

PASTORAL ACTION IN TERTIARY EDUCATION

This position paper on pastoral action in tertiary education has been prepared by the Secretariat of the Association of Catholic Universities of the Philippines (ACUP) upon request of the Federation of Asian Bishops' Conferences (FABC). While the Paper speaks from the Philippine situation, we think that the overall plan can apply equally well to every country of Asia. It is hoped that the Paper will stimulate discussion about a most important part of the Church's mission in Asia and assist in formulating guidelines for the providing of a more effective and meaningful ministry to the academic community.

This position paper discusses the following items:

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1. **Aims of Pastoral Action in Tertiary Education¹**

Pastoral Action aims at:

- 1.1 giving information of and discussion on doctrinal matters.²
- 1.2 putting the Gospel message across the structures of institutions of higher education and society in general.

1.3 bearing witness to the Gospel message across the institutional structures of the university and society in its practical dimension by orienting all of men's religious, social, cultural aspirations toward Christ³, through the liturgy, through the life of academic community, and through human development.

1.4 being instrumental in examining and evaluating the convictions and commitment of each individual and component of the academic community in tertiary education.

2. Objectives and Goals Qualified⁴

2.1 The bearing of witness should not be lopsided so as to be solely in the socio-political field, but should have a multi- and interdisciplinary approach that involves all disciplines with reference to Christian inspiration.⁵

2.2 In carrying out these objectives there should be no conflict between the legitimate objectives and goals of tertiary education and of pastoral action as both should commit themselves to the promotion of the dignity of man, freedom, justice and peace.⁶

2.3 Involvement in the objectives and goals of pastoral action should include priests, religious, laymen, administrators, faculty and students as the academic components, with particular stress on student involvement.

2.4 The carrying out of the goals and objectives of pastoral action provides the encounter between the Church and the institution of tertiary education with its various sub-systems in structures and processes.

3. Importance of Pastoral Action in Tertiary Education

3.1 Leadership in political, administrative, professional and ecclesiastical functions comes and will continue to come from institutions of tertiary education.⁷

3.2 The complexity of problems encountered by society, such as the erosion of culture, fight against poverty and hunger, equity of distribution of income, struggle against injustice and corruption, and foreign control, can only be solved by the output of institutions of tertiary education.⁸

3.3 Institutions of tertiary education accept the new task of directing society as they are no longer isolated from the community. They consider themselves products of society with the task of redirecting society in its socio-cultural and economic patterns so as to achieve Christian human

development. It is precisely in institutions of tertiary education that the ethical dimensions of human development should be given.⁹

3.4 A trend in institutions of tertiary education in developing countries is to veer away from the pursuit of academic excellence towards the pursuit of academic relevance. Whereas academic excellence is measured by international standards, academic relevance is measured by national standards. The Church should be present so as to give these national standards a Christian dimension.

3.5 Discontent with structures, institutions and authority has been observed among the young people.¹⁰ Students are no longer apologetic or marginal with reference to the problems of society. Christian inspiration will only be present and manifest itself in a positive way if the Church is present at the dislocation, for "to be present at the reconstruction is to be present at the dislocation."¹¹

3.6 Tertiary education should provide opportunities wherein students, faculty members and administrators can express Christianity in a variety of ways and can explore new forms of Christian living, of Christian witness and of Christian service.¹² Thus, there will arise within the institution a self-developing and self-depending society of students and faculties in which the consequences of Christian truth are taken seriously in a person-to-person relationship, where the importance of religious commitment is accepted and constantly witnessed to, where students can, by personal experience, consecrate their talents and learn to use them for worthy social purposes.

3.7 In the Philippines, students of tertiary education are a force to reckon with quantitatively, considering that in 1970 there were 623,854¹³ enrolled in both public and private colleges and universities. The high participation rate of 20.4% of students to college-aged youth in the tertiary level shows that roughly there were 1,609 college students for every 100,000 population.¹⁴

4. Approach to Pastoral Action in Tertiary Education

4.1 The population of tertiary education in colleges and universities, being unique in itself, requires a special attention different from ordinary parishes. Pastoral action in the university cannot be defined by specific methods, but it must be flexible enough to allow members of the academic community to exercise their freedom

and responsibility and to give them a chance to personally experience the kind of life inspired by faith in this unique setting.¹⁵

4.2 The pastoral action for university students is an apostolate of a very special and specialized nature; hence, it calls for special and specialized approaches and practices.¹⁶ There is then a need for thorough study and research in each country to determine the real or actual needs of students in tertiary education since they form their own sub-culture with special interests, problems, and intellectual levels, much different from an ordinary parish.¹⁷ This may be started on a national or Asian level by conducting study sessions or seminars to be attended by leaders who are directly taking charge of pastoral action for the university students.

