help whenever and wherever possible.

## 2. *Search for adequate approaches and structures*

The pastoral care of University students is an apostolate of a very special and specialized nature. It calls, therefore, for special and specialized approaches and practices. I wish to stress the need for thorough study and research in each country and also on the international level to find ever better ways and means of this apostolate. I am thinking of 'workshops' bringing together bishops, priests engaged in the pastoral care of students, university men, and also student leaders, where in open and constructive dialogue any issues concerning the student apostolate could be studied and discussed: the actual situation and the difficulties in each country, the role of the student chaplain and his jurisdiction and authority, the question of helpers in this apostolate, the student movement in general and the Catholic student movement in particular.

The approaches and the structure of the student apostolate have to be efficiently adapted to the actual needs. The student community is a community of a very particular nature. It is a fluctuating, transitory community with its own 'sub-culture'. A great number, if not the majority of the Catholic students attending Colleges and Universities are separated from their home parishes. It is a community with special interests, problems, intellectual level, much different from the generally more paternalistic community of the ordinary parish. We have to reckon with the fact that most of the students will hardly feel at home in the atmosphere of the parishes, their home parishes as well as the parishes of the places where they study. The religious, liturgical, and social practices in the churches may often not appeal to them. In most cases, it is next to impossible for the ordinary parish priest to give that attention and care which they need and which really reach them. By unduly forcing the students into the patterns of the ordinary parish, we may alienate them from the Church rather than activate them for the Church.

In face of these facts, it would certainly be worth studying whether or not the super-parochial structures should be established, according to the situation in each country. In some countries such a system is already adopted, the student chaplain being the students' 'ordinary' pastor endowed with special faculties and jurisdiction. In such a parish, the liturgy and the whole parish life could be more easily adapted to the needs and psychology of the students.

In some discussions of the New Delhi Conference an even more advanced suggestion was made. I pass it on for the completeness of my report as a suggestion proffered by sincerely committed and responsible people, without taking a personal stand on this proposal, neither for my own nor for any other country. The question was raised whether it might not be possible or feasible to create a kind of 'national diocese' for the Catholic student population, with its

own 'functional bishop' or ordinary, as it is frequently done for military personnel (military vicariate). To quote from the introductory remarks of the Proceedings of the Conference: "It was felt by several participants especially in one of the workshops that the time has come when we have to give serious thought to the question of having Bishops appointed to look after the functional groups like students, workers, etc. It was felt by them that in the context of specialization, with people coming together more and more on the basis of functional interest rather than geographical interest, it was necessary to have also Bishops who would cater to these interests and needs. The idea was, of course, not pressed further because of the desire to avoid introducing too controversial issues at this moment of time." (P. T. Kuracose)

Without regard to whether or not such a proposal is realizable or not, it certainly underlines the need for adequate approaches. For us, the criterion for judgment has to be: what is objectively the best and most effective way of providing this important section of our flocks with the best possible care, and what is, in the concrete situation, practically possible. In some countries, even this last proposal may be discussible.

### 3. *Student Movement*

For the students of today and also for the Catholic students, movement and action is their element. It would run contrary to the psychology of our Catholic students if we were to try to isolate them completely, or to discourage them to join the general student movement, as long as this movement is for just and worthy causes. On the other hand, if we want them to play a healthy and constructive role in this movement and to assure the presence of the Church in it, we have to see to it that our students receive the right inspiration and discreet guidance. For this reason — which of course is by no means the first and only reason — also the grouping of our Catholic students on the local, regional, national and even international level is of great importance: a Catholic student movement. This is all the more urgent as in most of our countries our Catholic students are a small minority and live in a diaspora atmosphere, as was already mentioned before. They need the proud conviction that they are not alone, that they are many, all sharing the same ideals and the same mission. In these groups and in their own movement they have to train and strengthen themselves for the mission as Catholic students, with the help of the Church. The life and spirit of these groups and of the whole movement will largely depend on the quality and training of their leaders and on the personality and the influence of the Student Chaplain. And this brings us to one of the crucial points of our considerations.

