



*Handwritten signature: Gaudes*

# pax romana journal

International movement of catholic students  
international catholic movement for intellectual and cultural affairs

number 3

april-may 1954

## 1955 world congress

### young graduate is theme

The theme which has been chosen for the next World Congress of *Pax Romana* is one that is based on a pressing concern of university milieux and one which is also directly linked with the apostolic work of the two movements. It is a theme which will arouse the interest of both student and intellectual groups in many countries where the approach to the problem will be necessarily different. Such a theme must be drawn up and presented in such a way as to assure that a serious study will be made during the duration of the Congress.

If these preliminary conditions exist the success of the meeting is more than half-guaranteed. The other half of the assurance comes from the spirit of Christian fraternity which has traditionally existed during meetings of *Pax Romana* and which has always left a pleasant memory in the minds of those who have participated at other congresses. It is through the combination of these two factors that the Congress will achieve its primary purpose: to inform the solution of a genuine problem with Christian thought and thus bring a valuable contribution to the building of a world university community.

Faced with the problem of the young graduate in the present world, the directing bodies of the two Movements did not hesitate in taking their decision that such a topic would supply an excellent theme for study at the next Congress of *Pax Romana*; for there is no doubt that the problem is of burning interest to all university people whether or not they have finished their studies. The topic is of evident interest to students who will have to face the difficult transitional period. But it is equally of interest to those already established in professional life whose concern for their profession necessarily extends to a concern for those young graduates who each year must be welcomed into the ranks of the profession.

#### complex question

The subject is as complex as it is evident. Multiple studies would be necessary in order to examine every aspect of it. For this reason it is indispensable that the federations — both student and intellectual — and the specialised secretariats of different professions contribute to its development. It is equally necessary, in order that a degree of continuity may be preserved, that the topic be seen in the light of other themes which have been discussed and studied by *Pax Romana* in recent years.

The 1950 Amsterdam World Congress, studied the personal responsibility of Catholic university people under the very general and vast topic of the cooperation of the intellectual in the work of the redemption. Following this, the 1952 World Congress in Canada undertook a study of the university as an institution. Complementary subjects have been continually discussed at Assembly meetings. At Rheims in 1951, the two movements met for a common study of Christian thought in its relation to professional formation and life. The IMCS, at its 1953 Denmark meeting, devoted its attention to the university community. A common denominator bound these various discussions together: they were all searching for a coherent vision of the responsibility of the university person and the institution in which he is formed.

The 1955 World Congress will present a different outlook. Where formerly discussion has been centered on objective responsibilities, now a problem of more personal consequence will be studied. Instead of pointing out to the intellectual his duties to superior social, cultural or even supernatural values, there will be a serious attempt to analyse the difficulties which hinder the young graduate in his full adherence to these same values and to study the methods whereby such obstacles may be avoided.

A preliminary question which must be posed in order to understand the position of the young graduate is that of determining whether or not the man who is on the threshold of professional work is sufficiently prepared for the task which he is about to undertake; whether or not he is aware of the demands which society will make in his regard; whether or not he is capable of rendering those services which the society can legitimately expect from him; and, on the other hand, whether or not he is sufficiently well-formed intellectually and morally to resist being overcome by the tyranny of technics and the utilitarian mentality of our times. All this is nothing



... the threshold is difficult

more than a question of the relationship between the formation received at the university and the practice of a liberal career which can only be resolved by a devoted and continual cooperation between the university and other social institutions. (This study has already been touched upon by the Canada Congress in its discussion of the relationship between the university and society and more concretely, in the work of the commission on 'The University and the Profession'.)

The problems of the young graduate can be grouped in somewhat the same order as the three spheres of values to which his activity is fundamentally connected: the social, cultural, and on a higher level, the spiritual orders.

#### social aspects

The axle between the university and professional life is one which is the center of a grand variety of systems upon which admittance to a profession depend. These differ from varying kinds of apprenticeship and internship to state or professional examinations. In principle this is only a technical question of organising studies, but it has considerable social repercussions. Young students who are able to spend the time demanded by their studies or who can support themselves during these long periods are becoming more and more rare. One particular and important example is that of vocations to university teaching or scholarly research. It is quite probable that the lack of university vocations, which is causing so much consternation in university circles, stems directly from this long and unremunerative period that must be undergone before full admittance to university teaching is obtained. With slight variants, much the same is true for other careers.

In addition to this preliminary and essential step, there are other and graver problems which await the young graduate: the tyrannical demands of his career which bring about a certain kind of intellectual idleness, the impos-

(cont'd. page 4, col. 2)

#### inside...

latin american intellectuals . . . . .	2
the copenhagen plan . . . . .	2
liturgy study week . . . . .	3
secretariat . . . . .	4
from the vatican . . . . .	5
federations . . . . .	5
european intellectuals . . . . .	8

## latin america

## a religious culture is needed

Latin America on the whole enjoys an incomparable privilege in the profound religious spirit of its people. But in this popular piety, the sincerity of which is not in question here, there lies a certain danger. It is only too rare among cultured men that the faith is bolstered by a solid religious culture based on the intellectual perception of revealed truths. Without this, faith as an intellectual virute, is jeopardised by numerous deviations.