4.3 There should be a realization of an interdisciplinary approach because pastoral care has an overall mission both for sciences and theology. There should be seminars which will attempt to integrate sciences and theology, as complementing each other rather than contradicting.¹⁸ In the light of Christian revelation the scientist and the theologian should recognize the contribution which one gives to the other.¹⁹

4.4 Whereas pastoral action among workers and farmers presents an easier approach on account of the fact that these professions form a stable and localized group in a given area, students, on the other hand, are a transitory and transient group in institutions of tertiary education. To be transient in an institution should not cause a marginal pastoral action to be given to students but a special approach should be employed, taking into consideration the transitory nature of students.

5. Constraints to Pastoral Action in Tertiary Education

In each country there are differences in the effort being exerted regarding pastoral action in the universities; yet in each case the efforts have to leave room for improvement.²⁰ While the need for improvement is recognized, the constraints to be faced have to be acknowledged.

5.1 The student sector, being the important target of pastoral action at the tertiary level, is also probably the loudest critic of the Church. The Church is said to be emphasizing the metaphysical rather than real life problems. It is also being questioned for the inconsistency between what

it preaches and what it practices. It is identified with the political and economic powers which the young fights against. In a few instances the Church itself represents a power structure. It is also being questioned for abusing its authority and for not respecting the individual student.²¹

5.2 The students who raise these questions are increasing in number and can be found drifting further away from the Church's fold. It has become easier for the student to react this way because of the alternatives open to him outside the Church, such as political ideologies, Oriental religions, or a kind of Christianity of their own making.²²

5.3 The apostolate at the tertiary level is usually inadequately prepared to meet the challenges of these young intellectuals because of the lack of adequate planning, and the coordinating and programming of pastoral action for students. The Catholic Church has in the past years been focussing its concern mainly on the primary and secondary levels of education.

5.4 For most students the patterns of life are quite clear and well-defined during their high school years. But at college things become different. Being away from home, without strong anchors in the family tradition and without a clear goal on the horizon, the student starts drifting.

Familiar answers do not work anymore, long cherished beliefs lose their obviousness and carefully built structures crumble, sometimes suddenly, sometimes gradually.²³

Many high school students who proceed to tertiary education have no adequate preparation for the demands and responsibilities awaiting them in institutes of higher learning and this transition brings about painful results and crisis. Hence, the need for well-planned positive activities guided by pastoral action in tertiary education.²⁴

5.5 In order for Catholic institutions of tertiary education to continue their major role in education, they should be able to compete with the best institutions of the country by providing also for the most comprehensive human training possible. They have to be first a university or college in the full sense of the word before they can be called a "catholic" university or college. They should be service-oriented rather than profit-oriented; thus be less identified with the elite classes of society. They should be

prepared with a strong pastoral action that could be meaningful in the present social context.²⁵

5.6 Notwithstanding the financial constraints of the apostolate, although differences exist from nation to nation at tertiary level, pastoral action should make provision for a cooperative collaboration among Catholic universities at the national level and among Asian countries.²⁶ It is strongly felt that there is a need for a national body to coordinate and plan for pastoral action at the tertiary level. Trained personnel for apostolic work is also needed.

5.7 While financial assistance is necessary, it is also important that the Church understand and support the pastoral and intellectual aspirations in universities.²⁷

6. Essence of Pastoral Action in Tertiary Education

6.1 At the tertiary level the Church should be present not only for the students but through the students.²⁸ Considering the psychology of the young, this may be made possible by providing chances for the students to manifest their Christianity not in the usual sense of religious rituals alone but by concrete activities which have significance to themselves, to the academic community and to society in general. The social action dimension may include a more intensified and more meaningful theology and community service.

6.2 It is in a meaningful theology and community service that pursuit of academic relevance in terms of regional and national standards can be manifested through tertiary education.

