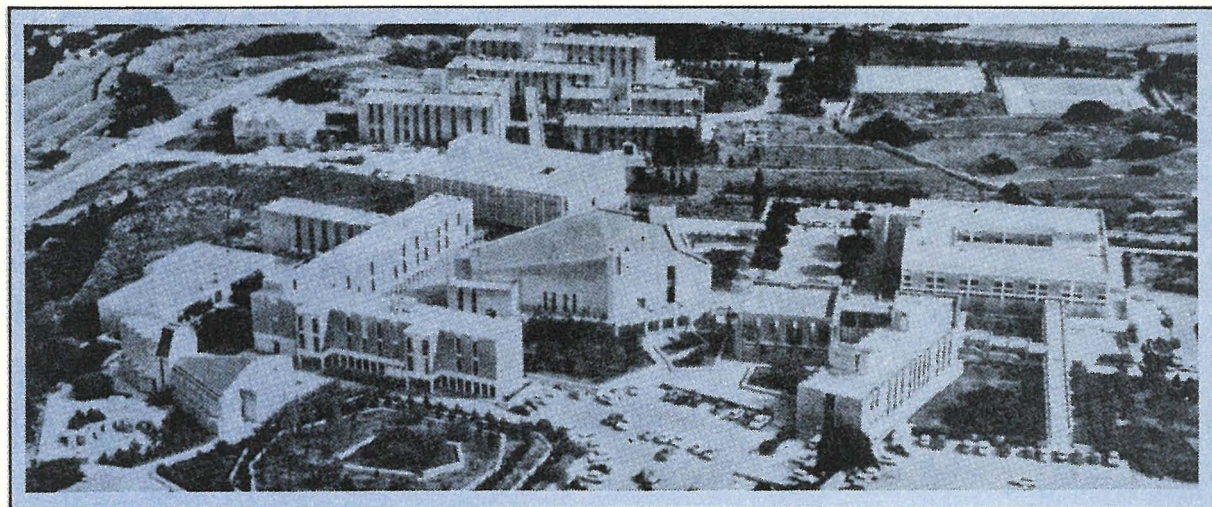


THE UNIVERSITY OF MALTA



GAZETTE

Vol. 19 No. 3
SEPTEMBER 1987



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A NEW RECTOR FOR THE UNIVERSITY

The Acting President of Malta, Mr. Paul Xuereb appointed Professor Peter Serracino Inglott, B.A., Ph. D.(Milan), M.A.(Oxon.), B.D.(Paris), Rector of the University of Malta in terms of Section 31(3) of the Education Act, 1974, for a period of six months.

PROFESSOR PETER SERRACINO INGLOTT

Studies

Secondary: Lyceum, Malta (1945-51)
 University: University of Malta (1951-55) B.A.; University of Oxford (1955-58) M.A.; Institut Catholique de Paris (1958-60) B.D.; Università Cattolica del Sacro Cuore di Milano (1960-63) Ph.D.
 Title of Dissertation: Per la determinazione del significato autentico del *Tractatus Logico-Philosophicus* di Ludwig Wittgenstein (unpublished).

Academic Activity and Research

Teaching: Librarian (1963-65)
 Lecturer (1965-71), Professor and Head of the Department of Philosophy (1971-78); when the Faculties of Theology and Arts were abolished) at the University of Malta.

Visiting Professor at the University of Ottawa (1970-71) and at Luther College, Decorah, Iowa (1976-77); Guest Lecturer at the Universities of Cincinnati (U.S.A.), the Università Cattolica of Milan, Ca Foscari at Venice and Palermo. Professor at the Istituto Internazionale di Arte e Liturgia at Milan, and Director of the Institute of Philosophy and Human Studies, Faculty of Theology, Tal-Virtù, Rabat, Malta (1978 onwards).