### 4. *The Student Chaplain*

Our Catholic students need and the Church has to provide Chaplains, sufficient in number and endowed with the necessary qualifications. The role of the Student Chaplain is described in the New Delhi Conference Statement as follows:

"The Chaplain's role in the university is not only that of priest and pastor, but also of prophetic witness to Jesus Christ. He should

make every effort to understand the mentality and attitude of students and identify himself with student concerns with a Christ-like love and daring. While taking his place alongside students in every worthy cause, he should also seek with them a clear vision of the problems they face, so that student demands and protests may be sincere and considerate of the rights of others in society. Such a Christian presence requires that there be a sufficient number of competent and well-trained chaplains on our university campuses. Their style of life, areas of responsibility and freedom should be such as to enable them to identify themselves with the university communities which they serve."

Every one of us will agree that the role of the Student Chaplain is both vitally important and extremely difficult. In him the highest qualities are required. The students of today will not accept as easily as perhaps in the past anyone as their spiritual leader or helper only for the reason that he is appointed by the ecclesiastical authorities. He has to make himself accepted by what he stands for, what he does, and what he is. The Student Chaplain and anyone who wants to work for and with youth has to be — if I may use that expression — a *charismatic* personality. He has to be a personality with that open and sensitive *youthfulness* that will help him to identify himself with the anxiety and the aspirations of the young students, and every of their just and worthy concerns. He needs a comprehensive educational and cultural background and understanding, a keen awareness of the problems of the time, so that he may be able to meet with the students in fruitful dialogue and search with them and as one of their own for viable answers and solutions. He should be a man of daring, embodying the radicalism of the love of Christ, so that he may be accepted by the students as one of their own and become instrumental in making the otherwise often unbalanced radicalism of the young active and fruitful for necessary renewal. But all this has to be combined with mature discretion, a deep love for the Church, the body of Christ, and faithfulness to the Church — even if this body may sometimes appear as a wounded body. In this way, and in this way alone, will the image which he presents of the Church be such an image as can inspire the students and deepen their sense of faithful commitment to the Church and Christ in the Church.

The responsibility of the Student Chaplain is a heavy one. He can be, at times, a lonely existence, easily exposed to criticism and misunderstanding from various sides, and tempted by a feeling of frustration. And therefore he needs in a special way the sympathetic confidence and backing of the Christian community and of the Hierarchy.

The picture which I tried to draw of the ideal Student Chaplain may impress many as too idealistic and unrealistic. I know very well that it is difficult for us to find a great number of priests truly made out for this exacting apostolate and to make them available for it with all the other work on our hands. The point which I wanted to make is this: If we take the need and importance of the work with and for the students seriously, we will have to make a sufficient number of our very best priests, diocesan or religious,

available for this apostolate, and we have to train the right men for it. And in the work, we must not leave them alone, but provide them also with the necessary number of helpers, clerical and lay.

### 5. *Collective Action and Coordination*

The single Chaplain must not be left alone. Working in teams is very important, for the work and for the Chaplain himself. It is necessary also for the reason that one single person with his own character and limitations will often not be able to reach and influence the various types of students effectively enough. There are, in fact, quite a number of priests, religious men and women, and laymen who are in contact with students and working with and for students. I am speaking of the professors, those in charge of student dormitories and the like, those gathering smaller discussion or study groups, student counsellors in Catholic institutes, and others. They all contribute to the care of our Catholic students. But in many cases, all these efforts remain too sporadic. More generous cooperation, frequent contacts, and joint research and action would only be for the benefit of the same apostolate and make the creation and promotion of a more united and more powerful Catholic student movement easier.

To coordinate all these efforts of this student chaplaincy in a wider sense, the appointment of a *National Chaplain* suggests itself. Under the heading '*National Group of Chaplains*' the New Delhi Conference recommended:

- a) Considering the great importance of the University Student Apostolate in Asia and the priority that has to be accorded to it, we urge Bishops, Religious Superiors and all other authorities, to release for a definite period of time many more qualified priests and religious Brothers and Sisters, to form a group of chaplains and assistants with a National Chaplain at its head. Efforts should be made to include competent lay people to work as full-time or part-time collaborators to the University Student Apostolate.
- b) ... that the National Chaplain be responsible for the continuing formation of the group of chaplains and assistants. Such formation should include regular meetings to consider the theological aspects of various issues affecting the student community.
- c) ... that the National Chaplain have the powers necessary to coordinate and facilitate the work of Chaplains and that he normally be their spokesman before the National Bishops' Conference.
- d) It is recommended that the student chaplains keep in close contact with, and seek the cooperation of the many priests and religious and laymen engaged in teaching and counselling in universities and colleges, who substantially fulfill the task of chaplains.
- e) ... that in the spirit of mutual trust and dialogue, individual chaplains be given greater freedom and responsibility in order to respond to the challenges of University Student life.