6.3 Although the implementation of pastoral action is no longer totally complete if measured only in terms of the faithful's devotion to religious practices such as attendance at mass, reception of the sacraments and prayers, it can neither be complete without them.²⁹ It should be stressed that pastoral action cannot simply consist of "social service" activities. The Christian community still has the task of spreading the teachings of Christ and His Church. Furthermore, the Christian faith is taught to those who desire it and to those who are capable of receiving it.³⁰ Therefore, it is the combination of these two which should realize the true essence of pastoral action in the university.

7. Personnel at the Institutional Level of Tertiary Education — The Chaplain³¹

Although it is proposed that a Pastoral Action Council, composed of representatives from the different sectors of the academic community, be the body in charge of pastoral action in the institution of tertiary education, the Chaplain shall have the key role.

7.1 Selection of the Chaplain:

While the chaplain is a man among other men, his human activities are based on faith. His primary concern is the students, and not the handing on of dogmas; he must be able to share the anxieties and questioning nature of the young. He also raises basic questions the students ask and joins them in the common search for answers. Therefore, the good characteristics of a chaplain should include availability to students, humility and leadership. As a leader he should first be accepted by the university community and his presence should be capable of directing the students to a worthy cause. He should be able to help the students analyze their problems and needs and to demand their rights correctly.

The chaplain should accept people as they are, and serve the Christian community wherever the interests lie and in whatever way he can.

The chaplain must possess the spirit of youthfulness that is characteristic of students of tertiary education in order to understand their idealistic aspirations that often lead to demands upon the Church.

While sharing this radicalism of the young, he should practice mature discretion inspired by a service to the Church and should strive not to become controversial, either in ideology or in his personal life. He should be intelligent, openminded and with a keen awareness of the present situation. He should also have a personality capable of influencing and leading the students to fruitful actions.³²

7.2 Formation

7.2.1 The student chaplain should start his special training in pastoral work during his seminary years. Those who show special interest and talent in this field should be helped by courses, such as

student problems, counselling, group therapy, leadership training, and the like.³³

7.2.2 Inservice training can also be provided through seminars with other chaplains at the national or international levels. The formation course suggested includes a renewal of theology, a knowledge of Asia and its socio-political economic systems, the goals of present tertiary education, and a training in the spirituality and methodology of work among students.³⁴

7.2.3 The chaplain should be given considerable autonomy to experiment in the approaches which may be meaningful to the students under his care. He has to be supported financially to fulfill the work required of him.³⁵ He should have all his time fully for the university apostolate, have assistants to help him and should not accept part-time outside jobs.

8. Activities

8.1 Liturgy

The pastoral action in tertiary education shall be based on the Word of God.³⁶ The academic situation calls for a profound and far-reaching experience of the faith through liturgy. Pastoral action will be enriched by prayer, works of charity and responsibility connected with service to the Church.³⁷

The chaplain shall take care of religious activities and practices through liturgical celebrations. This pastoral function shall enjoy all parochial rights and comply with all the obligations of a parish priest, except for the law of residency during vacation time. He may administer the sacraments of Baptism, Confirmation in "periculo mortis", of Penance, and may assist validly and licitly at marriages. He shall take special care of the sick, bring the Holy Eucharist to them, and administer the sacrament of the Anointing of the Sick to his parishioners. He can conduct funeral services for the same and fulfill all the functions belonging to a parish priest by virtue of Canon law.

He shall keep official record in his book of Baptisms. He has potential jurisdiction for all religious and members of secular institutes who live on campus, whether studying or employed by the convents.

In liturgical ceremonies no "classes" in ceremonies will be allowed. In marriage solemnizations the chaplain shall be responsible for the pastoral preparation of the spouses and the prenuptial canonical examination.

He shall publish the matrimonial banns in his own parish and see to it that their proclamations are also done in the territorial parishes where the parties usually reside.

The jurisdiction of the chaplain as parish priest shall comprise:

1. all bonafide students of the university from the day they are enrolled in any of the Colleges of the University until the time they graduate.
2. all full-time professors and instructors of the university with a teaching load of 15 units and above.
3. all persons having a full-time job in the administration, scientific, technical and clerical services of the university.
4. spouses, children and househelps of all persons mentioned above.