Participation in Scientific Activities: *At Present:*
 Director of *Arte Cristiana*; a cura della Scuola Beato Angelico e dell'Istituto di Storia dell'Arte dell'Università Cattolica (Milano);

Member of the Planning Council of the International Ocean Institute;

Formerly:

Treasurer of the Mediterranean Society of Philosophy;
 Member of the Office Catholique International du Cinema; of the Malta Broadcasting Authority, etc.
 Consultant to UNESCO (Division of Human Settlements and the Socio-Cultural Environment)

Publications (Articles): In *Melita Theologica* (The Review of the Faculty of Theology and the Theological Students' Association):
 "The Mass Media and Theology" XVI (1964), 65-72.
 "The Structure of the Gilgamesh Epic", XVII (1965), 1-18.
 "The Humanistic and Philosophical Training of Future Priests", XVIII (1966), 46-51.
 "Marx and the Philosophy of History", XXI (1969) 15-25.

"On the Freudian Equation of Religious Ritual with collective Infantilism", XXIII (1971), 9-22.

"L-Edukazzjoni Nisranija", XXV (1973), 26-29.

"The Meaning of Meaning and the Meaning of Revelation", XXVI (1974), 26-31.

"The Necessary Bilingualism of Christians", XXVIII (1976), 30-43.

"The Rights of Future Generations: Some Socio-Philosophical considerations", XXXIII (1982), 1-10.

in *Scientia* (An Annual Scientific Review directed by the Dominican Order of Malta):

"Teilhard de Chardin. Disputed Questions", XXX (1964), 173-185; XXXI (1965), 36-45.

"The Philosophy of Mahatma Gandhi", XXII (1969), 155-179.

"The Curse of the Clock that Cannot be Set Back. A lecture on Machiavelli", XXXIV (1971), 101-111, 177-187.

"Structuralism" XXXVI (1973), 20-30.

in *Arte Cristiana*

"Un problema di iconografia battisteriale" Vol. LIII, no 528, (1965) pp 227-234.

"La 'Trasfigurazione del Bellini'" Vol LI no 512 (1963) pp 221-236.

"Sculptura e Liturgia" Vol. LVIII No. 572 (1970) pp 41-48.

"Nuove prospettive per l'arte sacra nell'età elettronica" Vol LVIII, No 578 (1970) pp 279-286.

"La Trasfigurazione come epifania monarchica" Vol LIX, no. 579 (1971) pp 1-14.

Arte Cristiana LXVII:

"L'Arte nella Formazione del Clero — 'Quale Somiglianza Trovereste con Lui?' "(Aprile 1979), 81-86.

"Ritorni di Fontana a Milano" (Maggio 1979), 123-126.

"L'Era Turistica e L'Arte Sacra: Nuovi Compiti Pastoralì" (Luglio-Agosto 1979), 173-178.

Arte Cristiana LXVIII:

"L'Arte Segno della Mortalità della Morte. Per una Ripresa dell'Estetica Teologica di Giuseppe Polvara nel 30° della sua morte" (Marzo-Aprile 1980), 59-68.

"Le Origini dell'Astrattismo verso altri Orizzonti del Reale (1885-1919)" con Angelo Borgonovo (Marzo-Aprile 1980), 87-92.

"Cultura Pagana e Nascita dell'Arte Cristiana" (Maggio 1980), 109-114.

"Alla Insegna dell'Ospitalità" (Giugno 1980), 147-152.

"Il Museo e il Sacro" (Luglio-Agosto 1980), 167-178.

"Il Ritorno alla Parola" con A.M. Brambilla (Luglio-Agosto 1980), 193-200.

"Idimio da Pantormo" (Novembre 1980), 297-298.

"La Crisalide e il Nuovo Adamo" (Dicembre 1980), 321-322.

Arte Cristiana LXIX:

"Il Bambino e il bambino Gesù" (Gennaio-Febbraio 1981), 1-22.

"Marshall McLuhan — Mass Media e Arte Liturgica" (Aprile 1981), 93-100.

- "Cinque Piste di Riflessione" (Maggio 1981), 110-118.
 "Pulchritudinis Studium Habentes — Appunti su San Benedetto e l'Arte" (Luglio 1981), 165-174.
 "Rembrandt e il Crocifisso" (Agosto-Settembre 1981), 205-208.
 "Labirinti Antichi e Problemi Liturgici Attuali" (Ottobre 1981), 247-256.
 "Morte Feconda: in occasione del Restauro della Pala Montefeltro di Piero della Francesca" (Novembre 1981), 293-296.

in *Arte Cristiana* LXX:

- "Lo Specchio Sacro", (Aprile 1982), 107-110.
 "Il Tema Cristiano nell'Arte degli anni Trenta — Secondo la mostra di Milano", (Maggio 1982), 137-142.
 "Appunti sulla Chiesa Paladiana: Il rapporto tra stile, simbolismo e funzionalità", (Giugno-Luglio 1982), 153-168.
 "Arte, Scienza e Cristo nella Prospettiva di Teilhard de Chardin", (Giugno-Luglio 1982), 169-176.
 "Il Ciclo Benedettino di Norcia Riscoperto" con Matthea Kang (Settembre 1982), 235-246.