All this requires, of course, that the single chaplain and helper and everyone engaged in the student apostolate be willing and able to work with others, and free from any form of narrow individualism and 'invidia clericalis', which in some cases has hampered the so valuable work.

#### 6. *Financial resources*

Finally, for the execution of the student apostolate and for the student movement, the need for external equipment and sufficient financial support must also be mentioned. Building space is required for meetings and activities. The welfare and livelihood of the Chaplains and the function of the chaplaincy in a wider sense have to be guaranteed. Means have to be made available for the training and in-service training of Chaplains and their helpers, and so forth. Unless such facilities and means are provided, the work and movement cannot be carried out as they should be.

#### *IV. The Insufficiency of the Present Care for University Students*

If we examine the present efforts for adequate care for our Catholic University students, we can, in all honesty, hardly say that enough is being done and that nothing more remains to be done. There will be differences from country to country; some will be more advanced in this matter than others; but I dare say that everywhere there is room for improvement.

The Student Chaplains gathered in New Delhi from various countries of Asia strongly pointed out the present insufficiencies. While in sincere gratitude acknowledging the generous contribution to this apostolate by the Hierarchies, Religious Orders, Educational Institutes, etc., and while admitting the scarcity of personnel and means, they expressed their deep concern about the paucity of men and resources and put forward an urgent plea for greater effort. I let the Conference Statement speak for itself:

"Though in some areas the student community is larger than in some of their dioceses, and undoubtedly requires a special approach, the pastoral attention given to the students in terms of personnel and resources is meagre and almost everywhere insufficient.

"Though they are confident and have unshakable hope in the future, the Chaplains often feel unequal to the challenges that have come so rapidly on them. This is due to the paucity of their numbers, the ineffectiveness of many of their pastoral approaches, the restrictions imposed by present ecclesiastical discipline and by some of the thought patterns, practices and structures prevailing in the Christian communities. Moreover, the training the Chaplains have received in the Seminaries and through normal pastoral work is hardly adequate to cope with the University apostolate today.

"We realize that the Asian Dioceses and Religious Orders are generally very limited in their personnel and finance and find it difficult to meet the needs of the University apostolate, given the other legitimate demands on their attention... At the same time we would fail in our duty if we did not emphasize the recent extra-

ordinary developments in the University world which present a great danger and also an exceptional opportunity for deepening the total Christian life of the students . . ."

The insufficiency of which we are speaking would seem to be evident in any of the spheres which were discussed in the previous part of this report, to a greater or lesser degree in the various countries.

*1. The number of personnel is inadequate*

Considering the thousands of Catholic students in Colleges and Universities, the number of full-time Student Chaplains is incomparably small. This is most urgently felt with regard to the care for the many of our students who are scattered over a great number of non-Catholic institutes. Students in Catholic institutes generally have easier access to priests, brothers, sisters, and Catholic lay professors for counselling and guidance. However, even on the campuses of Catholic institutes the insufficiency is not seldom felt in a somehow different sense. In many cases, the number of priests and religious on the campus is relatively small, and many of them carry therefore a heavy burden of teaching and administrative work. For this reason, they often cannot give to their own students that attention and offer them that time which would be desirable. Furthermore, for many students they are psychologically less accessible because in their eyes they are too much identified with the so-called 'establishment'. Not seldom, too, the guidance given in these institutes may be too protective and too little open to the problems and the student movement outside their own campuses.

Bishops and Religious Superiors will have to take counsel together about how to remedy the present situation. In a recent letter from the Congregation for the Evangelization of the Peoples, addressed to Religious Superiors in Asian countries, it is said: "I would like to invite your order to examine the possibilities of developing the service you render the local churches by concentrating your efforts on the formation of the student generation of Asia. May I, in this connection, draw your attention to the necessity of working and planning in close cooperation with the local Bishops and the Bishops' Conference, in order to avoid dissipation of efforts." (May 29, 1970)

Nobody of us, I think, will deny that greater efforts will have to be made. At the same time, I am sure that I am speaking in the name of all of us if I avail myself of this occasion to express the feeling of appreciation and deep gratitude to all the Chaplains and their helpers for the good work they have done and are doing, under sometimes extremely difficult circumstances.