8.2 Catholic Organizations

The student chaplain shall be responsible for the student organizations and societies, such as the Student Catholic Action (SCA), Pax Romana, Christian Life Communities, etc. Weekend meetings or recollections to promote political, economic, cultural and religious responsibility are recommended.³⁸

Catholic societies have always been a help in the pastoral activities of the Church. Like almost every thing else, these societies are also undergoing changes which should be studied carefully so that they will continue to support the cause of the Church.³⁹

There shall be a more flexible approach in dealing with these societies, aiming at closer relationships with them and working with them in mutual trust. These organizations and societies shall be autonomous in the election of their officers but it shall be made certain that they declare to follow Catholic doctrine.⁴⁰

Catholic organizations may be classified as (1) study groups which have a catechetical notion of the apostolate and whose activities include debates, conferences, lectures,

etc., and (2) enquiry and action groups which aim at discovering the mentality and structures of the institutions of tertiary education and certain aspects of society, and which consider it their specific mission to evangelize their own milieu.⁴¹

8.3 Guidance

The Pastoral Action Council, with its personnel, shall be responsible for guidance in matters of spiritual guidance, pastoral counseling, religious instruction in preparation for baptism, marriage preparation and counseling and other student problems.

8.4 Dormitory

Owing to the fast increasing population of tertiary education, the problem of housing also arises. Business-oriented dormitories have earned a bad reputation. Institutions of tertiary education should attempt to increase the number of dormitories so that they can accommodate more students. Existing dormitories should continue to be reorganized so that the apostolate can have a greater influence on the students from the viewpoint of pastoral action.⁴²

8.5 Foreign Students

Foreign students usually experience difficulty in adapting to a culture different from their own. They shall be integrated into the pastoral action and be given a close look into their spiritual needs.⁴³ However, proud as they are to share the cultural heritage of their own home country, they shall not be considered museum pieces or propaganda for the Catholic university.⁴⁴

8.6 Teaching

If feasible, the chaplain shall take care of the department of Religion, since a contact with students through teaching will be of help in his pastoral action. It will contribute to the chaplain's ability to understand better the students' mentality and the problems they face in this changing society. As head of the department of Religion, he shall take charge of the outlines and shall help prescribe the syllabus, in coordination with the National Vicariate for Student Affairs. He shall hold regular meetings with the faculty members of Religion in order to discuss matters of vital importance to his department.

He shall plan and evaluate programs with his staff. In case the chaplain is not the head of the department of Religion because of existing structures, the chaplain shall coordinate his work closely with the office of the department of Religion.

8.7 Library

The chaplain shall take care that library books on relevant topics related to his apostolate are made available to his community whether in his office, the school library, and/or dormitories.

8.8 Publication

The chaplain shall, in cooperation with the internal authority of the institution of tertiary education, have access to the publication of the institution in order to exercise the role of pastoral action through mass media to the fullest extent. A weekly parish bulletin can facilitate this.

8.9 Special Care of Religious and Seminarians in the Institution

Special care of religious and seminarians enrolled in the institution of tertiary education shall be given. Provision shall be made to integrate them into the pastoral action of the institution. They can be good assistants to the chaplain in the carrying out of his functions. Thus, those preparing themselves for the priesthood can have actual exposure to activities which should prove useful in their priestly formation and training.

8.10 Coordination At the Local Level

Because of the broad impact the institution has beyond its campus limits, pastoral action in the university must be effectively integrated into the pastoral life of the local Church. Sometimes university pastoral action seems to close in on itself, while parishes in the local community do not involve at par the pastoral action in tertiary education in common celebrations. The integration of university pastoral action into the larger context of the Church as in the local parish or at diocesan levels needs special attention.⁴⁵ This would lead to a better coordination of activities with Christians in the larger community.

9. Logistics at the Institutional Level

- 9.1 The institution of tertiary education shall be responsible for the support of the chaplain and his current activities. In view thereof, the chaplain with his Pastoral Action Council shall submit a yearly budget, as well as a yearly report of expenses to the administration of the institution in which he works.
- 9.2 The facilities provided for by the institution of tertiary education to the chaplain shall remain the temporal property of the institution. The university shall use any of these temporal goods for its own use in case of necessity, provided there shall be no conflict in the use thereof by the chaplain, and provided further that for such use by the institution due notice shall be given to Chaplain's office.
- 9.3 The chaplaincy, if using facilities within the institution, shall comply with all domestic rules of the campus as embodied in the *Statutes, Faculty Handbook* or *Student Handbook of the institution*.
- 9.4 In case an institution is not ready to pay the expenses of a chaplain on campus, support shall be given by the National Vicariate for Student Affairs, or if feasible, a chaplaincy serving different institutions shall be established outside any campus, supported by the National Vicariate for Student Affairs.
- 9.5 Support for pastoral action shall include sustenance of the chaplain in matters of salary, allowance, office space, meeting hall, office equipment and supplies, books, printing jobs activities, inservice training, seminars, conferences and trips.
- 9.6 A contract between the institution of tertiary education and the chaplain concerning temporal goods shall be entered into in order to define clearly the rights and responsibilities of each party.