Journal of the
Faculty of Arts

- "The two voices of history" (awarded the Chancellor's prize by the University of Oxford), *Journal of the Faculty of Arts* (Malta), II, No. 4 (1964), 265-281.
 "Maltese Poetry, 1960-1970", *Journal of the Faculty of Arts* (Malta), V, No. 1 (1972), 3-24.
 "The Popular Genres of Mass-Media Fiction"; or Pagan Mythology in Modern Dress", *Journal of the Faculty of Arts* (Malta) V, No. 4 (1974), 276-304.
 "The Law of the Sea and the Mediterranean", *Journal of the Faculty of Arts* (Malta), VI, No. 4 (1977), 7-13.

Others:

- "Esodo agricolo e ristrutturazione fondiaria in Malta", *Rivista di Economia Agraria* (Rome) XXIII, No. 3 (1968), 147-162.
 "Può esistere ancora un'arte sacra?", *La Rivista del Clero Italiano* (Milano), LII, No. 10 (1971), 585-591.
 "The Beautiless" *Carmelus* (Rome), 20 (1973), 18-43.
 "Secolarizzazione e linguaggio", in *Crisi dell'Occidente e Fondazione della Cultura* (Palermo) (1976), 163-168.
 "Mediterranean Regional Policy", *Economic and Social Studies* (Malta) 5, 30-41. Paper presented at the 'Pacem in Maribus VII' Conference in Algiers (Oct. 1976), to which the document "La destination universelle des biens", issued by the Pontifical Commission on Justice and Peace, refers.
 "Social Policy and Political Institutions", *Azad Perspektiv* (Malta), 4 (1978), 20-30.
 "The Naval Presence of the Super Powers in the Mediterranean after UNCLOS". *Mediterranean Studies* (Malta), I, No. 1(1978), 22-44.
 "An alternative future" *International Foundation for Development Alternatives Dossier 18* (Geneva) (1980), 17-38.
 "Icône e figure" in *Rivista Liturgica* (Torino) LXX (1983), 36-47.
 "Mass Media" in *Nuovo Dizionario di Liturgia*, a cura di D. Sartore e A.M. Triacca, Ed. Paoline (Rome) (1983), 800-808.
 "Per una Moderna Architettura Sacra a Malta" in *Il Ponte*, Malta Vol 1, No. 2, 1965, pp 17-20,
 "Souvenirs de Moscou" in *Masses Ouvrieres* Paris, 1959, no 148, pp 75-87.

"Political Theology" in *Pastor*, Malta, March 1978, Vol. 11, no. 109, pp 501-506.

"Matriculability" in *Journal of Educational Affairs*, University of Malta, Vol I, no. 1, 1975, pp 34-39.

Contributions
to Books:

"Pangs of Birth, Fangs of Doubt" in *Contemporary Art in Malta* ed. R. England, Malta Arts Festival Publication, 1973.

The Maltese Faustus in *Individual and Community in Commonwealth Literature*, Msida, Malta University Press, 1979.

"Introduction" in *Limestone 84, Poems from Malta* ed. D. Massa University Press, 1978.

The Fat Lady of Tarxien, a dialogue on Woman as God, Priest and Politician. *Malta: Studies of its Heritage and History*, Mid-Med Bank Ltd., 1986, pp 1-16.

Survival of Small States (ed. P. Worsley).

Introduction to Richard England's *Uncaged Reflections*.

"Acciacatura": Introduction to C. Camilleri and R. England *Octaves of Reflections*, John Arthur Studies, London, 1987.

Introduction to C. Camilleri, *Missa Mundi*.

"In una riunione di ex-allievi..." in *Antonio di Pietro (1917-1973)*

Testimonianze Maltesi, a cura di Giovanni Mangion, Napoli, 1984.