It is for this reason that, more than others, the 'intellectuals' of the continent risk losing the faith. In the wake of the 18th century enlightenment and the bourgeois liberalism of the Revolution which attracted them in other centuries, they are now being influenced by Marxism which is placing special emphasis on university people. Much the same is often true of the adherence which intellectuals give to Protestant confessions, an adherence which expresses their refusal to practice what appear to them as formalistic or extremely exterior manifestations; the profound sense of Catholic religious life escapes them. From these conditions arises a situation which was often remarked during the Third Inter-American Catholic Action Week: communism has 'taken' better among the intellectuals of urban centers than among the popular rural masses whose misery is well-known.

The intellectual apostolate and religious culture thus seem to be the most urgently needed forms of Catholic action in these countries. It is to this work that the Catholic universities and the student federations affiliated to *Pax Romana* have devoted their efforts with increasing success. Fifty years ago cultural activity on the continent seemed possible only if it were opposed to the religious spirit; the merit of these Catholic groups has been in their creation of a climate of Christian culture and their proof that knowledge can reach its fulfillment in harmony with the faith. Another article in this issue gives a report on the efforts of the student federations in this direction.

The purpose of this article is to consider a third possibility for apostolic work in the cultural sphere: through groups of intellectuals, the men of liberal professions whom the Latin Americans call *profesionales*.

The importance of these groups is enormous especially in Latin America where (by baptism at least) all men are Catholics and where the essential goal of the apostolate is an awakening of the Christian conscience to its responsibility in the world and in the Church. This can only be obtained through organisations similar to those of which we have spoken, for otherwise it would be impossible to touch university graduates and former members of student federations. It is through these associations that a genuine Christian intellectual milieu will be established. Within these groups, the intellectual will find not only an answer to the most pressing questions of religious life and professional activity, but also a stimulant for his thought.

It is clear that among the élite there is a restlessness which moves them to the creation and vivification of these organisations and which gives them a full vision of their

apostolic ends. It was not always so. Almost everywhere in Latin America, student groups are of recent origin and form part of Catholic Action, benefiting thus from the great force which this official institution of the Church has given to the lay apostolate in all these countries; on the other hand, the intellectual associations, often of older vintage, still seem to be experiencing difficulty in defining their structures and in selecting their methods.

*Consejos*, or professional organisations of varying kinds, have existed in numerous countries for sometime. Looking at things in their most extreme form, these organisations might be compared to pious confraternities or simply social organisations; less often they were professional organisations, bordering on some type of union.

(cont'd. page 5, col. 1)

### copenhagen plan

## after eight months, a report

*In the October 1953 issue of the journal, the genesis, goals, and working methods of Pax Romana's plan for Latin America — familiarly known as the Copenhagen Plan — were discussed. It is now eight months since the Krabbesholm Interfederal Assembly approved the plan and it seems only logical that the community of Catholic students from all over the world should be given a report on the progress that has been made of the plan by the Latin Americans and the experience which it offers to the IMCS on the basis of the regional work accomplished in Latin America.*

The Copenhagen Plan included eight precise points, each of which was placed under the particular responsibility of one or two federations. This was done in order that the participation of all in the execution of the program might be assured and also in order that the idea of a community might be initiated.

The Latin American Information Bulletin which had been placed under the responsibility of the SEEDAC, IMCS's federation in Paraguay, had a fortunately successful year, publishing regularly, under the direction of Gustavo Gatti, eleven issues of the paper. In accordance with the recommendations of the Interfederal Assembly, Mr. Gatti organised a network of correspondents in Latin America which has afforded him vast and regular information on the activities of Catholic and non-Catholic students throughout the continent.

The Who Who's of Latin American student leaders, the responsibility of which was given to the UNEC of Peru, already exists at Lima. It includes information cards on leaders from all parts of the continent gathered together by Nemesio Canelo during his trips and by Enrique Ibarra before his acceptance of a position with Cosoc. Four months ago the Peruvian federation sent circulars and models of information cards to the Latin American federations in order to obtain more exact data on all their leaders.

The regional meeting of the federations of the Rio de la Plata area took place in Asuncion,



Jesuit Church, Quito

... in the profound religious spirit of its people, an incomparable privilege

Paraguay from 18 to 23 of last September. About twenty persons took part in the meeting, representing student federations from Argentina, Brazil, Paraguay and Uruguay. Together they studied the condition of universities in the different countries, the apostolic methods in use among the students and the present needs of the federations affiliated to *Pax Romana*. As a result of these reflexions, they were able to discover several means whereby they were able to make their reciprocal cooperation more profound. Another regional encounter of these same federations is foreseen for 1954.

The regional meeting of Pacific Coast federations was confided to the IMSC members in Chile. The preparation of this encounter has already produced an interesting exchange of experience among the federations of Chile, Ecuador, Bolivia and Peru on one hand, and the federations who participated at the Asuncion meeting on the other. Numerous documents, both of a doctrinal and technical nature, have been exchanged by these different groups in order to determine the bases of the discussion. Antonio López, the Chilean candidate for the Directing Committee of *Pax Romana-IMCS*, has visited all the countries concerned. During the Third Inter-American Catholic Action Week, representatives from these various countries met. The regional meeting will take place in Valparaiso, Chile.