10. Relation Between the Chaplaincy and the Administration of the Institution

The relation between the chaplaincy and the administration shall be one of cooperation rather than competition, since the aims of both entities complement each other. As the institution of tertiary education finances the expenses of the chaplaincy, the appointment of the candidate to the position of chaplain will be made by the Local Ordinary after due consultation with and

acceptance by the institution of tertiary education, until such time as a National Vicariate for Student Affairs shall be set up in the Philippines.

11. Pastoral Action at the National Level

11.1 It is proposed that the Catholic Bishops' Conference of the Philippines appoint one of its members to be chairman of a National Vicariate for Student Affairs.⁴⁶

11.2 The structure of the National Vicariate for Student Affairs will be similar to the structure of the Military Vicariate of the Philippines.

11.3 The National Vicariate for Student Affairs will have the responsibility of appointing chaplains to the different institutions of tertiary education according to its statutes. Chaplains, once appointed, shall become an integral part of the National Vicariate for Student Affairs.

11.4 It is imperative that the student chaplaincy be provided with an adequate number of full-time and well-trained chaplains.⁴⁷ Hence, the training for student chaplaincy is the responsibility of the National Vicariate for Student Affairs.

11.5 Together with the chaplains at the institutional level, the National Vicariate shall plan the yearly program of pastoral activities at the national level. Sharing together so many elements drawn from a common patrimony of faith, worship and tradition of Christian living, they will very frequently be in a position to work together towards a common resolution of the problems arising out of the challenge and, as often as possible, shall explore together the opportunities it offers to them all.⁴⁸

11.6 It shall be the duty of the National Vicariate to facilitate and coordinate the work of the chaplains in such matters as leadership training of pastoral personnel, planning and programming of pastoral action in the country, and evaluation of programs.

11.7 The National Vicariate shall have a publication, to be circulated to the chaplaincies in the different institutions of tertiary education, for purposes of information and guidance. Such a publication may also contain news of the activities going on in the different chaplaincies.

11.8 The National Vicariate for Student Affairs shall appoint a national chaplain who will act as the spokesman of the

students to the Catholic Bishops' Conference and will settle conflicts which may arise between the personnel of pastoral action in tertiary education and local bishops.

11.9 The National Chaplain of the National Vicariate for Student Affairs shall take care that qualified priests and personnel be released for a definite term by the local Ordinary to assume the position of student chaplain, whenever necessary.

11.10 The National Vicariate shall establish a research office to study the needs and problems of students in tertiary education related to pastoral action and to review and evaluate the pastoral action in the country, so as to make it relevant to Philippine needs.

11.11 The National Vicariate shall have charge of coordinating its activities with such national organizations as the Catholic Bishops' Conference of the Philippines, Catholic Educational Association of the Philippines (CEAP), the Association of Catholic Universities of the Philippines (ACUP), the Student Catholic Action of the Philippines, the Pontifical Mission Societies and the Association of Major Superiors of Men and Women in the Philippines.

11.12 The National Vicariate shall assume the responsibility of affiliating the National Vicariate for Student Affairs with the Federation of Student Chaplains in Asia and with other international organizations, whenever qualified, and of coordinating activities with such international organizations.

12. Pastoral Action at the Asian Level

12.1 It is proposed that the Federation of Asian Bishops' Conferences (FABC) appoint one of its members, who is chairman of a National Vicariate For Student Affairs, to be the chairman of a Federation of Student Chaplains in Asia, recognizing the dynamic and prophetic role that Asian students are playing in the development and transformation of our society.⁴⁹

12.2 The Federation of Student Chaplains in Asia shall include in its membership the national chaplains of the different Asian countries and as many other members, as may be deemed necessary.