Portrait: Alfred Chircop, in *Civilization* no. 30; Part 1, pp 823-829, no. 31, Part 2, pp 854-856.

Tourism in Malta, in *Tourism: Passport to Development?: Perspective on the Social and Cultural effects of Tourism to developing countries*, (with J. Boissevain) ed. by E. deKadt, NY, OUP, for World Bank and UNESCO, 1979, 265-285.

Panorama Approaches - Malta University Press, 1973, 9 pp.

Writings In Maltese

Linji Ġodda, Klabb Kotba Maltin, Malta 1973.

"Kelmtejn biex iservu minflok introduzzjoni" in *Merġat*, PEG Malta, 1987 pp VII-IX.

"Kultura u Liturgija" u "Din hi s-siegħa ta' Ġobb" in *Il-Knisja Maltija 20 sena wara l-Konċilju*, Istitut Kattoliku, 1985, Malta, pp 3-15, 151-168.

"Kumment" in Oliver Friggieri, *Fil-Parlament ma jikbrux fjuri*, Bugelli, Malta, 1986, pp VII-XXXII.

"Is-skiet tagħna għad-dixxiplina quddiem il-Knisja t'għada" in *Pastor* no 11, June 1968, pp 5-9.

Newspaper Articles and Reviews

"Dwal fil-Persjani" — Times of Malta 18th March, 1972.

"The Poetry of Propitiations" in *Vetesa Novaque, Conventus et Carmina*, Mid-Med Bank Ltd, 1985, pp 18-32.

THE CONFERMENT OF HONORARY DEGREE ON H.E. DR. ARVID PARDO

The Conferment Ceremony of the Degree of Doctor of Science (Honoris Causa) on H.E. Dr. Arvid Pardo, Malta's Representative at the United Nations between 1965 and 1971, was held in the Church of the University, Valletta on Friday, 11th September, 1987.

The ceremony was presided by the Acting President of the Republic and Chancellor of the University, H.E. Mr. Paul Xuereb. The degree was conferred by the Rector, Professor P. Serracino Inglott. The Hon. Prime Minister Dr. E. Fenech Adami assisted at the Ceremony.

The Conferment of the Degree was made following a resolution approved by the Council of the University "as an expression of appreciation for his contribution to the establishment of the common heritage of mankind as a fundamental concept in international law".

The Rector, in an address before conferring the degree on Dr. Pardo, said that he was sure the University was truly expressing the wish of the whole nation to honour one of its most distinguished and devoted sons. He spoke on Dr. Pardo's distinguished career especially his contribution towards the Law of the Sea.

Following the conferment of the Degree, Dr. A. Pardo delivered an address.

UNIVERSITY COURSES 1987/88

In August/September 1987 the University had issued calls for applications, offering Courses leading to the following Degrees or Diplomas:

- Bachelor of Arts (B.A.)
- Bachelor of Science (B.Sc.)
- One Year Course of Foundation Studies
- Doctor of Laws (LL.D)
- Bachelor of Education (Hons.) (B.Educ.(Hons.)
- Bachelor of Pharmacy (Hons.) (B.Pharm (Hons.)
- Bachelor of Arts (Hons.) Accountancy
- Bachelor of Arts (Hons.) Business Management
- Diploma of Legal Procurator (L.P.)

These Courses are due to commence on 1st October, 1987.

COMMUNITY OF MEDITERRANEAN UNIVERSITIES SUMMER SCHOOL “INTRODUCTION TO COMPUTER SCIENCE”

In a period from 1st to 15th August, 1987, a Summer School on Computer Science was held at the University under the auspices of the Community of Mediterranean Universities as part of its continuing effort to promote the advancement of science and technology through cooperation amongst its 108 member Universities. The Council of the CMU has recognised the fact that Malta enjoys the support of both Arab and non-Arab countries and decided that Malta would be the ideal venue for this Course, which is being organised by Mr. E. Scerri, the University representative on the CMU.