Another regional meeting of the federations of Central America, Mexico and the Antilles has just taken place in San Salvador from 8-13 April. The student association of Salvador that accepted the responsibility of organising the encounter held a preliminary session designed to prepare the meeting; several basic working documents were also issued. The meeting devoted its attention to an examination of the situation in the university

(cont'd. page 6, col. 1)

# liturgy study week: liturgists strive to introduce the faithful to the integrity of christian worship

*It would be impossible to give a faithful or thoroughly valid resumé of the work done during the Pax Romana Liturgy Study Week in Vienna in the brief space of these columns. The following article is an attempt to present the spirit in which the theme was discussed and some of the major ideas introduced.*

One of the distinguishing characteristics of the realisation of the Church's mission in the twentieth century has been the renewed interest in the liturgy as a center of the spiritual life of Christians. The modern liturgical movement, benefiting from the wisdom and balance of *Mediator Dei* and the recent Lugano conference, is something which has made Christians once more aware of the traditional worship established by the Church for the praise of God and the edification of the faithful in prayer.

It would, however, be a dangerous disintegration of the integral life of the liturgy if it were allowed to be nothing but a movement. It is quite true and even praiseworthy that there is a liturgical movement; but the movement in itself is only an indication of the devotion which has been brought to the restoration of the Christian center in spiritual life. It should not and cannot be looked upon only as a part of the Church, or as the combined activity of one group within the Church. The liturgy is more than a method; it is a whole body of worship in which the faithful are reunited to praise God as the Church Militant, offering their prayers and praises through the resurrected God-Man Who is at once the center and the intermediary of all liturgical prayer.

For this reason it was carefully pointed out during the Vienna Study Week that talk of liturgical 'experts' was not only a contradiction of the basis of worship within the Church but also an absurdity. The liturgy is not a science which leaves itself open to degrees of technical proficiency; it is rather a means towards spiritual perfection that is made possible through the constant communion which it establishes between the faithful united in the Mystical Body and the Godhead.

The highest importance must be given to this basic principle in order to avoid a tendency among some to look upon the Movement as something which is limited in its scope and purpose. Any activity centered about the reintroduction of the liturgy into the heart of the Church must bear in mind the universal applicability of the work to be accomplished. Liturgists do not work for themselves; rather they strive to reintroduce the faithful to the integrity of Christian worship.

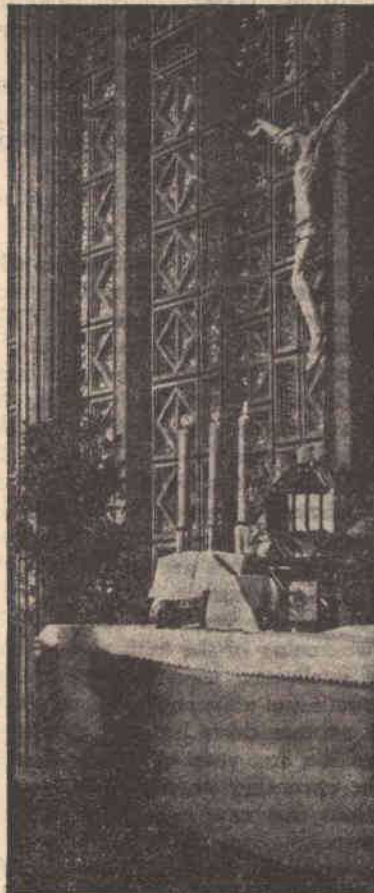
In doing this they must guard a balanced approach which takes into account the problems which are posed by the liturgical renewal as well as the personal habits of individuals, developed during long years. They must strive to make necessary transitions as easy as possible in order not to scandalise or disorient the faithful. With growing care and devotion this is being done. The liturgical movement, which in some of its aspects once risked becoming esoteric and eclectic, is now a much more balanced development within the Church, conscious of its responsibilities to the mass of the faithful, convinced of the high purpose of its task.

It is increasingly concerned with the core of

meaning that is subsistent in liturgical worship; it is vitally attached to the cause of bringing the richness of the liturgy to others and of informing them of the primordial principles of Christian worship as they are expressed in the Mass and the Hours.

Thus new emphasis on the central significance of the liturgy and liturgical worship was specifically evident in all the discussion and work done in Vienna. Each conference was principally concerned with the fundamental meaning of the Mass and the Hours and not with the accidentals of ritual. The danger of immersion in details of rite to the detriment of the principal end of prayer within the Church was carefully underlined by several of the speakers who laid emphasis on the symbolic meaning of ritual as indicative of something deeper and of greater value.

This was particularly evident in the consideration that was given to the furnishings of a church and the central importance that must be given to the altar as the symbol of Christ. Because He is the center of the Christian life, that which symbolises Him most of necessity be the center of the place in which He is worshipped and, through Him, the other Persons of God and those who are honoured in the communion of saints. This renewed emphasis on the centripetal importance of the altar within the Church was stressed not only in talks but also in the direct evidence of liturgical restoration of several churches in the Vienna area; churches which, in the past, had been surcharged with images and statues that served no direct liturgical purpose save to distract the attention of the faithful from the altar and its symbolical role.



in the past, a promise of the future

The deterioration that this unjustified emphasis brought about was not merely a deterioration of individual prayer into formalae that were somewhat divorced from the basic meaning of the official prayer of the Church, but it was also a deterioration of the notion of the churchly edifice as the assembling place of the Christian community. The de-emphasis of the liturgy necessarily brought about a de-emphasising and consequent weakening of this community because it deprived the community of one of the principal sources of its unity.