*2. Inadequate training*

It was already stressed above that the Pastoral Care for University Students is an apostolate of a very special and specialized nature. Therefore, also specialized training is necessary. From their own experience, the Chaplains themselves point out that in most cases the ordinary seminary training is not sufficient, and that many of them are hampered in their work by this insufficiency.



A kind of pre-specialization could be introduced already during the seminary years, at least for those who show special abilities for, and interest in, this kind of work. Optional courses could be introduced for student problems, counselling, group therapy, leadership training, and other related subjects. Occasional 'laboratory experience' during the vacations with and under competent chaplains could enrich this training and help their Superiors find out who is best fit for the work.

To complement this initial training and to help all those already engaged in the student apostolate, sufficient chances for in-service training should be provided, on the national level: special seminars for Chaplains, regular study meetings, or any other form of in-service training. Such meetings would offer also opportunities for ecumenical cooperation in the field of the student apostolate. The National Chaplains or special pilot groups of Chaplains would carry great responsibility in such activities. For providing such training and in-service training, many of our institutes could be approached for offering facilities and personnel. For the Asian region, the facilities of East Asian Pastoral Institute in Manila were specially mentioned by the Chaplains assembled in New Delhi. For the implementation of such proposals or any suggestions that may be made by this Conference, the establishment of an Inter-Asian Secretariat could be a great help.

### 3. *The inadequacy of pastoral structures*

Also this point has already been discussed in another context (Cf. III, 2), and little more remains to be said except that this problem deserves serious and courageous study. In the Council Decree on the Bishops' Pastoral Office in the Church we read: "Special concern should be shown for those among the faithful who, on account of their way or condition of life, cannot sufficiently make use of the common and ordinary pastoral services of parish priests or are quite cut off from them. Among this group are the many migrants, exiles and refugees, seamen, airplane personnel, gypsies and others of this kind... (18). In the same Decree, under the heading "Bishops with an Interdiocesan Office", the care of military personnel and the establishment of military vicariates are discussed. (42-43). There is, no doubt, a certain analogy between the various groups mentioned above and the communities of students. And therefore, they deserve such a care and such a structuring of this care as serves best their needs and their calling. The practical application will have to differ with the different situation, structures, and resources in the various countries.

4. *The actual insufficiency of the necessary equipment and financial resources, as well as the need for more cooperation and coordination in this sphere of the apostolate have already been brought to our attention (III, 5 & 6); and there remains only the need for practical and concrete search for the necessary solutions. With regard to equipment I should like to stress especially the want of student hostels in many of our countries. As to cooperation, the fostering and utilizing of the activities of the International Movement of Catholic Students (Pax Romana) and the cooperation with this movement must be mentioned, too.*

#### V. *Connected Problems: Our Students Abroad; Care of High School Students*

Our considerations and reflections on the Student Apostolate would not be complete if we were to leave out the care for Catholic students studying in foreign countries and for the great number of Catholic High School students.

##### 1. *Catholic students abroad*

In most of our countries, the number of students going abroad for University studies is great and continuously increasing; and among them there are many Catholic young men and women.

Experience shows that such students are frequently "exposed to considerable psychological, intellectual and religious strains and thus require pastoral care and counselling so that their potentialities may be fully realized. Likewise they frequently fail to make acquaintance with the best elements of the receiving Churches often due to the inadequate presence of the Church on foreign University campuses. ("New Delhi Conference Statement on Asian Catholic Students Studying Abroad"). Particularly students who have only recently been received into the Church and are suddenly left to themselves in completely different surroundings often run into difficulties which in many cases cause their drifting away from the practice of the faith and from the faith itself.

Better ways and means have to be found to follow them up and to see to it that they are brought into contact with understanding and sympathetic Student Chaplains in the receiving countries, and with the Catholic student movement. This would require, with the help of Catholic institutions and parish priests in the sending country, a systematical approach to the problem, so that the necessary contact with the home country and the home Church be kept up and the important relationship with the Catholic Chaplains and student movement abroad be established.

Many of the Asian Students studying abroad are recipients of scholarships often awarded by Catholic agencies. Here again, careful screening and selection is imperative and close connection between the competent authorities in the sending countries and the agencies abroad are necessary, so that many sad experiences may be forestalled.

For more concrete information and suggestions, I wish to refer to the Conference Statement and relevant position papers of the New Delhi Conference.