Twenty University students from different parts of the Mediterranean considered practical applications of informatics on problems relating to the Mediterranean region, with their tutors; two Maltese, a Turk, and an Italian. The course was devised with the aim to help towards establishing the mechanism to utilise the combined scientific research capability available in the Mediterranean thereby lessening the dependence this region has on outside centres for science and technology so vital to its development. As a follow-up to this course a Conference on “Advanced Architecture and Design Methodologies of Microprocessors” will be held in Malta next year.

ACTIVITIES COMMEMORATING THE TWENTIETH ANNIVERSARY OF THE UNIVERSITY LIBRARY AT MSIDA

In September 1987, the University Library celebrated its twentieth anniversary of giving service at Msida. The commemorative activities were held between Sunday 20th and Saturday 26th. Articles on the Library by the Librarian, Dr Paul Xuereb, and the Deputy Librarian (Technical Services) Ms Lillian Sciberras, appeared in **The Sunday Times** and **It-Torca** respectively. A substantial exhibition on the life and works of Paolo Pullicino (1815-1890), educationist and priest, most of whose papers are in the Library's manuscripts collection, was opened on Tuesday 22nd by the Rector Professor P. Serracino Inglott, while a leaflet on the significance of Pullicino was distributed to all viewers of the exhibition which remained open till October 30th.

On Friday 25th a reception was held for past and present members of the Library staff, officers of the University and Chairmen of Faculties. On Saturday 26th the Librarian chaired a Seminar on **The Library and research in Malta**, in the foyer of the Assembly Hall. Short papers were delivered by Professor R. Ellul Micallef, Dr. A. Bonanno, Deputy Librarian (Reader Services) A. Mangion, Mr. J.B. Sultana, Mr J. Grima and Ms T. Baluci. The papers and a report of the discussion that followed will be published later.

During this same week the Library published: **Law: select reference sources**, a bibliographical guide by A. Mangion.

Reports of all the commemorative activities were carried in the Press and on the broadcasting media.

GENERAL

Lecture by Professor Bing

On Friday, 2nd October, 1987, Professor Jon Bing, Director of the Norwegian Research Centre for Computers and Law, delivered a lecture on "Computers and Law" to Law, Accountancy and Management students at the Science Lecture Theatre.

PUBLICATIONS

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pp. 48

Temi Bibliċi fil-Poeżija ta' Dun Karm
(by Rev. Mons. Karm Sant)

50c
pp. 24

These publications may be obtained from: The Publications Office, The University of Malta, Msida, Malta.

THE UNIVERSITY OF GAZETTE

All matter for publication in the next issue of the Gazette should be sent to the Registrar not later than the 30th November, 1987.

THE UNIVERSITY OF MALTA GAZETTE

SUPPLEMENT NO. 1

Volume 19 No. 1

SPEECH BY AMBASSADOR DR. ARVID PARDO,
ON THE OCCASION OF THE CONFERMENT OF THE DEGREE
D.Sc. (HONORIS CAUSA)
BY THE UNIVERSITY OF MALTA
ON FRIDAY, 11th SEPTEMBER, 1987

Rector, distinguished members of the academic body and colleagues, Mr Prime Minister, Ministers, Excellencies, Ladies and Gentlemen, and friends:

It is a moment of great emotion for me. I am deeply appreciative and grateful for the rare honour conferred upon me today. For me it is more precious than gold or silver or than any other honour could be.

I feel that, through me, the academic community of Malta has also wished to recognize the multi-ethnicity of this little group of islands in the centre of the Mediterranean Sea: Greeks and Romans, Arabs and Jews, Indians, Normans and Aragonese; Italians, Spaniards, French and English are only some of the peoples that have set their imprint upon the original ethnic core of Malta — I certainly do not claim to be a **Malti safi**, if in fact such a rare being exists.

My father's family was Italo-Maltese, but I shall not omit to mention that originally it was Jewish. My family left the land of Sephard — that is to say Spain — in reluctant exile four hundred years ago. My mother's family, on the other hand, had its roots deep in Swedish soil. It originated from a modest farm in the land of the Goths — Östergötland — the same Goths whose ancestors sacked Rome and established kingdoms in Italy and Spain. My father was Catholic; my mother Lutheran. Thus my parents anticipated the policy of independent Malta by building a human bridge between North and South. I was born in the middle: in Rome.

So I stand before you today a man of many heritages. But Maltese.