12.3 The Federation of Student Chaplains in Asia shall be responsible for planning and programming short-range and long-range pastoral activities which can be a common

endeavor of all the institutions of tertiary education in the different Asian countries and for evaluating such activities.

12.4 The Federation of Student Chaplains in Asia shall be responsible for the continuing formation of chaplains in Asian institutions of tertiary education. Inservice formation programs shall be developed at suitable places in Asia. For this purpose chaplains may avail themselves of facilities and personnel of existing institutions, e.g., the East Asian Pastoral Institute in Manila.⁵⁰

12.5 The Federation of Student Chaplains in Asia shall establish a research office to study the needs and problems of Asian students in relation to pastoral action, to work out recommendations for the solution of such problems, and to review and evaluate pastoral action in tertiary education in the different countries so as to make pastoral action relevant to Asian needs.

12.6 The Federation of Student Chaplains in Asia shall elect one of its members to act as spokesman to the Federation of Asian Bishops' Conferences.

12.7 The Federation of Student Chaplains shall have a publication whereby the free flow of information to and from member countries shall be promoted.

12.8 The Federation of Student Chaplains shall be responsible for establishing and facilitating inter-Asian and international cooperation on matters relevant to pastoral action in tertiary education.

12.9 As the number of Catholic students going to other Asian countries for studies is increasing, and experience shows that they are "frequently exposed to considerable psychological, intellectual and religious strains,"⁶¹ the Federation of Student Chaplains shall work out a program of special pastoral care and counselling that would help foreign students in their process of adjustment.

12.10 The Federation of Student Chaplains shall serve as a liaison for pastoral action between institutions of tertiary education in Asia and international associations, such as the International Federation of Catholic Universities (Paris), the International Office of Catholic Education, Pax Romana, and with the Sacred Congregation of Catholic Education in Rome.

12.11 The Federation of Student Chaplains in Asia shall serve as a center for the formation and promotion of a "common mind and common voice among Catholic students in Asia in matters of positions to be taken and formulated in questions of justice, development and peace."⁵²

It is hoped that in and through the structures proposed in this position paper pastoral action in tertiary education will come to a deeper awareness and realization of the mission of the Church, which is also our mission—a mission of unity and fulness of life.

FOOTNOTES

¹ Pastoral action in tertiary education includes all post secondary institutions, whether colleges or universities. No differentiation is made between colleges or universities. No differentiation is made between Catholic or non-Catholic, private or public institutions.

² "Campus Ministry," *International Federation of Catholic Universities*, Xth General Assembly, Salamanca, Spain (Original 1973 French), mimeographed, 2.

³ *Ibid.* This therefore points to the need of the Church's presence in the university milieu, in order to provide redirection and Christian meaning to the university's institutional activities as well as to the activities of individuals.

The university pastoral action does not seek to reduce the Church's action to simple liturgical celebrations and the preaching of the Gospel or to engagement in social action for the liberation and development of mankind, but rather it seeks to orientate all of man's religious, social and cultural aspirations toward Christ.

⁴ In this context, while aims cover both objectives and goals, objectives connote the realization of changes in the individual, while goals connote more changes in an institution or in society at large.

⁵ *Ibid.* Undoubtedly the university serves as the information center and meeting place of students, a meeting place where one can thoroughly examine one's own convictions and Christian commitments.

The Christian community must not only serve for the information and discussion about doctrinal matters but should encompass something more tangible within the specific situations. The Gospel message cannot be imbibed and lived if this message is put across outside the structures of society, something beyond what man perceives. Without a practical dimension, the Gospel and the preaching thereof, the liturgy, and the life of the community would have no meaning for the world or for the human milieu in which they are embedded. The Gospel message would remain as something heard but never lived. However, this does not mean that the socio-political tasks are to be undertaken to the detriment of one's faith and trust in God. To view the Gospel solely from its socio-political perspective would inevitably result in the mutilation of Christ's teachings.

⁶ The purpose of the university pastoral action should not run contrary to the university's legitimate goals and mission, but rather, there should be a meeting, an encounter between the church and the university. Both are to commit themselves to the task of promoting man's dignity and freedom, to work for justice and peace and alleviate the plight of the oppressed.