The edifice draws its meaning not from the art (however good or bad) that is collected within it, nor purely from the Real Presence. Rather it draws its meaning from the prayer that is offered at Mass by the Christian community. It has its dignity, it has its power, it has its force; but these things become expressive only when the two or three who are necessary come together in His name, for then He is there in their midst. And it is His presence in the midst of the praying community that justifies the existence of permanent edifices, just as it is the prayer of the community which assures His presence.

The liturgy is important not only because of its commemorative nature, but also because it places the Christian within the continual movement of time and in the pattern of Christ's birth, death and resurrection which transcend time. Liturgical prayer and worship are not historical; they use history because they recognise in history the events upon which the Christian life is based; but just as the life of Christ transformed and surpassed history, so does the liturgy rise above the limits of time, seeing in the past a promise of the future.

This association with and surpassing of fixed time is constantly and annually evident in the Church's worship. What events are celebrated are feted because, having happened in history and time, they now reach beyond both. There would not be much point in merely commemorating the Resurrection. It has already taken place and the action itself as something historical is accomplished. But the a-historical action — that of the Redemption — is of the very substance of the Church's mission and must necessarily permeate for all time the prayer and the services which the Church offers to and through the Redeemer. It is this rising above time through time that gives the liturgy its deepest meaning because it is this which ties it so inextricably to the fundamental demands of the Christian life.

The praying Christian community is united through the liturgy as it cannot be united through personal prayer; for when it worships as a community, it becomes the living Mystical Body united closely with Christ in the lasting effects of the redemptive act and the promise that it holds for eternal life. This does not mean that personal prayer must be ignored, condemned or scorned. The individual relationship between the person and God is essential, but it must not be exercised to the detriment of the Christian community's unity. In this unity is expressed the living faith of the Church and the Church itself; any radical departure from this principle through excessive

(cont'd. page 8, col. 1)



**S  
E  
C  
R  
E  
T  
A  
R  
I  
A  
T**

**Rome again:** Rosemary Goldie, completing the last leg of her round-the-world trip, left New York on 8 April for Rome and her work with the Permanent Committee for World Congresses of the Lay Apostolate. In the United States Miss Goldie had the chance of visiting old friends in the Grail center at Loveland, Ohio and also dropped in for a visit to the Grail's International Center in New York. Visits to Sir Hugh Taylor and other *Pax Romana* people rounded off her stay.

Her letters have continued to bring us valuable and valued information about university and federation conditions in Asia. From her letters we have culled the following data:

**Korea:** Contrary to what we had thought there is a thriving Catholic university community in the capital city of Seoul. Of three thousand Catholic students, two thousand are enrolled in the university. Despite the fact that they live under severe conditions, they still manage to keep active and interested in the rest of the university world. Miss Goldie's work has borne fruit already: the Korean students have submitted a request for affiliation to *Pax Romana*.

**Japan:** The activities of the Japanese Federation were described in the last issue of the journal. Miss Goldie's stay allowed her the opportunity to visit the students and their chaplains. She also spoke lengthily with the organised group of Korean students studying in Japan and, through her conversation with the chaplain, came the request for affiliation of the students on the Korean mainland.

**Philippines:** In this case misunderstanding did not breed misunderstanding. The slight confusion which existed about the possibility of affiliating a Filipino federation has been cleared up. There is, it seems, a university group organised within the framework of Catholic Action. It has units in all Filipino universities. Future work with this group — letters have already been sent — we hope will lead to an affiliation.

In all the places where Miss Goldie stopped she met with deep enthusiasm for the Asian Seminar. Each country and each federation is determined to send delegates, though they have all come up against extraordinary financial difficulties. All those to whom she spoke are convinced that the Seminar will represent an important development in the growth of the university apostolate in Asia. It is for this reason that they are convinced that the question of money should not be allowed to destroy the possibility of this growth.

**Visits:** The Secretariats have continued receiving an endless flow of visitors. Enrique Ibarra stopped by for a week-end visit that mixed business with pleasure... At the same time Erik Valters, the representative of DZINTARS to the Sub-secretariat for Social Formation and Action spent a week-end in Fribourg, stressing the need for understanding of the intellectual formation that is being given to students in universities behind the Iron Curtain... Father Eisenlein, of the Youth Department of the NCWC in the United States, spent two days at the General Secretariat discussing the work of the United States fed-

(cont'd. page 8, col. 2)

from page one

# world congress theme

sibility for him to emigrate to other lands without abandoning the profession of his choice. These are only some of the questions which the Congress will have to study and for which it will attempt to seek some sort of remedy.

Even when the young graduate has succeeded in beginning his professional life without too much difficulty — as is the case with the great majority — he must face the problem of adapting himself to conditions which are quite different from those which he had formerly known. There are other difficulties which stem from the new social circle in which his profession places him or from the welcome which he receives from his colleagues. In addition to these, there are the other worries brought about by family responsibilities and the financial questions which play so important a part in this respect. And, finally, he must face the serious civic responsibilities which are incumbent upon him as an intellectual within society.