##### 2. *High School students*

Many of our High School students proceed to the Colleges and Universities without being sufficiently prepared for the demanding and responsible challenges waiting for them in the institutes of higher learning. And this sudden transition results, for many, in painful crisis. Our Catholic High Schools have to make every effort to give them not merely a protective care, but a care that opens them up and strengthens them for the exigencies of the life they

are about to enter. For those that frequent non-Catholic High Schools, the ordinary care they may receive in their parishes, is likewise often not sufficient, at least not sufficient as a preparation for their future life in the Universities. Also for them, more specialized care would seem indispensable. For them, too, grouping and organization, a 'student movement' is needed. Also those in charge of the care of High School students, whether in Catholic High Schools or for groups of boys and girls in non-Catholic schools, should work together and be in contact with the Student Chaplains in the Colleges and Universities, to assure an all-around care for the student population and an ever more efficient Student Apostolate and Student Movement. This point, too, was treated in more detail in the New Delhi Conference Statement on the Preparation of High School Students.

#### VI. Final Proposals

This Pan-Asian Bishops' Conference is not a legislative assembly. Whatever concrete and binding conclusions will be drawn from the discussions and suggestions of this our Conference will have to be left to the national Bishops' Conferences or single Ordinaries. The great aim and meaning of this historical Conference, as I see it, is this: that we deepen our understanding of the great common issues of the nations and Churches of Asia; that we pledge ourselves, in the spirit of unity and cooperation, to work together and to help each other in any field we can; that we receive and give inspiration.

For this reason and in this sense, I feel, this Conference should not close without manifesting its mind on the major problems discussed here. And so I should like to propose:

1. That this First Pan-Asian Conference should formulate and adopt a *Message to the Catholic Students in Asia*. In this statement or message we should express our concern, our hope and confidence, and assure the students of our presence with and for them. A similar message should be addressed also to the *Student Chaplains* and all those that are in any way engaged in the Student Apostolate. This would respond also to the solicitude of our Holy Father, who wishes to speak himself to the students on the occasion of this Conference.
2. That we pledge ourselves to take up the issue of Pastoral Care of University Students in our national Bishops' Conferences at the earliest convenience, and to seek with Chaplains, Religious Superiors, School-men, and students variable solutions and answers to the problems and suggestions discussed in this Conference and in the New Delhi Conference on this theme.
3. That we pledge ourselves to inter-Asian and international cooperation in this field, especially with regard to the training and in-service training of Student Chaplains, and Student leaders and to the care for students abroad; and that we welcome any initiative in this matter.

Coming to the conclusion of this discourse, I express my sincerest appreciation and thanks to my distinguished listeners for their benevolence and great patience, and I apologize for the many shortcomings and insufficiencies of this exposition. I wish to add a word of gratitude and encouragement to all those who under very difficult circumstances devote themselves to the important Student apostolate: our Chaplains, their helpers, and the student leaders; and I am sure that in doing this I am speaking in the name of all of us. Let me end with a prayer, to Our Lord that He may send laborers into His vineyard and bless our efforts. For it is the Lord whose cause is at stake.

### EPISCOPAL ORDINATION ANNIVERSARIES

Let us pray for our Bishops on the occasion of their ordination anniversaries.

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| 1. Most Rev. Manuel Salvador<br>January 18, 1967  | 8. Most Rev. Clovis Thibault<br>February 11, 1955  |
| 2. Most Rev. Bienvenido Lopez<br>January 22, 1967 | 9. Most Rev. Antonio Fortich<br>February 24, 1967  |
| 3. Most Rev. Teotimo Pacis<br>January 25, 1967    | 10. Most Rev. Artemio Casas<br>February 24, 1962   |
| 4. Most Rev. Jose Querexeta<br>January 25, 1964   | 11. Most Rev. Jaime Sin<br>March 18, 1967          |
| 5. Most Rev. Leopoldo Arcaira<br>January 25, 1962 | 12. Most Rev. Bienvenido Tuditud<br>March 24, 1968 |
| 6. Most Rev. Lino Gonzaga<br>January 28, 1952     | 13. Most Rev. Manuel Mascarinas<br>March 25, 1938  |
| 7. Most Rev. Reginald Arliss<br>January 30, 1970  | 14. Most Rev. Victorino Ligot<br>March 28, 1969    |