In this regard, all members of the community, from students to professors and administrative staff, should be active participants in the university pastoral action. The participation of laymen in campus ministry is obviously necessary because campus ministry involves a ministry which has to be exercised at a time of tremendous changes without the necessary support of a stable society. Though campus ministry is situated at a university and the Church, it does not fully belong to either one. Neither is campus ministry a ministry of a priest or a religious but a ministry of the ecclesiastical community, involving all members of the university, even people outside the institution. Cf. Rev. Laurence T. Murphy, M.M., "Pastoral Experiences in the University," *Campus Ministry*, (Summary of the text, from the tape recording), mimegraphed, 2.

⁷ "The role which universities play in nurturing the leaders of political, administrative, professional, ecclesiastical functions need not be stressed. All leadership came and will continue to come from these institutions." "Pastoral Care of University Students in Asia," speech made by Archbishop Paul Y. Taguchi, President, Episcopal Conference of Japan, Asian Bishops' Meeting, Manila, November 22-29, 1970, 3.

Focus and stress on students and chaplains for students is not one-sided to the neglect of workmen's groups, trade unions, or farmers' associations, for social justice carried out through business concerns or legislations will, in the final instance, depend upon leadership in political, administrative, professional and ecclesiastical functions. If this leadership fails by not giving social justice to workers and farmers, other means are resorted to as strikes, protest actions, and demonstrations are staged for the cause of giving more social justice. Students have always been in the vanguard of such movements, together with workers and farmers.

⁸ The complexity of problems which society encounters calls for men of great learning and capacity. It is the task of these universities to produce these men. If the university is to serve as the breeding ground for leaders and the nerve center and power station for social change and renewal, then it becomes imperative for these students to be well prepared to face responsibilities as "standard bearers of Christ and active representatives of 'the Church in the Modern World.'"

Taguchi, *loc. cit.*, 3: "The power of the university men is beyond question, organized, they wield a much greater power still. They have become a militant force in the fight against injustice, inequality and corruption. They have spoken out against wars, against foreign control and against the subtle erosion of their culture. They have likewise been the agents of the cultural renaissance in their countries. This rising power must be made 'instrumental in sound and constructive social renewal.'"

⁹ "The university can no longer isolate itself from the rest of the community. It has to concern itself with the problems of public life and of society as a whole. The state's interference in matters of education shows clearly that the university has ceased to be the cloistered community of researchers. Even economic, technical and industrial activities have found their way into the universities with the latter's acceptance of industrial research contracts.

The university is further bound to the numerous tasks of development which call not merely for financial investments but for a more human perspectives of progress in a country where injustice is highly prevalent. It is in the university where the responsibility of training man who are to bear these enormous tasks lie.

The rapid rise of the student populace and the adoption of newer ways and means of mass media and "culture industry" of diffusing information and cultural achievements points to the increasing need for pastoral action in the university." ("A Draft For Discussion and Comment by the Asian Bishops' Federation", A Report on the "University Apostolate" prepared for presenting to the Pan-Asian Conference of Bishops at Manila, November, 1970, 1.)

¹⁰ Taguchi, *loc. cit.*, 3. "This student power is a challenge to the Church. She has to make her presence felt. She has to be present through the students and for the students no matter how few they are."

¹¹ "Furthermore, the universities' increasing role as agents of transforming society show that pastoral action has to be an integral part of a community of men who would ultimately be given the responsibility of redirecting society.

The need for an intensive pastoral action in the university also arises because of the young's growing discontent for structures, institutions and authority as expressed in violent protest or by apathy. It has to search for new forms of life and organization both in groups and in communities, in order to provide students with the assurance of an authentic and integral Christian education which is in keeping with the times." ("Pastoral Action At the University." A Working Paper by the 5th Commission of the Congress of Delegates of the Catholic Universities of the World, Rome, November, 1972. Unnumbered pages.)

¹² The strong religious awakening, best exemplified by the Jesus movement and the openness to values of justice and fraternity, represents a challenge to the pastoral action. These challenges have to be met.

Within the Church a number of changes are occurring. It is the youth which are greatly affected by these changes. And compared with any other section of youth, it is the student body which has the greatest capacity to effect direction and leadership towards this change. ("University Apostolate", *loc. cit.*)

¹³ Educational Statistics 1969-70, *Statistical Bulletin 1969-70*, Bureau of Public Schools, 28.