## cultural aspects

In the cultural sphere a considerable danger awaits the young graduate, that of the inevitable specialisation of his work which can lead him towards an eventual denial of true cultural values. But the intellectual and the university person have a special task today of preserving society from technical servitude and of spreading a culture which is truly respectful of what is human and enriching for the mind. This enlightened participation in the elaboration of a culture rooted in the spirit can only result from a certain contemplative sense of truth in all its aspects; the achievement of this implies a tenacious struggle against the simple lack of time, against so many other pressing things, against any number of factors which disperse leisure or turn it into indolence.

## moral and religious aspects

These are the most serious difficulties which threaten the young graduate, for they involve the salvation of his soul and, for the Christian, the graces of the supernatural life.

The moral problem is of enormous importance, particularly when we consider how often young people, distressed by material hardship, are tempted to forget precepts of professional ethics. It is highly important that they be sufficiently formed from the moral point of view to discern the immorality of certain practices which are unfortunately so frequent in all professions.

There is also the very real danger of loss of faith or weakening of the faith as a result of a kind of intellectual lassitude. The spiritual crisis of youth and university years can be followed by another crisis brought on by the solitude of the first years of professional life and by the uprooting which results from the entrance into this new milieu of which we have spoken.

The student and intellectual groups affiliated to *Pax Romana* are aware of the difficulty which a young graduate, even one who

has been a militant of a Catholic organisation, has in keeping in contact with his fellow graduates once he is faced with the professional, family and civic problems of his new life. But it is at that moment that contact with the others is most important. The greater number of the dangers which have been pointed out might be easily avoided if the young graduate were an active participant in a Catholic movement. Moreover, part of the duty of a university person is to contribute the light of his intellect to the Christian apostolate in the parish, in Catholic action, and in his work.



Sao Paulo University  
... a culture enriching for the mind

## role of pax romana

The last part of the study will concern the irreplaceable role which *Pax Romana*, as an international movement of national groups, can and should play permanently in order to solve the problems of the young graduate. This must be done in order to insure the continuity of *Pax Romana's* action and in order to facilitate the passage of members of student groups into intellectual groups, once they have finished their studies. This transition will be possible if regular cooperation is established between the two divisions and, more precisely, if the 'elders' make a serious effort to understand the young and to welcome them on a level of equality. In this way a continuous exchange of experience and interests can begin.

The next World Congress of *Pax Romana* will thus constitute an important contribution of *Pax Romana* to the solution of its members most vital problems and also to the christianisation of university milieux.

R. S. de F.

## sorry

The staff of the journal regrets that, because of insurmountable difficulties with the printer over which the Movement had no control, this issue is appearing so late.

The next issue will be devoted in large part to the Luxembourg meeting on the political responsibility of the Christian.



from the vatican

we have received the following letter which will be of interest to readers of last month's journal:

Dal Vaticano, li 24 March 1954

Mr. Secretary General,

The Offices of the Secretariat of State have noted with interest Circular No 5/1954 of *Pax Romana* (IMCS) concerning the perspectives of this organisation's work in the Asian student world and the project of a meeting on this theme in the coming months.

Such concern on the part of *Pax Romana* seems most opportune to me and I am writing in order that you may not doubt of the benevolent attention with which the Secretariat of State is following your present efforts. I sincerely hope that your appeal will find a wide reaction in Catholic student milieux. In addition, given the importance and the delicacy of questions relative to the Far East today, I would be grateful if you would keep me up to date on the development of your work in this regard.

Devotedly yours,

J. B. Montini.

religious culture

from page two

It is hardly necessary to add that none of these tendencies answers the present demands of the apostolate. Many of the members of the *Consortios* have seen this and are now trying to bring about a new spirit within them. This fortunate renaissance which is being produced, not in one country, but in several, is highly significant. In Argentina, Chili, Peru, Ecuador and Paraguay, groups of doctors, jurists, engineers and others are finding a new and more active life; other groups are being created in other cities and for other professions.

Once these Catholic apostolic organisations are really vital in their respective professions, they sense the need of working with one another locally and nationally through larger organisms which afford them the opportunity for further cooperation. When these broader associations are authentic, they can give a sense of unity to all intellectuals and accent the need for cooperation among different professions. Cultural life reaches beyond professional cadres. There are uncountable spiritual riches which are common to all professional people, just as there are problems which can only be solved by cooperation among them. The action of Catholics in the intellectual order must be adapted to this reality. Because of this natural requirement of the intellectual apostolate, the different *Consortios* of Paraguay have united in an interprofessional federation; a similar evolution is taking place in Peru and Argentina.

Elsewhere, the paths followed in order to bring a Christian witness to the cultural world have been different. Sometimes it is the organisation of Catholic Action which has taken

the initiative in creating interprofessional graduate groups. This was the case in Chili, where the Graduate Section of Catholic Action united groups from all the professions. Argentina has adopted another method in seeking a structure which will be based on the *Consortios*. New groups, more concerned with their apostolic restlessness than with their numbers, are being formed little by little within the Catholic Action organisations of Brazil, Mexico, Bolivia and Colombia. A more general group, which is not specialised according to faculties and which works outside the framework of Catholic Action, exists in Uruguay. And, in Cuba and Uruguay, the university women have formed organisations which are particularly characterised by the fact of their uniting in one association both students and graduates.