It is particularly appropriate that this ceremony should take place in the Church of the Jesuits. The Society of Jesus has been my second mother. I spent many years at the old Collegio Mondragone near Rome where some eminent Maltese were educated a century ago. I owe the Jesuits all my intellectual and philosophical personality; a debt of love and gratitude which I can never repay.

What a brilliant star in the firmament of Catholic orders, the Jesuits are! Saints and intellectuals, advisers of kings and the powerful, and humble missionaries in distant lands.

St Ignatius the soldier-saint, St Luigi Gonzaga and St Giovanni Berchtmann, paragons of all Christian virtues, but perhaps a little too static. Jesuits — conspirators and martyrs — who kept the Catholic faith alive in Elizabethan England. Jesuit intellectuals disputing with Pascal and the Jansenists; Jesuits, builders of original indigenous communities in Paraguay, communities wantonly destroyed by the Spanish crown. Fr. Ricci in China and a whole battalion of Jesuit scientists and intellectuals testify to the rigorous intellectual discipline of this remarkable order. And so on through the centuries to Pr. Pro, the Mexican martyr.

But the figure that most caught my imagination was St Francis Xavier, who voyaged to the exotic lands of the mysterious East in search of souls to save **ad maiorem Dei gloriam**. From Goa to Cipangu, from Cipangu to China, the great Middle Kingdom, he expired, like Moses, in sight of the promised land.

How typical of life! How typical of our anxious search for goals which, despite all success, can never be attained in this world!

I had not thought of saying anything of substance today, but at the last moment, I decided that it might be useful to say a few words, not so much on the concept of common heritage, but on its politics.

As I explained the other day, the concept of common heritage of mankind was originally developed largely as a legal principle to protect the perceived national interests in the seas.

When in July 1974, Malta publicly declared, in substance, that she would no longer attempt to participate in a prominent position in the substantive discussion of major issues at the Law of the Sea Conference, I was crushed. We had at one blow lost, what in UN parlance is called **control of the item**. I feared that the seed sown would, as in the Gospel parable, soon be choked by tares. But instead the event was providential.

From national purposes, the common heritage concept assumed very rapidly important international political dimensions and it is beginning to gain characteristics which in a sense complete other major ideologies.

The developing countries saved the common heritage concept from oblivion. Already before 1974 intellectuals of many nationalities had advocated the extension of the common heritage concept from ocean space to other unappropriated parts of the biosphere. The concept was used by developing countries in their battle for a new international economic order which, in future, is likely to become a struggle quite simply for a new international order. In this expanded battle the common heritage principle can be even more useful.

After 1974, it has been proposed by many that the common heritage concept be applied to immaterial things — the air, science, technology. And there are future possibilities of expansion which I find mind-boggling.

In short, the common heritage principle is assuming a broad international dimensions. Its vision of a world transformed through new forms of close international cooperation is profoundly revolutionary in a constructive sense. The concept is compatible with rapid technological change and promises improvement of deteriorating world conditions. It can also be used as a potent tool to change conditions of excessive privilege at the international level.

Naturally a concept potentially both universal and explosive has attracted the attention not only of circles in the liberal tradition of Europe, but also of the two great ideologies which contend for supremacy in these islands: Marxism and Catholicism: body and soul.

The common heritage concept was received with suspicion and even some hostility in Moscow. Things have gradually changed and I have reason to believe that it is now being studied quite seriously. The concept and principle are certainly compatible with socialism. The main difficulties for Moscow are, I believe, to prevent the political implications of the common heritage principle from impinging too much upon Russian state interests.

The Catholic Church has also examined the common heritage principle. There exists in this connection an interesting study by one of the Vatican congregations, of which I am sure Fr Serracino Inglott has a copy. I did not bring this study with me to Malta but as far as I can recall the common heritage principle is approached by the Church from the view point of the purpose of all created things. The conclusion reached is that the principle of common heritage of mankind and its economic and political implications are compatible with the economic and social teachings of the Church, but that additional work is required to spell out the Christian meaning of the principle.

For a number of reasons, I do not intend to write the comprehensive programmatic theoretical treatise on the different aspects of the common heritage principle and its implications which is urgently needed. It would be useful, however, were somebody in Malta to attempt this work. This would benefit Malta and would benefit the Author.

Thank you very much for your patience.