¹⁴ *Education for National Development, New Pattern, New Direction*, Presidential Commission to Survey Phil. Education, Makati, Rizal, 1970, 34.

¹⁵ "Methodology" *Pastoral Action At the University*.

¹⁶ Taguchi, *loc. cit.*, 12.

¹⁷ *Ibid.*

¹⁸ Work Group II: Student Associations, *The Christian in the University of the Seventies*, Rome, October, 1972.

¹⁹ "The Christian in the University of the 70's, Tentative Synthesis," (Tape-recorded translation by Prof. Sugranyes de French).

²⁰ Taguchi, *loc. cit.*, 13.

²¹ "The University Apostolate", A Draft For Discussion and Comment by the Asian Federations, (Paper submitted by the Student Catholic Action to the Pan-Asian Conference of Bishops, Manila, November, 1970).

²² *Ibid.*, 2.

²³ Henri Nouwen, *Intimacy: Pastoral and Psychological Essays*, Indiana: Notre Dame Press, 1969, 142.

²⁴ Taguchi, *loc. cit.*, 16.

²⁵ "A Draft For Discussion and Comment by the Asian Federations," *op. cit.*, 2.

²⁶ Andre, Van Kempen, "Campus Ministry", (Paper presented at the Xth General Assembly of the International Federation of Catholic Universities, Salamanca, Spain, 1973), (mimeographed).

²⁷ "Pastoral Action at the University", *op. cit.*, 4.

²⁸ Taguchi, *loc. cit.*, 4.

²⁹ Taguchi, *loc. cit.*

³⁰ Harvé Carrier, S.J., "Prospects for Pastoral Action in the University," (Mimeographed Paper, Rome, October, 1972).

³¹ The chaplain in the structure of tertiary education can operate under different forms:

—He can be the university parish priest of a community parish which has been canonically erected by the Local Ordinary.

—He can be the chaplain assigned to an institution of tertiary education by the Local Ordinary.

—He can be the head of the department of Religion in an institution of tertiary education in which the department of Religion is in charge of pastoral action.

—He can be the parish priest of a territorial parish in the neighborhood of an institution of tertiary education.

³² Taguchi, *loc. cit.*, 11.

³³ "A Draft for Discussion and Comment by the Asian Federation," *op. cit.*, 4.

³⁴ *Ibid.*

³⁵ *Ibid.*

³⁶ *The Christian in the University of the Seventies, op. cit.*, 2.

³⁷ Renzo Bellomi, "Pastoral Concern Within the Catholic University" (Paper present during the Xth General Assembly of the IFCU, Salamanca, Spain, 1973).

³⁸ Bernardin Wild, "Furthering the Sense of Responsibility", Some Reflection on the Topic, Critical and Spiritual Role of the Catholic University vis-a-vis The Students of the Third World," (A paper presented during the Xth General Assembly of the IFCU, Salamanca, Spain, 1973).

³⁹ "A Draft for Discussion and Comment by the Asian Federation," *op. cit.*, 4.

⁴⁰ *Ibid.*

⁴¹ Carlos Alborn, "Student Associations," (Talk delivered during the Study days of the *Consilium de Laicis*, Rome, 1972).

⁴² "A Draft for Discussion and Comment by the Asian Federations," *op. cit.*, 5.

⁴³ *The Christian in the University of the 70's, op. cit.*, 2.

⁴⁴ "Organizing Leisure Time, Some Reflection on the Topic," *op. cit.*, 2.

⁴⁵ "Pastoral Action at the University," *op. cit.*, 3.

⁴⁶ Proposal in the light of Resolution No. 16, Asian Bishops' Meeting, November 23-29, 1970.

⁴⁷ *Ibid.*

⁴⁸ "Campus Ministry," *The Christian in the University of the Seventies, Work Group I.* (Study Days of the *Consilium de Laicis*, Rome, 1972), 1.

⁴⁹ Asian Bishops Meeting, Resolution No. 15, November 23-29, 1970.

⁵⁰ "The Catholic Student Apostolate in Asian Universities" (Statement of a Conference of Bishops, Religious Superiors, Chaplains and Experts and Catholic Student Leaders held in New Delhi, India, October 29 to November 4, 1969), 5.

⁵¹ Taguchi, *loc. cit.*, 16.

⁵² Resolution On Structures, Asian Bishops' Meeting, November 23-29, 1970.

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