This, then, is the general outline of intellectual organisations in Latin America. Several — Chili, Peru, Brazil, Uruguay, Paraguay, Cuba, Ecuador — are already members of *Pax Romana-ICMICA*. It is hoped that others will soon be affiliated. *Pax Romana* offers to all of them, whatever their structure may be, a community devoted to the same ideal: the christianisation of the university world.

In order to accomplish this ideal *Pax Romana* offers to these intellectual groups the cooperation of the student federations which form an inexhaustible reserve of energy. These students, once they have left their universities after several years of work done in the spirit of *Pax Romana*, will be of deep value to the intellectual apostolate. In addition to this, the task of these groups will be aided and stimulated by the example and experience of other countries. Joint participation in the central religious acts, study of the truths of the faith and sacred sciences, discussion of cultural problems, and, finally, action within the liberal professions are the four fundamental points which *Pax Romana* offers them.

Internationally, cooperation with their brethren from other lands will help them to become aware of the universality of the Church and of the urgency with which an answer must be given to the characteristic tendency of the modern world towards unity — a desire which has grown from the fissures left by the conquests of technology and the void left by the failure of moral progress to develop at the same rate as scientific progress.

**FEDERATIONS** New Zealand: A long letter from Pat Burns, Secretary of the New Zealand Federation, has given us details of the recent congress which was devoted to the theme: Truth, the Duty of the Scholar. Apparently the talks were all successful and followed by good discussion which was no doubt helped by the relaxing setting in which the meetings took place... The New Zealanders are now more intent than ever on the formation of an effective graduate group and Miss Burns hopes to be able to devote some of her time to this question in the



auckland university

near future... the Congress was visited by Rosemary Goldie who spoke both publicly and privately of the work which the federation and its members could do within *Pax Romana*.

**North America:** The first meeting of the North American Commission for this year was called for the 5 April in Buffalo, New York... All the federations promised to send delegates and the Director of the Commission, Raymond Labarge of Ottawa, had outlined a basic agenda which included an introductory discussion of the apostolic needs of the continent and the reactions of the federations to these needs... The Canadian Federation of Newman Clubs has expressed its enthusiastic approval of the theme chosen for the IMCS Interfederal Assembly; it has adopted a similar topic for its next convention... The minutes of the FEUCC's last Congress have been published and contain an expose of the aims and ends of the federations within *Pax Romana* by Rosaire Beaulé; the Federation has also shown interest in accepting a possible sub-secretariat for philosophy...

**Africa:** The South African Federation has decided to enlarge the scope of its news bulletin to include articles by members of federations in other parts of the world; the articles will concentrate on the role of the university group within society... The General Secretariats have asked the Federation and the Kolbe Association to prepare memorandums on the racial situation in South Africa for use by the United Nations Commission established to study this question... Contacts with other parts of Africa have been developing in the last few months... Makerere College in Uganda, British East Africa, has an organisation of Catholic students known as St. Augustine's Society; there is also a St. Ferdinand's Society for the engineering students... The Secretariat has written to other institutes of higher learning in the continent for information; documentation has been sent and we are hoping soon to be able to build up a net-



... beyond professional cadres



Catholic University of Santiago, central city of the Chilean federation which is in large part responsible for the organisation of one of the Latin American meetings

## after eight months

milieu and national student unions in the area. A study of the methods employed by the federations in their work was also conducted.

During a period of four months, the federations of Central America were bound together in offering successive weeks of prayer and penance for the intentions of the Asian Seminar. The Catholic federation of Guatemala was responsible for the technical direction of the chain. This federation will have a fine offering to present to the next Interfederal Assembly when it requests affiliation to *Pax Romana*.

A long memorandum on the national student unions in all parts of Latin America is now being prepared. The federations of Panama and Ecuador, after joint consultations between themselves and with the Fribourg General Secretariat as well as with leaders of other federations, have sent out a questionnaire addressed to all the federations of the American continent. The memorandum on student unions in Latin America will be prepared on the basis of the replies received.

Another memorandum on the conditions of the federations affiliated to *Pax Romana* in Latin America has been confided to the groups of Mexico and Bolivia. As with the memorandum mentioned above, the questionnaire which will serve as the basis of the document was sent out only after a series of consultations. From the responses, a thorough document, covering the needs and the most important problems of the federations which require better coordination of efforts on the international level, will be prepared.

\*

The Copenhagen Plan as a whole constitutes a new experience for *Pax Romana*. It is already possible to see results of great value. What is most significant of all — because it represents a point of departure for a series of future activities — is the impressive number of leaders from all the federations who have participated in the realisation of the Plan and who, in doing this, have understood the significance of a supra-national community; through concrete tasks they have been incorporated into the reality of international cooperation.

The leaders who assisted at the Krabbesholm Interfederal Assembly; the international relations secretariats of the federations which have been reorganised almost everywhere on the continent; the voluminous correspondence which is received every day at the General Secretariat; the network of correspondents for the Latin American Bulletin chosen from among the leaders of the federations; the leaders

who have taken part in the regional meetings at Asuncion and San Salvador as well as in preparatory meetings; the persons who have accepted the responsibility of carrying out different points of the Copenhagen plan; the leaders invited to meetings in neighbouring countries; the four hundred readers of the monthly issues of the Latin American Information Bulletin, many of whom send their criticisms and suggestions to the editor — all these things justify the above affirmation.

Another positive result of the Copenhagen Plan is the frequent exchange of experiences among the different federations brought about by the realisation of divers points of the plan. This growth of exchange has also led the federations to consult the General Secretariat on a series of national problems. The Secretariat has thus been able to help other federations in which the same problems arise. As a result, in this region of the world which is naturally more homogenous than others, the supra-national dimension of problems and needs in the area of the university apostolate has begun to be realised and felt by responsible leaders.

The acceptance on the part of the federations of precise responsibilities which are of service to others, has convinced them that this apostolic community is a living community of mind and heart. This has been the immediate result of the regional meetings which have given the opportunity for personal friendships to be established among the leaders who have participated in them. In addition to this, each federation has become aware of the fact that it has a vital role to play, for *Pax Romana* — IMCS lives by its individual federations.

It would be impossible to make any definitive pronouncements on the results of this plan, for, above and beyond all, it was conceived as a program for the formation of leaders and is thus necessarily preparatory.

The work being done in Latin America must be seen as an experiment of *Pax Romana* designed to bring to the rest of the world university community the support and contribution of a young and enthusiastic continent that, until recent years, has not had long experience in the university apostolate. In spite of this, there can be little question that the experiment launched by the Americans is of interest to all those who work for the creation of a true university community. Seen under this light, it can be of value to federations in other regions of the world who, like the Latin American federations, have a long and heavy task to fulfill in awakening the apostolic conscience of Catholic students.

## federations

from page five

work of contact with associations throughout Africa... The ICMICA is now in touch with an association of intellectuals in the Belgian Congo, known as Lovania.

South America: On his return trip to Latin America from the International Student Conference in Istanbul, Antonio Lopez called on federation leaders in Costa Rica, Panama, Ecuador, Bolivia and Peru. His major goal was to continue discussions on the implementation of the working plan for Latin America which was drawn up in Copenhagen last summer... In the latter three countries he also discussed the preparations of the regional meeting projected for Chile... Assurance and financial backing have been received to guarantee the continuation of the Latin American Information Bulletin for another year... Number 11 has already appeared.

Europe: This year's first number of *Cruz*, publication of the student federation in Great Britain, has appeared in an elegant cover with fine articles underneath. The federation has held its Easter School once again this year... The Dutch student federation had a successful congress, which was followed shortly after by an international week-end. One of the highlights of the Congress was the awarding of the *Pro Ecclesia et Pontifice* medal to Miss Christine Peeters who, for some twenty-five years, has been so totally devoted to student organisations in the Netherlands. *Pax Romana* is happy to join its congratulations to those of many others who share Miss Peeters' joy at this honor conferred upon her by His Holiness.

In exile: The VERITAS group of Detroit, mid-western city of the United States, has pledged itself and its efforts to promulgate the *Exsul Familia* Constitution of Pope Pius XII, in order to spread its good news to the millions of emigrants who still suffer from the ravages of the war... It has asked that all the federations of *Pax Romana* help in the realisation of the principles stated in this papal document.

The Swiss Federation of Catholic Students is organising an international holiday camp for women students in the Grisons region of Switzerland from 2 to 14 August 1954. Those interested in participating should contact Miss Beata Brunner, Hirschengraben 86, Zurich, Switzerland.

We should like to remind federations of the campaign organised by the Union of Catholic Students in Great Britain some months ago and designed to establish contact between the Union and other federations. Those groups which have not replied should get in touch with George McHardy, 31 Portman Sq., London.



# TRAVELLING IN EUROPE

will be a pleasure when the  
oldest travel-agents on the  
European continent

# LISSONE=LINDEMÄN

organise your tour!

This travel bureau with more than 75 years experience can help you with:

- Hotel reservations • railway tickets • air and boat tickets • change
- sightseeing in every city • information • transfers • motor coaches or private cars • ... and all you need when you are travelling.

Ask for any information  
when you intend to travel

## LISSONE - LINDEMAN



Head office: Groenmarkt 22, The Hague (Holland). 25 offices in the Netherlands.  
Offices in London, Brussels, Paris, Pretoria, Johannesburg, New York, Chicago,  
Los Angeles, New Orleans, Agents throughout the world.





**the journal**

published by: Pax Romana  
Fribourg, Switzerland  
editor: Bernard Ducret  
printer: Imprimerie St-Paul  
Fribourg  
subscriptions: \$ 1.00, stg. 6/-  
friends: \$ 2.00, stg. 12/6

*european intellectuals*

## organisations have active year

## liturgy

*from page three*

emphasis on exclusively personal prayer that automatically jeopardises the joint worship of the community is a deterioration.

Personal prayer is enriched and transformed through prayer with the rest of the community. The sense of the faith becomes more

### those who spoke and their topics

Father Schmidt (Rome)

Present and Future of the Liturgical Renewal

Liturgical Formation

Father Tachinkl (Vienna)

The Holy Mass

Father Roguet (Paris)

The Place of Worship

Liturgical Time

Don Guano (Rome)

Liturgy and University Community

Liturgical Life and Personal Spiritual Life

profound as does the understanding of Christian fraternity. The individual is not then alone before God, but rather presents himself before the Creator as a part of the Church of the Word, a participant in the daily renewed act of redemption. The liturgy adds more extended meaning to the prayer of the individual and in no sense destroys his particular relationship with his Maker.

In the important work of re-centering the life of the Church in the liturgy the university student and the community in which he lives have highly significant functions to fulfill. The university community can provide a rich liturgical experience that will be of constant benefit to the parish once the student has finished his university work. But, as was pointed out by Father Faidherbe in a recent article in the *journal* this task must be accomplished with humility and should avoid all excess. University students can bring a valuable contribution to the liturgical renewal. And they can do this best when they approach their responsibility with the same balance and devotion that was evident during the Vienna Study Week.

As is its yearly custom the Laureati Movement of Italian Catholic Action held its 26th national Congress at Rome in the early days of January. The theme of the sessions, which took place in the presence of several cardinals and numerous religious and public figures, was 'The Formation of Culture — Today'. Msgr. Emilio Guano, assistant chaplain to the Movement, gave the initial conference on the 'notion of culture'. He was followed by Professor Fausto Montanari of the University of Genoa who introduced the study theme. The work of the Congress was done in ten commissions which studied various aspects of the formation of modern culture. Discussion here ranged over a large field and sought to evaluate each milieu and segment of the culture, along with mass media and other general trends. Professor Silvio Golzio, president of the Laureati Movement, spoke on the contribution of the Movement to the formation of modern Italian culture. This Congress — as was indicated by His Grace, Msgr. Urbani, ecclesiastical assistant of Italian Catholic Action — demonstrated both the vitality of the Laureati Movement and the sound basis of its methods and objectives.

The Katholischer Akademikerverband of Germany has announced its annual general meeting for Pentecost. The meeting will be held at Mayence and will have as its topic 'The Living Church in the Marian Year'. Medical men will meet the 1 and 2 May at Minden in Westphalia to discuss 'The Catholic Doctor and the Present Crisis in Marriage'. Lawyers will meet at Honnef for a discussion on 'The Basis of Law and Present Efforts for European Unity'. The Katholischer Aka-

demikerverband will participate once again in the organisation of the Salzburg Hochschulwochen from 8 to 22 August in Salzburg. The study this year will be centered about St. Augustine.

With its March Bulletin the Newman Association of Great Britain reminded all its members of Pax Romana Day, the Feast of St. Thomas Aquinas. Tradition has it that all English university groups celebrate on this occasion special Masses during which a collection for Pax Romana is taken. This year special attention was paid to the university apostolate in Asian countries... The Newman Association took the initiative of organising in London last 6-7 March a brief international meeting with the federations in exile. The first day was devoted to a discussion on 'The Church of Silence' and the second to the problem of refugees in Great Britain... The annual Assembly of the Newman Association will take place in London the 22 and 23 May. This year's summer school will be held at St. Andrew's in Scotland and will deal with 'Human Values in a Scientific Age'.

The Thijmgenootschap, Dutch national affiliate to ICMICA, is celebrating the fiftieth anniversary of its creation as 'The Association to stimulate scholarly work among Netherlands Catholics'. The commemorative ceremonies will take place in Utrecht next September. In order to mark the occasion the Thijmgenootschap proposes to publish a commemorative work which will elaborate the contribution it has brought to the development of science and scholarship among Catholic intellectuals of the Netherlands. A Jubilee Prize will be awarded at that time.

## secretariat

*from page four*

erations and methods of closer cooperation... Don Guano, the Secretary of the Chaplains, also passed by Fribourg for two days and discussion centered on the program for the Liturgy Study week that was held in Vienna and at which Don Guano spoke... Plans for the summer meeting of the University Women were discussed during a visit from the Misses Rosemarie Lorétan and Antoinette Bruttin... Mr. Wojciech Dluzewski, former Vice-President of Veritas, also passed a few days in Fribourg... The Secretariats were honored when His Grace, Bishop Calvassy, the spiritual leader of Greek Catholics, stopped by. With him was Father Irénée Typaldos director of the student center Panaghia Hodi ghitra in Athens. The two men spoke at length of the difficulties which they face working in Greece and stressed that the success of their apostolic work is directly dependent on the general

impression which they make on Greek Orthodox Catholics. They have made great efforts to win the confidence of these people and a hospital built by His Grace and reputed to be one of the best in Greece, bears eloquent testimony to the success of their difficult work.

Meetings: Rose Mary McGowan and Joseph McMahon of the General Secretariat attended the Liturgy Study Week in Vienna and then moved on to the Study Week on Art in Dusseldorf... The Finance Committee met in Luxembourg at the beginning of March where it was welcomed by Mr. Werner, Luxembourg's Minister of Finance... the two Secretaries General attended the Conference on International Catholic Organisations in Paris... At the end of April they went on to the Luxembourg Study Week on the political responsibility of the Christian, along with Mr. Emilio Fracchia.



Don Guano

### The Mission of the University

\$ 2.50 12/6

